

T H E
TRIALl OF CHRISTIAN
TRVTH BY THE RVLES OF THE
VERTVES, NAMELY THESE PRINCIPALL
FAITH, HOPE, CHARITIE, AND RELIGION:
SERVING FOR THE DISCOVERIE OF
HERESIE, AND ANTICHRISTIAN HIS
FORERVNNERS AND SINFULLNESSES
OF INIQUITY.

The first parte, Entreating of Faith.

Wherin is evidentlie proved, that the pretended Faith of the Protestant
ouerthroueth all groundes, all necessarie and essentiall partes of our
Christian and Dutie Beleefe.

By **EDWARD WILKINSON** Doctor and
Professour of Diuinitie.

Probato Spiritus si ex Deo sint. Prone the Spirits, yf they bee of God.
1. Iohan. 4.

At Douay with Permission of Superiours.
Anno Domini 1614.

THE TRIAL OF CHRISTIAN

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TO THE CVRTEOUS AND
GENTLE READER.

I Doubt not, deare Christian, but that in thee preuaileth yet a naturall iudgement, whereby thou prisest and preferrest vertue before vice, and doest hold for diuine information from God such doctrine, the which giueth aduantage and succourse to reasons commaundrie, and to the curbinge and restrayninge of loose disportfull sensualitie. Which censure and definition being in generall conceiued in thy thoughtes and cogitations, as natures sparckes, although some certaine errors either about faith and religion, or manners, in the meane season withdrawe thy opinions, and actions from vniuersall truth and decencie; yett if thereof be made application to thy particular, as of square and rule to matter of the worcke, it will effecte finally that proportion in thee, both of minde, and also affection, as shall well beseeme thy carriage, and the full accomplishment of a discreet person, auowed and allotted to the perfection of Christianitie. In respect wherof I haue deemed it behoofull & auaylable to thy commoditie, so to handle the controuerxies in our vulgare tongue, as that they be reuoked to the essentiall proprieties of the vertue them selues, as faith, hope, charitie, and religion; from them as fountaines drawing the capirall pointes of enquirie, and also agumentes to conclude for veritie against falsitie and deceipre. Lend me I beseech thee, and thine owne soules health, but an attentiu perusall, bringe with thee a pure and resolute conscience willing to please almightie God, to serue him, to entertaine his heauenly documentes, deuouide in the meane season of arrogant and preiudiciall determinations, free from the rancor and seruour of emulation, of hatred; to be breefe applye thy minde to readinge as desirous to finde that precious pearle of the ghospell, beinge recollected from other distractions, and I doubt not, but then thou shalt euidently perceiue the doctrine Catholicke and Romane in all pointes to be correspondent to the forenamed vertues, and contrariwise delerie, Pro-

Math. 13.

To the reader.

restantish beleefe in opposition against them for the manifest destruction of such ornamentes, and so resolute with thy selfe, to repaire home to our church, the trew nource and mother of such deuine qualities, and to abandon the congregations of Protestantes, vnder Antichrist employed about their vtter ruine and extirpation.

Surely if either thou wilt consider the matter and argument, where about ordinarily the writers Protestantes do occupie their wittes and pennes, or the manner vsuall to them in proceeding, it may sufficiently discerie to thy prudent consideration the fallacie, the leuitie, the importunitie, the vanitie of the cause, for which they strue & labour. They are so transported with extremitie of hatred against vs, as that they will needes perswade the simple people by many writtings of theirs, the Bishopp of Rome, and supreme pastour vnder Christ, to be Antichriste, so particularly deciphered and marked out as infamous and monstrous for wickednes and all impietie, in holy writ. The which impossible absurditie of calumination mouldereth away of it selfe, and is not able to sustaine any violence of repulse from our iuste excuse, implying such contradiction, and open scurrilitie, prone to haue issue in the very scorne and disdain of the worlde. For how otherwise knoweth the Protestante I beseech him, any thinge as concerning the comminge and person of Antichrist, but by faith? If faith giue him in this point direction and guidance, whereas authoritie is the proper instrument of faith, seinge that he is deuoid of all authoritie for his warrantie, how may faith afforde him so resolute a perswasion in this controuersie? Lett him respect authoritie of the written worde, and then he shall see, that it discouereth vnto vs one particuler person as an eminent Andagoniste and aduersarie to our sauour Christ, it recounteth the time of his bloody and heathenish empire, his successe, and finally his fall and ouerthrowe euen by the breath of our sauours mouth. To this tenor hath expounded scriptures the Catholike church for the space of fiftene hundred yeares: I say the Catholike church, and in her the fathers of the east and west in their learned commentaries haue deliuered and explained the same. What arrogancie then, and Antichristian pride in the Protestanter, otherwise to interpret them, and against so many holy and approued witnesses, in steed of one single man, to force out of the text, and propose vnto vs a succession and race of Bishoppes, duringe for the space of a thousand yeares, to the high disgrace surely of the church, as erringe in so notorious and important a thinge; yea in acceptance of slauerie to Antichrist for so large a tearme of time, so vtter an enimie to Christ and all Christianitie: to the impeachment also of the blood of Christe, and reproach of the guardianshipp from the Holy Ghost, permitting the knowne, externe, visible, and Catholike Church to be enthralled so longe to An.

To the reader.

to Antichrist, and for a thousand yeares none to preach and baptise, none to write bookes, none to conuerter countries, none to scale the truth with innocent blood, but hirelings of Antichriste, and rennegates from our most deare and diuine sauour! O what auctoritie from a few disagreeing Protestantes, against the fathers Greeke and Latin, for direction of Antichrist from our the letter of scriptures! Of what weight and importance is it compared to the aduerse parte of the balance? Whome may it moue to assent, and to discredit thereby those rare instrumentes of the Holy ghost! O silly faith fancied by fooles, and diuulged by reuolted malcontentes! O weight and poise of presidencie, more light and disprisable then chaffe or duste! O strong reasons, sutable to the humours offonde yonglinges, grosse ignorantes, and women loaden with their owne iniquities! Must scriptures, as matter of faith, recommende to vs the succession of Popes to be Antichrist in them foretolde, and that with an auctoritie competent, because a few Protestantish Ministers in regarde of their bellie so vnderstande the worde against the current of all the Fathers, and best expositors? O Idoll of extreme malice and faithles arrogancie! And where is iudgement, auctoritie so suppressed, euen of naturall witt, to tearme him Antichrist, that acknowledgeth for trew and heauenly the old and new testament, all definitions and Creedes in generall Councels enacted, that confesseth Christ to be God and man, the sole redeemer of the world, that adoreth him in spirit, and in bodye, that from the purchase of his crosse, from the influence of his grace, hopeth his proper sinnes are to bee forgiuen him, and expecteth him also as iudge, to whome now he obeyeth as seruante: in vertue of whose commission he worcketh only: he that is the very life of the Church, by vnitie of his person made a perfecte monarchie, and the complete mysticall body of Christ vnder the soueraigntie of him as visible heade, and cheefe pastour: without which vnitie, of preestly iurisdiction, and lincke of integritie, wee see the confused troupes, and presbyteries of the Puritanes all att mutinie in disorder, none to command for agreement and concorde, euerie one hauinge a rackett in his wilde heade to tolle too and froe, to band and rebande the meaninge of the written worde; we beholde the politike congregations of the Protestantes prophaned by superiority from a woman Queene, and the ciuill magistrate, they in the verie masters of their vniuersitie auouching, that of right the spirituall power of the Church is to be subordinate to the ciuill as cheefe and principall: a goodly conclusion, certes, for diuines to preferre the belly before the heade, the table of the courte, before the altare of our Lorde, the bodie before the soule, and earth before heauen! Doublesse vnworthy Presidentes, nor deseruinge their reuenews, Colledges, places, commons, no nor the verie scrappes giuen att their gates rising from the bene-

*Albatt. lib. de
Antichrist.
ep.*

*Hieron ep ad
Damas.
Lib. 1. de vni-
tate ecclesie.*

*Apoll. of Ou-
ferde the very
writit disgrac
of that vni-
uersitie bring
so slight and
false.*

To the reader.

uolence of our Catholike and Romane auncestors, in spight of the ghospell must he be Antichrist, that hath made so many millions of persons Apostolicall for the conuersion of all countries barbarous and impious, and namelie into our owne soile of Englande, and now holdeth in vnitie both the clergie and laitie of the best Christians, onlie the rennegacie of certaine Apostaticall, base, vile, and vnlearned crauantes, in the dennes of their factious, and corners murmuringe against it! Disdaine of so grosse and senselesse a brute, and herelic, permitteth my pen to passe no farther in the asseueration of truth.

An other humour that raigneth in the Protestantish writers, as argument most pregnant, not only of the falsitie of that faith, they defende, but also of their owne consciences, vowed as it were to wickednes, to forgetie, to periurie, is to labour that by any meanes with the simple people they may maintaine their cause, and wordly commodities issuyng from thence, and is manifested in the frequent, the open, and plaine falsification of aucthors they cite and produce against the Catholike. Good God, who would haue euer thought, that men pretendinge the ghospell, should shew themselves so impudent, so malicious, so voide of all honestie and sinceritie! But it is the fatalitie of their bad profession, and iust permission of almightie God, that they themselves with the lies of their owne lippes and pennes, should discret and ouerthrowe what in them pride and malice hath erected against the Catholike and Romane church. Gentle reader, trust not the allegations of Protestantes, for without lyes and scanders they neither can speake, write, or breath: in proufe whereof these late yeares perhaps thou hast seen diuers and sondrie bookes written by Catholike persons, and that so apparentlie to the eye attaining to victorie, as Protestanterie at this day is only enabled by force of state, and sette out with coulorable pretences, as the falsified face of a painted courtesan, and no otherwise then by violence, and vnder false formes, recommended to the poore deceiued of our home and countrie. And what other meanes retaineth he? Sound argumentes he hath none, poise and waight of aucthoritie he wanteth, iustice and equitie of cause he is deuoid of: why then as one that will keepe the porte of a gentleman, not hauing any patrimoine, or good arte to maintaine his estate, must cosin and steale to that effect, so the Protestanter dispoiled of all solid literature, of stronge armorie for truth, must cog and lye, or els breake and die.

There is also an other violencie, and illiberall qualitie in the Protestanter, that is he searcheth out all histories, the which make any mention of euil behauiour in the cleargie, especially religious persons, in Cloisters or Monasteries: and when he hath found any satiricall poet, or euill disposed Cronicler alienated in faction from truth, to haue bruted any bad reporte of the

*Calender against Fax. P.
R. against
Morton. Dis-
covery of willes,
Seiliffe, Bell,
Cooke, pres-
biter of the
yinge religio.
The supple-
ment against
Barlow and
Andrewes.*

To the reader.

of the Bishop of Rome, or of others in sacred callinge, then he imagineth
in this his odious and hatefull heate of ire and wrath, of immodest and shame-
lesse rehearfall of vices, to haue battered downe the whole relligion
Catholike and Romane. A foule and passionate manner of writinge: not for
a scholler, or professour of letters, but for some ruffian rather, or base com-
median. In deed the enemy in this hath the aduantage; for that our church
hauing visibly endured amidst so many enemies and dangers, for the spa-
ce of sixteen hundred yeares, no meruaile if some of our sute and vocation
scandalously haue fallen from vertue, and disgraced their Order and rancke
in what they could; whereas before fourscore yeares; we haue no records
for testimonie of the carriage of Protestants: yet they so haue supplied
this inequalitye of late dayes, and so mended their paces in libertie, that they
ouerrunne vs, and the world neuer tooke notice of like generall abomina-
tions for a thousand yeares in the adge of the Catholike church past, as it
hath done within the compasse of fourscore among the Protestants, si-
thence Luther and Caluin. Admitt we, that amonge the Popes some three,
or foure haue egregiously trespassed, will not coueruaile such defaultes the
Martyrdomes of thirtie and two of that dignitie, the rare vertues of the re-
sidue, witnessed by the best registerers of the Christian world? If some re-
ligious persons, partly by their owne misdeameure, and partly by discon-
tented, foule, vaine and factious writers haue been discredited, what is such
a thing to the reproach of so many sainctes, or of others, that liue accord-
ing to their holy institution? neither doe we meane to free all our profes-
sours from wickednes personall, or deeme it a sufficient reprovall of our
faith and relligion, the offence of any number of what sorte soeuer: and if
in this sense the Protestants will looke for iustification, and the plauditie
of the worlde, beleue me he is but in poore state, and may walke in blac-
ke towards his graue, and thincke not at all of the coulours and foundes
of fame and good reporte.

Rainold, Theoff.
5. Rob. Abb.
de Antichrist.

No, it is not the manner of our stile, or of our spirittes, to make satires,
paquinadoes, or libelles against any, farther then their owne doctrine geueth
occasion, when we dispute of controuersies: but to search after the matter
it selfe, and to conceile rather, if it may be, the wrackes and ruines of man-
kinde, especially of partakers in the common name of Christianitie. I
know Luther, a Protestante, to haue reuiled moste intemperatly the person
of kinge Henry the eigh; I haue read the Cronicle of Buckanan, that see-
keth semblably the dishonour of the good & blisfull Queene of Scotland,
and mother to our soueraigne, euen to the iniurie of his royall person,
bloud, and succession.

Wherefore courteous reader, take thou exception against such humours,
and from me notice, that I most earnestly desire and wish, yea in Christian
charitie

To the reader.

charitie I challenge therevnto, any Protestante, or Protestantes, learnedly,
lyes sett aside, and reuilinge reproaches, to ioyn issue
with me: and so either to yelde to this my Triall,
or labour to refute it, if they can.

* *

*

Thine in all charitie.

EDWARD VVESTON.



THE TRIALL OF CHRISTIAN TRVTH AGAINST HERESIE, BY THE RVLES OF VERTVE, SERVING FOR THE DISCOVERIE OF ANTICHRIST IN HIS FOORERVNNERS, AND MISTEIRIES OF INIQVITIE.

The first Parte.

*The colour of vertue and truth, wherewith falsity oftentimes adorneth
it selfe, by a prudent consideration is to be examined.*

CHAPTER I.

1. **S**UCH is the deformed, and disgracious hue and quality of vice, that
to preuaile publicly by choice and acceptance in the desires and
manners of men, wantinge a proper and naturall perfection or beauty
to that end, being otherwise a thing so opposite, and euen contrary
to the very lighte and iudgement of a reasonable soule, attaineth to
that purpose by slight to an artificiall, accidentall, and counterfeit shew and splendour
euen of that excellencie, which is prized and esteemed worthelie by men as most singu-
lar, amiable, peerles, and soueraigne; I meane of vertue and veritie. But after once
despoiled of such a maske, and outward appearance, when pleasure thereof expireth,
which first made entrie for the same by a delighfull insinuation of the bane into the
affection and center of our brestes, we consenting to alluring appetite, trauersing in
the meane while the lawe of God, after I say, the sweet gust of contentment hath had
it free current, and is now dried vp in the suddis, then remaineth sinne behinde fret-
tinge by remorse euen the adamente sinouse of the most harde and desperate conscien-
ce, that liueth: and as writeth S. Iohn Cryostom, *Talis enim res peccatum est, nullo prodis
arguento, nullo condemnas accusante, pauidum facis & timidum peccatorem*: such a thing
is sinne, that it detecketh it selfe without a reprobator, is condemneth without an accuser, and
maketh the partie offendant still in feare and dread.

*Vice disguised
preuaileth.*

*Crisost. homil.
8. ad Pop.*

2. Which thinge as it is vniuersally practised in the behauiour and cariage of
wickednes, so is it particularly notorious and experientied in the progresse and com-
portment of heresie: Therefore our Sauour forewarning vs of the slie and concealed
deceit of false teachers, saith: *Attendite vobis a falsis prophetis, qui veniunt ad vos in
vestimentis ouium: intrinsecus autem sunt lupi rapaces*: Take ye great heed of false prophet-
es, which come to you in the clothing of sheep, but inwardly are rauenings volues. By
which similitude is giuen vs to vnderstand, that deluding subtilty shall marche cladd
in the resemblance of Sincere simplicitie, fell and cruell hatred be couched vnder the
shew of milde and friendly behauiour; when falsity shal be preached against truth, and
heresie

*heresie hath
her falsi co-
lours.
Matth. 7.*

Matth. 24.

heresie blased out against the Gospell. *Multi enim venient in nomine meo, dicentes ego sum Christus, & multos seducunt: Many shall come in my name, sayinges I am Christs, and they shall seduce many:* Heretickes shall vaunt of their prime and flower of Christianitie, as if they onely were the faithfull seruants of Christ; they onely the true intelligencers betwixt him and his people. *Tunc si quis vobis dixerit: ecce hic est Christus, aut illic, nolite credere: Then if any one shall say vnto you, behold heere is Christ, or there, giue no credite vnto him.* O presumptuous and guilefull heresie, that shall seeke to vse the moste sacred and beautifull thinge, as a vaile to glose and varnish the most lothsome ordure and filth, that either earth or hell can disgorge; and impudently presseth vp euen to heauen, from thence to debaſe Christ himselfe, as if belowe patron and protectour of her moste foule deuises, pointing to sundrie lothsome errors, saying there is Christ: as if for man his harme banefull serpents lurked vnder faire and greene plantes, satan inuested him selfe in the splendour of a bright shininge Angell, and Antichrist weare fashioned in the shape and habite of Christ! Accordingly to which thinge the Apostle S. Paulc prophesyinge of the heretikes to come in our daies, deciphereth the accordingly as instruments of deuils: *In hypocrisi loquentium mendacium, In hypocrisi speakinge lyes;* that is broachinge erroneous doctrine vnder the falsified colour of truth. *Habentes speciem quidem pietatis, virtutem autem eius abnegantes: hauinge a shew of pietie, but denying the vertue therof.* Per dulces sermones, & benedictiones seducunt corda innocentium By sweete speeches and blessinges they seduce the hartes of the innocēt. Yf sweet speeches and blessings euer poisoned and banded the soules of mē, eue now the effect therof is most pernicious, vniuersall and lamētable; whē the Protestānt minister to ope, that onely barely beleeueth in Christ, otherwise fraught and charged with millions of deadly sinnes, yea before repentance, promisseth the grace of iustificatiō, fredome frō bonde of lawe, full assurāce of futur saluatiō, and his eternall predestinatiō: but of this more particularly here after. For which cause also S. Pet. calleth these seducinge maisters, *In deceptiōe illius: Deceiters in deceptiōe.* And as auoucheth S. Iude *Dai nostri gratiā trāsferentes in luxuriā: Trāsferinge the grace of our God into riotousnes:* applying the benefits of God his grace, yea manifested vnto vs by the incarnatiō of his dearest sōne our sauour Iesus Christ, and accomplished vpo the crosse, to assure and ēboldē the selues therby in the very course and fury of all bad cōcupiscece.

Gregor. profat.
in Iob. cap. 12.
lib. 5. in Iob.
cap. 4 & 18.

2. Cor. 11.

1. Tim. 4.

2. Tim. 3.

2. Pet. 3:
Iud. 2.

Hereticall
pretenses dis-
covered by the
Fathers.

Iren. lib. 1. ca. 1

Clem. Alex. 7.

Catech. 3.

Crisost. homil.

39. in Matth.

Tertul. de Prae-

script. cap. 5.

cap. 40.

Tertul. lib.

prescript. ca. 4.

Vincen. cont.

monit. hares.

Profat.

3. This thing hath bin generally obserued by thanciente Fathers, which tooke notice and remarke of the heresies, raigninge the in their daies. Therefore S. Irenaeus telleth, that the Valentinians imitated truth against truth, as if by arte and cōsenged glasse should be wrought to the lustre and shew of the precious stone: *Vitrum in eius contumeliam per artem assimulatum. Clemens Alexand.* faith, that heresie imiteth truth as fruiture, pasted of waxe, resembleth that which groweth on the tree: *Vnus quidem verus & maturus, alius fictus ex cerva. Zizaniam,* faith S. Cirill Arche. of Hiernus. *contendit triticum videri. Darnell endenoreth to be like vnto wheate. Oves proprii Christiani vocantur,* as Spea-Strom. Cirill. keth S. Crisostome; *vestimentum autem ovile est species Christianitatis: Sheepes properly are Christians, but the garment of a sheep, the outward purrature of Christianitie.* To this effect; and for grace and colour of their heresies, authors of them have fortified and beautified them, as they could, with the testimonies of sacred scriptures, as once the deuill gaue them to that purpose the modell and platforme: *Scriptum est: it is written. Sed & ipsi haeretici sayth Tertullian de scripturis agunt, & de scripturis suadent; aliunde scilicet loqui possunt de rebus fidei, quam ex literis fidei: The heretikes entreate of scriptures and persuaide by scriptures: yea they might speake of matters of faith, otherwise then by the scriptures of faith: Hereses sine scripturis esse non possunt: Heresies cannot arise but by the Vincent. cont. authority of scriptures, Vwhereupon after Tertullian, Vincenius Lirinensis by those garments. hares. ment of sheepe, to be vsurped by heretikes, as foretolde our Sauour, vnderstandeth the abuse of scriptures: *Quid est vestimentum ovium, nisi prophetarum & Apostolorum elo-**

quia? What is this vesture of sheep, but the speeches of the prophets and Apostles? and therefore to deceive the simpler sorte, hereticks safe legis sententijs, velut quibusdam velloribus, obvoluunt: In the sayings of the lawe, as in fleeces, they enfolde themselves. Sometimes as recordeth Tertullian they deny that to be scripture, which the church doth authorise and consigne as canonicall: other times enforceinge a false sence in fauour of their heresies vpon the sacred text. But *Tantum veritati obstrictus adulter sensus, quantum corruptor stilus: As well infecteth truth the sence forced, as the letter corrupted.*

Tertull. pro scripti. cap. 5.

The hypocrisie of heresy.

Iren. lib. 1.

Hiero. de erroribus Iohannis Hierosol. Aug. in Psal. 34. Augustin li. 3. confess. cap. 6. Tract. 1. in Ioan. cap. 1.

Theodoret. li. 1. hist. cap. 36.

Hieron. op. ad Cynetiph.

Crulors of Protestants.

Caluin lib. 2. Inst. ca. 3. & 6.

4. For presidents and proofes of this fraude and colluding enchantementes of heresies, we haue the very vautes and bragges of heretikes themselves. Did not the Puritanes the Gnostikes, although dissolute by scope and raines of doctrine, in the prime of the Church, terme themselves spirituall, enlightened, from aboue, priuiledged from detriment and hurt by any act of sinne whatsoever, *Semina electionis, the very choise seed of the predestinates* as tellet vs Irenus? The Moranistes, the Origenistes, in like sorte would needes seeme to glitter in gold of their owne fained conceites, reproching the Catholikes as rude, simple, grosse, and base minded, as S. Hierom, and S. Augustin reporte. Of the absurde and monstrous Manichies thus speaketh S. Augustin: *Incidit itaque homines superbè delirantes, & carnales nimis, & loquaces; in quorum ore laquei diaboli & visum consecutum commixtionem sillabarum nominis tui, & Domini IESV Christi, & Paracloti consolatoris nostri Spiritus sancti. I fell into consortie of men presumptuous, rauinge, to to carnall, and bablinge in whose mouthes were snares of the deuill, and birdlime composed of the mixture of sillables of thy name, & God, and of our Lord IESV Christ, and of our comforter the Holy Ghost.* The Arrians to disprove the equality in substance of the second Person in Trinity, with his Father, pretended the authoritie of scriptures, as if their vile heresie had beene auerred by testimony from heauen: for as writeth Theodoret, Basilius of Nicomedia, the slander bearer of the Arrians, as tearmeth him S. Hierom, inciting Paulinus a Catholike to write in defence of Arrius, tolde him, that he should performe it most effectually, *Si sacram scripturam & verborum illius, & sententiarum quasi vestigia sedulo sequens, ad scribendum animum induxeris: yf thou shalt apply thy minde to write, pressing and following as footsteps the Holy scriptures, the wordes, and sentences thereof.* O fraud, & impudency of Satan, to inuest an heresy so odious and execrable in the liuery of Gbd, and coloures of heauen! The Pelagians in their secrett closettes denounced and vttered their opinions with all ouerture in preiudice and misprife of the crosse of Christ, and his whole merite, but in publike conuenticles garnished or cloaked their opinions with the wordes of Catholike resemblance: *Aliud audiunt cubiculorum secreta, aliud rostrorum populi.* And to conclude, is there any body ignorant of the practise and hipocrisy in this kinde of Luther and Caluin? for as concerning beleefe they auowe in holy good earnest, that the rule of their faith is not the definitio of mortall men, but the spirit of the Lord deliuered and reuealed vnto the by his word: to these letters patens of God, to these oracles of the holy Ghost wee meane (say they) solely and solitarily to make recourse; and with the eyes of faith there to read, with memory ruminating record the will and meaning of the liuing Lord. Lett others in the meane while (scāne the Decrees of Cōcels, reuewe the iudgemētes of Doctors, call to minde the Catholike practise of antiquity, ve in steed of the all haue the liuely worde of the Lord, and in vs a quickninge spirit to saluation. For vertuous life and demeanour they preach: we poore infirme and miserable creatures, what can we performe by worcke as good & laudable, seeing that no otherwise continually from vs doth breake out all manner of inordinate motions and sinnes, the vampeth and fleeth fro a hote fornice flames and sparckes of fire? we trust not in our owne selues, but merely in the blood of the lambe, who is our iustice and sanctificatio. A way with the merites of workes, away with sute after sanctity of life by fasting, by a retired estate,

The triall of Christian truth, for the

4. for as in Christ apprehended by faith we haue all, so in our selues out of him inust no thing but iniquity. Finally for religion thus they sing: we meane not after the Iudaicall guise to surcharge and ouerload our selues with multitude of cerimonies, with the legions of mennes traditions: no, but only in purity we will serue the Lorde, as he hath prescribed expressely in his owne worde, simple and barely accordinge to the worde, and as the Lord in his word hath laid downe. And for that the sonne of man was a sacrifice for the whole world, we care for no other, nor can vse other without disgrace and empeachment of his blood shedd vpon the crosse. But what is all this puffe and piaph of wordes, besides meere froth of a raging mouth; when there might as ghostly counsaile, and gospelling in such tearmes, haue bene vitered by Grim the collier of bell, as by any Protestant or Puritan in the worlde?

5. To this purpose of a deluding forgerie, diuerse Heretiks, although in doctrine most lothsome and abominable, haue glossed their professions with names of Saintly eminencie. So did in the primatiue church certane persons, as well in practise of lyfe, as beleefe whollie carnall and licentious, stile them selues *wisefadis, Puritans, the choise seedes of election*, as reporteth S. Iren and S. Epiphanius. Of this tenor in hypocrisie, and vaunte of title, were, as recorderth S. Augustin, and others, furnaming them selues Angelicks, and Apostolicks, bragging of ther heuently illuminations, and professing among the selues a brotherhood of communitye, euē of wiues. *They take vpon t: i. sayeth S. Augustin, proudly the name of Apostles, pronouncing, that they imitated they Apostles, who helde nothing in proprietye.* The Montanists entreaining in their conceits a credulity as concerning reuelations, and austerities, contrary to the rule of faith, did chuse to shine in the shapes of prophets taught by the holy ghost, of creatures spirituall, as wee may gather oute of Tertullian, The foule Manichies, nightcrose, and boulers of all turpitude, as relateth S. Hierom, yet appropriated to them selues the qualitie of *Vessels of manna*, as it is registred by Epiphanius. Donatists in heate of faction and heresy, auouched, that they weare the only *Christians of the worlde*, as S. Augustin reberseth. Wee are not therefore absolutely to take Protestants at their worde, when the tearme them selues *Deuine lights, Presbers of the worde, Relators of the gospell*, but not withstanding all this faire and coulourable pretence, they are with others to abide the triall and examin.

6. And as Hereticks, enemye of faith, beautifie them selues with stile and title, so do all suche, as impugne truthe, by reprochefull tearmes endeour to disgrace the friends and vpholders thereof, wherupon the malignant leue called our sauour an *imposter*, an *enemie of Caesar*, a *Sorterer*, a *familiar of sinners and Publicans*. His Apostles after weare infamoused with note of *seducers, of enemys to the temple of God, diuulgers of new and vnknown Demils*. The prime Christians weare accused as night meters in a promiscuouse contamination of incest, as *Children Killers and eaters, as enemye of all pietie, and deuotion*, as witnesseth *Athenagoras, S. Iustin martir, Tertull. S. Augustin*, beecaue in secrecy of the early morning they celebrated their sacred miſeries. *Christiā exorcismes, i. 18. Cin. c. 53.* preuailing against euil spirits, *Suetonius, Celsus, Vlpianus*, and others named *witchcraftes*, as wee may vnderſtane from *Origen and Iulius Firmicus*. In regard that Christians neglected emulation or ambition aboute wordly affairs, the Ethnicks called them *Slothfull, and base minded*, as *Cornelius Tacitus* relateth. Especially the weare *insolent Iulius* deemed as effeminate, and altogether vnfit for war. Wherupon as writeth *Aurelius Prudentius*, these weare the wordes of them in this behalfe:

An ne pudicitia gaudium iterum vile bello est!

An tenerum pietatis opus sudatur in armis!

May liuer Chast and colde serue war in martial field,

Dare tender pietie not bolde in cariage sweate of armes and sould?

Hereticks by
poetry of na
me.

Iren. lib. 2.

Epiphanius. Ha-
res. 24.

Augustin. lib.
cont. Hares.
har. 40.

Tertull. lib. de
pudicitia. lib.
cont. Pſych.

Hierom. Epist.
ad Nepot.

Epiph. Har. 66

August. lib.
cont. Parmen

Donati.

Patris and au-
thors of truth
reproched.

Math. 27.

Luc. 24.

Marci 3.

Luc. 5.

AB. 7.

AB. 17.

Athenag Apo-
stoli. in Apol.

Tertull. in Apo-
c. 2. Augusti.

i. 18. Cin. c. 53.

Sueton. in Ne-
rone cap. 16.

Orig. l. i. cont.

insolent Iulius

Firmic. l. i. de

Prudent. Pſy-
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Disconerie of Heresie, and Antechrist. Chapter 1.

The same is also noted by Tertullian. For that Christians repaired religiously to certain oratories in Rome, by the Ethniks their they were nicknamed *Proseuchistes* opprobriously, that is parish prayers, as we understand by Iuuenal, who telleth, that Christians therewith going by night tyme encountering with the wantons of Roome, were iniuriously and contemptibly in the streets entreated by them, as spurned and kicked, and some times cast into filthy sinckes: whose eares heard this ordinarie demande.

Tertullian. de Apoll. cap. 4.

Edi ubi consistas, in qua te quoro proseucha?

Telme where is the place, and parish where thou prayest?

Iuuenal. Satir. 3.

In like sorte for that Christians refused to resort in the primative Church to the temples of the Gods, or to worship with deuine honor the images of the Imperors, the were traduced as persons deuoid of all religion, and viter enemies of the state and prince, as wee reade in Tertullian, Aurelius Prudentius, S. Iustin martir, and others.

Tertullian. lib. ad scapulam.

Spreuissse templa, respuissse est principem.

Toe temples to despy, is prince also for to denie.

Origenists hereticks denying the resurrection mocked Catholicks beleuing the same by the name of *Carnalian persons*, to much affected to Adam his old skinns, attiring him in time of his miserie, as were reade in S. Hier. The Nouatians not granting after lapse reentry in to the church by repentance, stiled Catholicks otherwise beeleuing Bands and friends of *Brodel houses*, as we may finde in S. Ciprian: and before Nouarus in Tertullian. Vigilantians, in some parte Protestants, scorned Catholicks reuerencing saintes in their reliques, terming them *Cinerarians*, asbes worshippers, as S. Hierom auoucheth. The Image Breakers reuiled the whole Catholick Church as a scole of Idolatrie, as wee may know from the second Nicen Counsell. All our Chrbistian faith, and valerious resolution by Martirdome to maintaine the same, Celsus, Porphirius, Iulian, and Galen sentenced as simplicitie, coupled to wilfull audacitie, as mentioneth Orig, S. Cirill, Galen him selfe. Wherefore a Protestant must not thinck, that he hath allredie gained victorie, for that he crieth oute to the popularitie, that wee Romas are traitors against our Prince, that wee be persons superstitious and idolaters: that wee serue in vassallage vnder the banner of Antichrist: for that such voices haue passed heare to fore against the espiallest seruants of Christ, and therefore by prudence, and the rule of faith the are to be discussed: the shiel is to broken, the varnishing coulour is to bee dispersed, that the substance of a sauing truthe appeare, and haue an issue victoriously.

Hieron. Epist. de error Iohann Hiero Sol. Ciprian. li. 2. de. Nouat. Tertul. li. de pudicitia. Hieron. contra vigilant. Conc. Nicen. 2.

Orig. l. 1. com. Celsum. Cirill. l. 1. com. Iulian. Galen. lib. 3. de Differentia pulsuum.

7. Wherefore Curteous Reader, sithence it doth much concerne and importe thee the verity, the sincerite of the Christian faith as a necessary meanes to enter in to fauour with almighty God, as a Jacobs ladder to scale to the pitch and goale of thy eternall saluation; moreover seeing that deluding spirittes, and fained doctrines besiege on every side the eares of thy soule, and are painted out most curiously to the eye, most gloriously to the vnderstanding in shew, with heavenly pretences of knowledge, follow the counsaile of the Apostle: *Probate spiritus, si ex deo sint: Proue the spirittes, if they be of God: looke after the rule of faith, not pliable or flexible to the lustes, to the deuises, to the desires of men, either enhanced with pride, or engulged in the turpitude of a libertyne life: engraue rather in thy heart with letters of gould this saying of S. Cirill: Opus est igitur diuina gratia. & sobria mente. & vigilantibus oculis, ne Zicanijs pro tritico vascentes, imprudenter pereamus; neue lupum existimantes esse ovem, capiamur: neue perditorem nostrum diabolum, bonum esse Angelum putantes, deglutiamur. It is behoofull we haue the grace of God, a sobre minde, and watcfull eyes, least that we eating darnell for wheat vnadvisedly perish, or takinge a woulfe for a sheep be surprised, or imaginizing our destroyer*

Examine of Doctrines, Gen. 27.

1. Ioan. 4. Cirill. Caibou.

the demill to be a good Angell, be by him deuoured. Only for the present resigne thy selfe to truth, and yelde the powers of thy soule franckly and freely to the dispositiō of almighty God: entertaine no partialitie or amaritude of contradiō, harbour no selfe will or priuate choice, but aime meereley and sincerley at the deuine honour: and so doubtles, fro heauen shalt thou finally receiue a firme testimony therof: and weto that effect by the inspiratiō of the Holy Ghoste, and thy attentiuē reading, in the sequēle of this booke, shall giue thee what aide and assistāce lyeth in our power and ability to performe.

Now the truth is tried in questions of rash controuersed, and too conveniently by the preceptes of vertue, and namely by the very natures and qualities of Faith, Hope, Charitie, and Religion, examine may be made to proue what is true, and what false in the profesiō of Christianity.

CAP. 2.

FOr as much as the manners and actions of our life effected by the will, presuppose some certaine rule and directorie in the iudgement and knowledge of the vnderstandinge, first is to be defined by vs, wherein this aduertisement and guidance of the minde doth consist. S. Augustine distinguisheth two sortes of notice and intelligence, atchiued by mannes power intellectuall: the one proceeding from the natures of thinges them selues perceiued and conceited by vs, as science, and opinion; the other deriued from the grauity and moment of an externall authoritie, as faith, credence, and beleife. And as concerning the former, in the which Philosophy is so seriously employed, it well befieemed the wise prouidēce of almighty God, not to appointe the documents or institutions therof absolutely as squares and measures of our liues, but rather the other: that is the humble and disciplinable obedience of beleefe. For this our informatiō of minde, beinge the origē the foundatiō of the whole course of the will his demeanour, it ought first of all to be sure, firme not florige in vncertainty, or subiect to suspitiō of the contrary, lest that the consequence therof, that is our generall comportment and cariadge in behauiour, wauer and wander in semblable perplexitie. But of our naturall knowledge thus pronunceth the wise man: *Cogitationes enim mortalium similes, & incerta prouidentia nostra: The cogitations of mortall men be feareful, and our prouidences vncertaine.* To confirme this by examples lett vs take a vewe euen of the science of those thinges, wherof Philosophie thincketh to haue the greatest and clearest assurance of demonstratiue assertiō; as that there is a God, and that by iconomic and care of ths God all thinges are immediately mennaged and disposed: also that the Soule of man is immortall, and ordained for beatitude in heauen, once spoiled of the cariadge of these earthly bodies. Although in such and the like obiectes of our speculation we may attaine vnto an euident knowledge by force of argument, notwithstanding every simple person, to whome indifferently doth appertaine, also the notice of truth, and who also must of necessity enforme his minde by some kinde of iudgement or other, cannot arise to the penetrating and discussinge intelligence of these prooves, as not able to contemplate the connexion and dependance betweene the antecedent and the conclusion, the cause and the effect: for that this euidence is not, as they speake, Mathematicall or vniuersall. And as diuers learned and sharpe minded Philosophers haue in these thinges by way of witte swarued from truth, so may any of vs by their motiues be intriched, disturbed and forced oftentimes to dubitance, to a disquiet, vnsetled, and vnresolued search of the minde, as reporteth Cicero And therefore certaine articles of faith rather by God were to be designed, of which none might be ignorant hearing the, and whose assent should be sure and vnmoueable, as certaine instructions and directions for the leuell and course of our liues. Finally it is the condicion and quality of man his vnderstandinge to flitt, partly moued by curiosity, partly by a kinde of delicacy, loathing thinges already possessed in Speculatiō, from this to that, still torouē and press farther continually, as Philosophers haue done.

Augustin. lib.
de uil. cred.
cap. 11.

Two ways to
argue against
heresie.
Faith the rule
of our liues,
not science or
opinion.

Cap. 9.

Somes. Prefat.
in th. Nat.
Lucr.
Cicero in lu-
cillo.

Discoverie of Heresie, and Antichrist. Chapter 2.

7

*disiles, & nūquā ad scientiā perueniūt: Always learnings, but neuer attaining to the know-
ledge of truth:* In regard wherof, Faith is appointed by almighty God, a fundamentall
cause and stay of our perfectiō, the Poolestare of our saluatiō, Faith I say, wich as writ-
teth Clem. Alex. is *Sciantes* the very firmitude & determined estate of our soules. Faith, *Clem. Alex. R.*
sayeth S. Crisostome: *bringeth repose to minde and cogitatio:* and to that purpose auncient 4. Strom. Cre-
Tert. *Nobis curiositate opus non est post Christi Iesum, nec inquisitione post Euangelium. Cū Jos. Homil. 1.*
credimus, nihil desideramus ultra credere: Wee Christiā: haue no vse of curiosity after the cō in. 2. cap. ad
minge of Iesus Christi, nor of farther search, after the gospell. Whē we once beleue, we desire not Tim. Tert. li. b.
to beleue any further. Fides as speaketh the Apostle, *est rerū sperādārū substantia: Faith is the* *Prescript. ca. 8*
substance of things hoped, that is the ground worcke of Christianity, wher yō is buile all those Heb. 11.
endeuours, which are requisite for to obtaine heauenly blisse, here in this life by hope Heb. 11.
expected: Sine fide impossibile est placere Deo: without faith it is impossible to please God.

2. But for that as Philosophie is either impugned by errores, or misconstrued bring-
geth them forth; and as the art of Physicke as well must know the simples of poison,
the hurtfull aire and diet as the soueraigne medicine, and well ordered repaste: so this
holy faith of ours being continually infested and assailed by fundry heresies, it is the
office of Christianity to examine and discusse what is vttered by the rule of heauenly
truth; and not as many doe, absolutely neglect the search and study thereof, because
diversly questioned and controuersed by the spirittes of cupious and ambitious per-
sons. *Num ergo quispiam agrotans faith Clem. Alex. & ut curetur opus habens, non admittit hereses.*
*medicinam, propter eas, quæ sunt in medicina hereses? Doth any sick man hauinge need of re-
cure, abstaine from all manner of medicins, for certain heresies found in Physicke: No more,*
Clem. Alex. 7 Strom.
inferreth he, ought we to bid adewe to faith, for that it is called into question by ma-
lepert and audacious Disputers. Wherefore this triall and prooue to finde out the sin-
cerity of faith, is performed by two manneres of wayes; that is, first by meanes of vni-
uersall Prescriptions: Then by discussion of euery particuler controuersie severally:
whether they import the auctorithy and sence of the scriptures themselues, or imply
any other article of Faith therein contained. The first kinde of methode is vniuersall,
and to be knowne and practised by all Christians, whether lettered, or vterly igno-
rāt. For it beinge a thinge impossible, that the simple and vlearned should be able to
proue each parcell of their Faith against an heretike, as that this booke of holy writ-
te is sacred and canonicall, This or that to be the sincere meaninge of such a text,
The persons in holy Trinitie to be only distinguished by relatiue opposition: two na-
tures in Christ to subsist by one and the selfe same personallitie in this or that sorte the
grace of God to worke in the soule of mā: seeing that the resolutiōs of these obscure mi-
steries require exacte knowledge in such togues in the which the scriptures were first
writte, and moreover the perusinge of learned commentaries entreatinge of like sub-
iectes; Therefore as they first conceiued faith moued by the auctorithy of the Church
preaching vnto the, so by the same auctorithy they doe in summe maintaine the purity
and stability thereof by way of generall Prescriptiōs against what hereby soeuer. And this
māner of establishinge and tryinge faith, S. Aug. doth often call *Simplicitas credendi: The*
simplicity of beleefe. Et Tertull as we shall out of him after report, opposeth the same very
properly to curiosity. According to which rule, whē a Catholike Christiā mā heareth of
any doctrine diuulged abroad, although not practised in letters, forth with he conside-
reth, whether it be recommended vnto the world with sufficient auctorithy, paragonable
and equall vnto that, which hath auouched vnto him the Catholike truth, or no.
That is, whether or no it be taught by the Prelates of the Church, by men that haue suc-
cession and mission from Christe, by those which lue in discipline of the ecclesiasticall
hierarchie, whether by nouellers and new deuisers, or grane persons, following the
sleepes of antiquitie, famous for sanctitie, and purpled with the blood of so
Faith.

3. Tim. 2

Faith to be
tried amidst

Clem. Alex. 7
Strom.

Two wayes to
examine con-
trouersies.

The rule of
Faith.

*Iren. li. 1. ca. 3.
Tertul. lib. de
prescrip. Ang.
pp. 162. li. 1. de
Bap. cap. 2.
Hieron. ep. ad
Damas.*

and recommended also to our vewes by the holy Fathers. *Habemus annuntiatores in* faith S. Iren. *qui ab Apostolis instituti sunt episcopi in ecclesijs, & successores eorum, usque ad* nos, qui nihil tale docuerunt, neque cognouerunt, quale ab his deliratur. *We cannot recount our* Bishops, which were ordained in certaine churches by the Apostles, and the succ. sors of them, *euen vnto our dayes, which neuer taught, or knew any such things, as these men doe of.*

Therefore S. Iren. thought it a sufficient preiudice and repulse to confronte and amare heresie, if an ignorant beleueer can but tell an heretike, that his opinions are strange, and not knowne in the precedent church. And may not every simple Catholike in this guise prescribe against Calvin and Luther, and maintaine himselfe in the Catholike beleefe against their argumentes and collusions, tellinge them that in all pointes of faith, neuer yet from Christ to this time, was their found any, much lesse Bishoppes, in all things, according with them in faith and religion? No no, they wanted auctority to batter the conscience of the most vnlearned Catholike by all their opinions, if onely he remained prudent and humble. An other generall prescription thus the selfe same

Iren. supra.

*Ireneus layeth downe. Sed quoniam valde longum est in hoc tali volumine omnium ecclesiarum enumerare successiones maxims, & antiquissima, & omnibus cognita, à gloriosissimis duobus Apostolis Petro, & Paulo Roma fundata & constituta ecclesia, eam, quam habet ab apostolis Traditionem, & annuntiatam hominibus fidem, per successionem episcoporum, peruenientem usque ad nos, indicantes, confundimus omnes eos, qui quoquo modo vel per sui placentiam malam, vel vanā gloriam, vel per cecitatem & malam sententiam, praterquam oportet, colligunt. Ad hanc enim ecclesiam, propter potentiorē principalitatem, necesse est omnium convenire ecclesiam; hoc est eos qui sunt vndique fideles, in qua semper ab his, qui sunt vndique, conservata est ea, quæ est ab Apostolis traditio. But for that it is so longe to recite in this volume the successions in every particular church, of the moste great, ancient, and to every one notorious church, by the two most glorious Apostles Peter and Paule founded and constituted, shewing that traditio, which is hath recurred from the Apostles faith, denounced vnto men by the succession of Bishoppes, deriued euen vnto vs, we doe confounde all those, they which by any meanes, ether peruersie to please themselves, or for vaine glory, or for blindness, or for false opinions, doe conclude otherwise then they should. For with this Church, by reason of her more potent principalitie, it is behoofull that every other Church doe agree; that is all the faithfull, wheresoever they be; in the which alwaies by those, which be every where, is conserved that tradition, which cometh from the Apostles. And is not this prescription and generall argument now most pregnant against the Protestant for each Catholike Romane, although not of abilitie to enter in particular dispute with him in controuersie? The Protestant in open appearance without dissimulation beareth the marcke and brande of an heretike, what soeuer he shall pretende out of scripture for his opinion, in the eye of every simple Catholike, in that he dissenteth from the doctrine deliuered vnto vs by the succession of Bishoppes, and namely from the prescriprie and faith of the principall mother Church, the church of Rome. Likewise Tertullian from auctoritie, as from succession of Bishoppes, order in Prelacie, exacte keepinge of Church discipline, teacheth euery Catholike, although not versed in bookes, to prescribe stoutlie ad inuincible against the boisterous pride of anie Sectarie what soeuer. He therefore telleth vs, that when any hereticke shall assaile a Catholike with the inuention of a new opinion, as if it were auouched by the worde of God, cryinge out, as our Protestantes doe, *The worde, the worde, the lively worde of the Lord*, such a cosener with his iuglinge box may be refuted by the Catholike, and touned away with disgrace, although the Catholike refuse, or is not able to scanne the matter by the textes in scripture, that is by prescription of auctoritie: as in that our faith was first diuulged by auctoritie of preachers and teachers in the Church, and was before the wordes*

Discoverie of Heresie, and Antichrist. Chapter 2.

Tertull. lib.
Prascript. cap.
14.

Iren. lib. 3.
Cap. 4.

Controuersies
decided by 4.
vertues.

Bernard. Pa-
rab. de Fide.
Spe. & Char.
pag. 332. Aug.
de virtutibus
charitativ.

the worde written, beleued and entertained, as telleth vs S. Irenæus, the worde as yet not knowne. *Fides tua faith Tertull. te saluum facit, non exercitatio scripturarum. Fides in regula posita est: habes legem & salutem ex observatione legis: exercitatio autem in curiositate consistit, habens gloriam solum de peritia studio. Cedat curiositas fidei, cedat gloria salutis: Faith hath saued thee, not thy exercise in scriptures. Faith is placed in rule: Thou hast the laws and saluation by obseruinge the laws; but exercise consisteth in curiositie, atcheiuinge only glory by the study of knowledge. Lett therefore curiositie yeld to faith, and glory to saluation.* Whereby we may vnderstande, that the rule of faith is not the scriptures by euery one to be read, or interpreted: by which practise rather doth appeare curiositie and vanitie, then faith, vnlesse there be some vtgent cause therunto; but the authoritie of the church, which keepeeth the scriptures: and fo by her we are to learne what scriptures are canonically, and, what not, which is the true meaning of them, and which the falsified and erroneous. The seconde methode of examination is imported in the dispute of euery controuersie particuler; as to argue what and where is canonically scripture, how the sincere sence of it is to be expressed, and the rest: which manner of triall by rule, is proper only to the learned Catholike: who not with standinge hath his prime and fundamentall rule of faith, for himselfe, not from scriptures disputed or commented, as if study and industry of Theologie should frame a rule for the same; but chooseth the scriptures, and deductions out of them vpon occasion to be *ad hominem* for the present an immediate rule of faith to trie the truth betwixt him and the heretike, being therunto enforced by his importunitie. *Cedat curiositas fidei, cedat gloria salutis.*

3. Wherefore considering gentle reader, how I might methodically decide vnto thee the controuersies of our dayes, reducing them all to certaine generall heades; both by the Prescriptions, I meane by the vniuersall rule of faith, and likewise together by particuler disquisition of them in seuerall, I resolued with my selfe for clearing the Catholike truth against the smoakie mists of heresie, out of the very natures of the vertues, as of faith, hope, charitie, and religion, to argue and discourse to that proiecte and intent for thy commodity and better information. If therefore hereafter I shall remonstrate vnto thee, that Protestancie doth contradict the very essentiall nature, substance and properties of these vertues, which containe the whole perfection of man his life, and include the same within a certaine compasse of heavenly institution, thou mayest vnderstand thereby what a machine of Satan, and stratagem it is, to enueagle the simple, and draw them from their bounden duty and allegiance to nature, and almighty God; author thereof. And whereas the catholike doctrine, deriued from the documentes of those vertues, doth establish them, and giue them subsistence, when thou shalt perceiue Protestancie vnder the title of faith, to abolish faith, vnder pretence of hope, to erect an audacious presumption, yea an impudent purpose of sinne; by ostentation of charitie induce patronadge of iniquitie from almighty God himselfe, and from the crosse of his sonne Iesus, vnder the name of a Puritan religion, quitte and abandon all piety of deuotion, and seruice of the highest, then thou maiest beholde it sufficiently refused, and thy selfe happily deliuered from the greatest disaster and calamitie, that might befall either thy body or soule.

A certaine authoritie of sacred persons is to be acknowledged as the necessary instrument of heavenly faith: which authoritie not standinge for the Protestant beleefe, yea it being adouched without all authoritie, euidently proueth such beleefe to be no faith at all, but a meeke colour and resemblance, yea rather a base name therof.

C A P. I I I.

THAT we may enter into view and contemplation of the prime causes, and also of the very substance and nature of diuine faith, first we must consider distinctly the misterie or obiection to be beleued, then the waight of authoritie in the propounder and deliuerer of the same, lastly the inward grace and light infused by the holy Ghost into the soule of the beleuer, effectinge the acte or assent of faith, and discovering with great certaintie that as true vnto him which is beleued; although in the meane season his vnderstandinge want an open intelligence or euident aspect of the things in them selues so credited.

*Faith of the
three kings.
Matth. 2.*

*August. serm.
3. de Epiphania
Leo serm. 1. de
Epiphania.*

2. Which course and motion of faith semeth to haue a prototype in the faith of the three kings or Sages, who for their direction first vewed a star, as the oute warde authoritie and tonge of heauen, as speaketh S. Augustin. Then was infused into their soules a certaine light of mentall discoverie, to the ende, as marketh S. Leo that allmightie God, *who gaue vnto them a signe, might also afforde them vnderstanding: and of what he made them intelligens, of the same hee caused them to bee enquirers.* So in like manner are all gentils summoned by allmightie God to acknowledge, and finde oute Christ Iesus in the Bethlem of his church: that is by an outward voice of authoritie, resounding from the mouth of the church, as organ of the first Truth. For as the obiection of faith beeing deuine and Supernaturall in the thing beleued, dothe not appeare in it on likenes vnto vs, so allso the eternall truthe resplendent in God allmightie, which is the principall motiue cause of our beleefe, it beeing allso inuisible and insensible to vs, as a blase surpassing our capacity of weake sight, doth not immediately incite if our vnderstandings to the worke of faith, but by an outward star or instrumente audible and sensible, such as is the preaching and teaching authoritie of lawfull pastors. I meane according to the vsuall proceeding of the holy Ghost, for extra ordinarely, soome times by euident visions of God attesting, and miracles, men bee induced to the assente of deuine faith: But ordinarily the church by worde deliuereth vnto vs, what wee are to beleue: and so applieth the inuisible and insensible first truth of allmightie God vnto our soules, as the stardid to the Sages, whose force worketh by the visible and sensible authority and voice of the same church. In whiche case it faileth oute with vs, as it doeth to those, who beleue a future eclipse of the sonne, not immediately hearing the prognostication of the astronomer, but only in regard that some person, by reason of his approued fidelitie, grauity, and vertu so reporteth to them from the mouth of the Astronomer. For in semblable manner, we immediately heare not the truth of God allmightie speaking vnto vs, but haue below heare the oracle of the church, worthie of credit, which aduertiseth vs, what allmightie God hath enouchd vnto her. Wherevpon S. Paule affirmeth, that God allmightie spooke vnto the Gentiles not immediately by him selfe, but by the clamors and noice made about them by the creatures: vpon whose testimony they weare to acknowledge him, and inuocate him. *And assuredly: her sounde hath gone forth to all the earth, and her wordes to the ends*

of the worlde. In like sorte our sauour Christe did not immediatly intimate his truth by worde, or otherwise, vnto infidels in ther first conuersion, butt by mediation of legantine faculty in the Apostles intermised. *Therefore was use a legation For Christ.* And now nether our Sauour Christ, nor his Apostles, immediatly preache the faith vnto pagans, butt performe it by the churché, which in her ministry notifieth vnto them, whath hath beene already spoken by Christ and his Apostles. For those, who conuerste infidels, in that they haue ther mission from the churché, represent the same vnto them as her embassadours, they speake and preache vnto them in the name of the Catholick churché. Notwithstanding it is not allwaile necessary, that suche infidels in ther first conuersion shoulde explictly, or expresly vnderstand the Apostles as sente by our sauour Christ, or apostollicall persons to be directed vnto them from the churché, as yf they had distincte notice of the forme or hierarchy therof: for perhaps they beholding only ther innocent liues, ther miracles, the reasonable tenor of ther doctrine, might geue assent of deuine faith to misteries taught by them, deeming them sente immediatly from God allmighty. So the weste Indians did thincke the Spagiardes to haue come from heauen vnto them, as reporteth Ouandus. So also who weare first conuerted of the English by S. Augustin, and his followers, as wrighteth venerable Bede, *Did beleeue and weare baptised maruailing much at the simplicity of ther innocent lining, and the sweetnes of ther heauenly doctrine.* Neuertheles this apprehension of propency, not distinctly perceuing the auctority of the Catholick churché in them, is but rude and simple, and is after to bee farther resolved to the explicite beleeve of the catholick churché: in that they are to beleeue, that ther prime Apostles represented vnto them the auctority of the catholick churché: and that by verdict therof, they are hereafter to credit all thinges by it proposed vnto them, weather by way of incidental deciding controversies, or els absolute deliuey and definition.

3. It is theretore the peculiar manner of attaininge faith, whether diuine, or humane, by the motiue and inducement to proceede of auctority. For seinge that the thinges beleeued, not disclosing themselves vnto vs, do not moue vs to assent immediatly as the colour or light exposed to the eye, or those thinges which throuhly we knowe by demonstratiõ, doe prouoke our senses and mindes to seinge and sciēce; it remaineth, that faith be caused not by the nature and shew of her proper obiecte beleeued, butt by auctority externall, and testimonie of him, that reporteth vnto vs this or that. For example the rude and plaine man beleeueth that the sonne shalbe eclipsed on such a day of the month to ensue, not beholdinge either the eclipse in it selfe, or the causes therof: that is the orderly motions of the heauenly bodyes, only foreminded in that sorte by the experienced in Astronomie: butt he giueth an vndoubted assent therunto notwithstandinge, for the outward auctoritie of the Astronomer to auouchinge. In like manner heauenly and diuine faith procuring efficiently a perfect and resolute beleeve in man his soule of thinges reueiled by allmighty God, doth not regarde them in their owne natures, beinge so high and supernaturall: for faith, as speaketh the Apostle, is *Non apparentium* of thinges not appearinge in their owne qualities; in that no mortall man doth apparantly behold by insight of minde, to exemplifie, how their are three persons, and one God, how two natures subsiste in one persõ of Christ, and such like: butt only they are acknowledged for true by faith for the grauity of externall auctoritie, by denuntiation recommending them to our eares and hartes. Auctority therfore established from aboue by the assistance of the holy Ghost is the proper instrument of faith, and the first rule therof; I meane auctoritie preaching and teaching by worde of mouth, or some other sensible signe of manifestatiõ. In consideration wherof according to the very substance, nature, and definitiõ of faith,

2. Cor. 9.

*Omī d. vltimū:
Hīf Namigat.
venerab. Beda
lib. 1. cap. 16.*

*Auctoritay a
cause of faith.*

Heb. 11.

Rom. 10.

the Apostle speaketh: *Ergo fides ex auditu, auditus autem per verbum Christi: Therefore faith is by hearing, and hearing by the worde of Christ.* The worde of Christ by lawfull pastours arriuinge to our eares, is the ordinary meanes to make entrie for faith into our soules: otherwise, *Quomodo credent, quem non audierunt? How is it possible men should beleue in him, of whom they neuer heard?* That is, if externall authoritie by the worde preached deliuer not to men the trueth of allmighty God in Christianitie, according to the ordinary course of diuine prouidence, there is remanant no abilitie for the attaininge therof. And therefore as a rule and directory of beleefe the Apostle vttered these wordes to the Hebrewes: *Memento Præpositorum vestrorum, qui vobis locuti sunt verbum Dei: Remember your Prælates, which haue spoken to you the worde of God:* where the wordes of Prælates apponited, are as marckes, which guide faith, and wher vnto it is resolued and reduced. Which if it were not soe, there had been no meanes to conuerthe Pagans and Infidels to Christianitie in the first progression of the church, neither for the Apostles, before the Gospell was by letters recorded, to giue vnto men competent motiues of beleefe, or to shew them the rule of faith; onely then hauing the authoritie of the church for prooofe of that they affirmed.

Heb. 13.

Authority
means to con-
uert men to
faith.

Iren. l. b. 3.

Cap. 4.

Quid autem scit S. Irenæus si uelque Apostoli quidem scripturas reliquistis nobis, nonne oportebat ordinem sequi traditionis, quam tradiderunt eis, quibus committebant ecclesias? VVhat if neither the Apostles had left vs scriptures behinde them, should we not notwithstanding haue followed the order of tradition, that they haue deliuered vnto those, vnto whom they committed the churches? VVher vpon may first be inferred, that the fundamentall, vniuersall, Catholike, and originall rule of faith is not the letter of the Scriptures, but the authoritie of the church, receiuing and interpreting Scriptures. Secondly that this authoritie is of it selue by the assistance of the holy Ghost a rule infallible, and so to be accepted alwayes absolutely of euery beleeuer without farther examine of it by the written worde: for if it be of force to perswade and propagate faith, and also to conserue truth in puritie against hæresie, as it hath done, and so to binde men to follow such direction, consequentie it must not be subiect to errour, nor ony frailetie therof be an occasio to hazarde the obediēce of the faithfull, as at any time to drawe them into daunger of false doctrine Moreouer if the Apostles had written nothinge, yet this meere authoritie, as auoucheth S. Irenæus, had been preualent, and so could not haue been discussed by vs according to any superiority of writings. Lastly seinge that the authoritie of the Church is not impaired by the written worde, but rather thereby established, ratified, it is a manifest sequelle, that now her authoritie is to be admitted as supreme, and the very oracle of the holy Ghost, without farther censuring it by Scriptures, priuately by the spirite allowed or expounded. And to confirme this S. Irenæus alleageth experience and the practise of God himselfe in the proceedinges of his Church. *Cui ordinationi assentiunt multa gentes Barbarorum, quorum qui in Christum credunt sine charta, & aramento scriptum habentes per spiritum in cordibus suis salutem, & veterem traditionem diligenter custodientes, in unum Deum credentes fabricatorem celi & terra & omnium, qua in eis sunt per Iesum Christum Dei filium: Vnto which ordinance do essent many barbaouse nations, of those, which beleue in Christ without paper and incke, hauinge written by the holy Ghost heath in their hartes, and diligently keeping the auncient tradition, beleuinge in one God, creatour of heauen and earth, and of all thinges in them contained by Christ Iesus, the sonne of God.* If then there be a power in the church to conuerthe rude and ignorant people, not able to examin each mistery by the written worde, as hauinge sometimes no such worde knowne vnto them, then the organ and instrument of faith is the authoritie of the said church: and as S. Irenæus speaketh, *The Auncient tradition ther*

Augustin. lib.
2. cont. Cres-
cen. cap. 33.
quam scrip-
uram com-
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Iren. 31.
Heb. 10.

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of Discoverie Heresie, and Antechrist. Chapter 3. 13

of. And this force of tradition, by authoritie of preaching, resounding in the eares of men, is also now a sure rule of their faith: vntlesse we shall say, that once the church had one rule and foundation of faith, and now another: that is once the auncient Tradition serued so that propose as word of the church, and now the written worde; and also that this worde written of late hath enfeebled the empire and vigour of the precedente auncient Tradition: which is absurde and impossible. Moreouer S. Ireneus telleth vs, that this Tradition havinge not any written worde adioyned vnto it, was so firme a rule of those peoples faith, that therby, although otherwise vnlearned and not knowing how to interpret scriptures, they by sole vertu thereof reiected all heresies not withstandinge, stopped their eares at an hereticke his voice: *Statim concludentes aures, longe longius fugient, ne audire quidem sustinentes blasphemum colloqui.* Sic per illam veterem Apostolorum Traditionem, ne in conceptionem quidem mentis admittunt quodcumque eorum portentilouium est. I haue the longer insited vpon this testimonie of S. Ireneus, for that it containeth the very resolution of the question betwixt vs and the Protestant, this day so hotely pursued and controuerfed. Faith therefore is an assent of minde, procured by authoritie of the church preaching and defininge, it arriuing to the eares of man by voice vttered and deliuered, as faith the Apostles: *Fides ex auditu*, Faith is by hearinge. Therefore S. Basill thus describeth faith: *Fides est assensus non hesitans de eis, qua audita sunt in certitudine veritatis, & predicata sunt per gratiam Dei*: Faith is an assent vndoubted of those things, which are heard in the certaintie of truth, and are preached by the grace of God. And this doctrine is the very scope and drift of S. Augustine, entreatinge purposely of this matter; where he persuadeth the Manichies in matter of faith to rely on authoritie for their certaine knowledge, and not to seeke repose in their priuate spirites or suggestions. *Hominia ergo non valens verum intueri, ut ad id fiat idoneus, purgarique se sinat, auctoritas prestabit: quam, ut paulo ante dixi, partim miraculis, partim multisitudine valere nemo ambigit*: Seing therefore man by his naturall reason cannot behold truth, that therunto he may be enabled, and purged, authoritie is att hande: the which, as I haue spoken, partly by miracles, and partly by multisitude, to be of credit none can doubt. Therefore accordinge to S. Augustin, the rule of faith is authoritie of men in the church, made of prudentiall esteeme and waight partly by ther miracles, and partly by ther number and encrease throughout the worlde. *Fac nos, ut dixi nunc primum querere cuiusnam religioni animas nostras purgandas insaurandasque tradamus: Put the case that now we shall first debate without selues, of what religion we shalbe: Procul dubio ab ecclesia Catholica sumendum exordium*: Doubtes from the Catholike church we must begin. Then accordinly to S. Augustin, the first rule of faith to be knowen of learned and vnlearned, and generally to be followed of all, is the authoritie of Pastors in the catholike church. *Hoc iussu diuinitus, hoc a beatis maioribus traditum, hoc ad nos usque seruatum*: This is commaunded from aboue, this is deliuered vs by our blessed predecessours, this is deriued euen vnto our dayes. In religione verò quid iniquius fieri potest, quam ut Dei antistites nobis, non solum animum pollicentibus credant, nos eis precipientibus: nolimus credere? In cause of religio what thinge more vniuste, then that the Prelates of God should beleue vs, affirminge that we dissemble not, and we should not beleue those thinges which they commaund vs to beleue? Lastly S. Augustin desineth this authoritie to consist in the catholike church; that is in the Prelates thereof, *Qua ad confessionem generis humani ab Apostolica sede per successiones episcoporum, frustra hereticis circumlatriantibus, & partim plebis ipsius iudicio, partim conciliorum grauitate, partim etiam miraculorum maiestate donatis, culmen auctoritatis obtinuit*: which church by the confession of mankind, from the Apostolicall seate by successions of Bishops (in vaine heretikes barking rounde about at it) and partly by the iudgement of the people, partly by the grauitie of Councells, partly also by maiesty of miracles beinge condemned, hath attained to the toppe of authoritie.

Rem. 10.
Basil: form.
de Confess. f. 3.
dei.
Augustin. lib.
de vitil. cred.
Cap. 16.
Origē. prefat.
lib. de princip.
Opas. melius.
lib. 1. cons.
Parm.

Cap. 7.

Cap. 10.

Authoritie of
the church
whereon it rely
eth.

Luther his
preaching wth
to dauntlesse.
Ind. Cap. 1.

4. Contrariwise the cheefe setters forth of the Protestantish faith, directly opposed them selues in their first heate to authoritie, and were those, foretolde by S. Iudas Dominacionem autem spernunt: But they contemne superioritie. Had Luther, I pray you the vniuersall rule of faith, mentioned by Ireneus, Tertullian, Origen, and S. Augustin, that is the authoritie of the church in prooffe and assurance of his now doctrine, breathed oute by him against the Romane faith? The present church, wherein he liued, reprobued him, disclaimed his doctrine, condemned him as an heretike. or in good earnest, were there any Lutherans in the worlde in faith not taught by Luther! As for the precedent age of the Church, Luther from thence in Patronage of his cause could not deriue any authoritie vnto him selfe: no not from the Gnosticks, the Manichies, the Iouinians, the Vigilantians, the Eunomians, the Pelagians, the Iconoclastes or Image breakers, the Wiclefians, with whome he consented in opinion in as much only as he contradicted the Romane church, as I shall hereafter more particularly recite. And therefore like a merueillous great potentate, stronge and flourie oueright of himselfe, in that proper person of his owne rennegate selfe, placeth the souerainty of the rule of faith, the whole authoritie of the church: That is if Doctor Martin auerred this or that out of the worde, then not only Saxonie, but the whole world was bounde to giue it credit and acceptance, although new and strange to all that liued

Luther prefat.
Encom. Doct.
Lyp. an 145.
Luther lib. de
ser. arb.

Vve dare boast, that Christen was first preached by vs. For which cause this grosse apostata had a great conflict about this his Prelacie and authority: as how he might with a reposed conscience neglecte the whole church besides: acknowledging himselfe, *Totū decem annū laborasse, ut hunc de audienda ecclesiā scrupulum animo eximeret, exsuperaret & superaret: & vix tandem hanc Troiam capi potuisse:* To haue labored whole ten yeares, that he might pull out of his minde that scruple of hearinge the church, accordinge to precept, that he might driue it out, that he might overcome it: and yet scarce that Troy could be by him gained. Then I vnderstand that Luthers Troy was to haue winton faith as Helena without any remorse. And because he found it a scrupulous, yea a rigourous thinge, to obay the church, to follow the direction of the vniuersall rule of faith, to submit himselfe to the authoritie therof, as the castell of faith, accordinge to S. Augustin, *in arcē fidei quam maxime recipi infirmos*, willing infirme men especially to be admitted into the castle of faith, therefore for himselfe and his accomplices, he hath made an other rule of faith, that is his and their priuate spiritts, readinge and interpretinge the word.

Augu. de util.
erūd. Cap. 14.

Luther prefat
artic.

Which worde, for that Luther could not abide any rub of difficultie, is also very facill, intelligible, and cleare to each beleueer of his one sect, as he defineth: *Oporet scripturā iudice hanc sententiam ferre: quod fieri non potest, nisi scriptura dederimus principem locum in omnibus, quæ tribuuntur Patribus, hoc est, ut sit ipsa persō certissima, facillima, apertissima sui interpres, omnium omnia probans, iudicans & illuminans:* It is requisite to esteeme, the scriptures as iudge: which cannot be vlesse in all thinges we giue the principall, place vnto the scriptures, which we attribute vnto the fathers: that is that the scriptures by them selues be the most certain easie, plaine interpreters of them selues in al thinges prouinge, iudginge, and illuminatinge. In like sorte Calvin doth not regarde the rule of faith in the externall and visible authoritie of the church, but solely in the written word, and his inward spirit. For which cause he teacheth that Scriptures to the faithfull do display them selues by an euident marcke as Canonically, and diuine without the definition of the church, no otherwise then the light doth appeare to the eye well affected, sower and sweet are fenced by the taste not distempered. *Interim meminimus ad verbum Dei exigendus esse omnes doctrinas: & ideo in diiudicandis falsis prophetis fidei analogiam dominari.* In the meane season we must keepe in minde, that all doctrines are to be

Caluin negle-
theth authori-
tie.

Caluin lib. 1.
Inst. Cap. 7.
Caluin harm.
Cap. 7. Mat h.

examined by the words; and therefore in discerninge false prophetes, the analogie of faith is to rule. And, as if the outward authoritie of the church were not sufficient to settle the mindes of the hearers in their fore-receiued beleefe, when any sectaries shall vent out their noueltie, and vaunt of their owne deuises, he addeth: *Inquirenda igitur & discutienda doctrina eorum est; non ipsi fuziendi sunt: Their doctrine is to be considered and discus'd, and not their persons to be eschewed.* A good document doubles in seruice of the wolfe, and for the bane of the sheepe: when the sheepe by Caluin his ghoslie counsaile must not fly from the wolfe, but curiously come neare him, and pry into his mouth to see whether his teeth be sharpe or no. Furthermore, their particuler opinions of the church, as that it is inuisible, and that the outward preaching parte therof may erre, and doth erre in teachinge and defininge, doe viterley misprize and euacuate the efficacy of externall authoritie, and so consequently of that prime and vniuersall rule of faith. For yf the church, which hath the assistance of the holy ghost, be vnknown, how can there be a rule vnto vs obscurely sequestred from our intelligences? vniuersally these wise men will make the man in the moone in like sorte iudge ouer euery question debated. If the Church be liable to errour, to false doctrine, either thereby they faithfull must hazarde the estates of their soules, exposing them selues, obeying simple and absolutely the church, to errour, to heresy, or els they must retire to the worde, and they themselues cleare the matter, and so doctorlike discry the truth: and then what need of church his authoritie, the worde beinge more neare vnto them, and more familiarly known by them? so that euery good wife by examination of the churches doctrine may be enflamed with a desire to shew her witt, and trye what scill she hath in Theologie, censuring, balancing and scindicatinge in a congregation the doctrine of the church! In reckoninge therefore of the defect of right and iust authoritie, the which we may remarcke in the proceedings of Luther, and Caluin against the Romane Church, by due sequel first is made notorius, that their faith is a meere falsity, then that it is no faith at all: which may thus be proued.

1. That faith and beleefe, which wanteth the generall rule wher vnto it ought to haue correspondence, or doth contrary or trauesse the same by a counter course, cannot imply any truth. but rather errour and repugnancie therunto: of this qualitie is the pretended faith of Luther and Caluin, wherfore no sincere and lawfull faith. The rule of faith common to all, and of euery one to be agnized indifferently we haue related out of S. Ireneus, Tertullian. S. Augustin, to be the aunciente Tradition of the church, famous and notorius for her number and propagation, approved from heauen by miracles, continued by succession of Bishops from the chaire of S. Peter in Rome to our dayes, vnto which rule no man can auouch that Luther and Caluin did fashion out their doctrine and nouelling articles of beleefe: as that only faith doth iustifie, that sinne endamageth not the faithfull; that faith to euery predestinate man doth giue full assurance of his predestination; that iustice once attained cannot be lost in course of time by any offence; that the church may erre, and is inuisible; that in the hierarchicall order therof there is not one mon arch and soueraigne pastour, that the Saintes are not to be worshipped, nor inuocared, that there is no sacrifice of the altare for the dead and the liue; that man sinneth of necessity, and consequently God to be the author of his trespasse; that the paines of hell shal be inflicted on those for sinnes, which in their liues they could not auoide: that there are but two sacraments, and Baptisme not needfull for they childre of the faithfull, as not borne obnoxious to originall guilt; that there is no inherent iustice, or meritt of morckes: all which thinges affirmed by Luther and Caluin haue no testimony from the rule of faith, I meane from the externall authoritie of pastours succeedinge from S. Peter to this day, preaching, teachinge

Luther and
Caluin teach
against the ru-
le of faith.

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and defininge : yea on the contrary side all these pointes of doctrine maintained by Luther and Caluin before their times were not auerred ioyntly euer by any one, and seuerally only by h̄retikes, against whome did oppose it selfe the rule of faith, the authoritie of the entire and whole church: therefore the faith of these opiniōs is an erroneous beleefe, and a counterfajde faith. If they will affirme, that the aduerse doctrine, now for the present helde by the Romane Catholicke, to haue crept into the church by error and seduction, and to be as cockle secretly sowed by Satan; in prejudice of the maine Faith therein, first in disgrace of Christianitie they must impeach thereby the Fathers and Councils, as well of the Greeke, as Latin church, the which in expresse wordes professe our doctrine in them all, or els to rebuke and auile the vniuersall church, as to haue been eclipsed, silenced, like vnto the puritan Minister in England, and either for feare, or ignorance for hundreds of yeares, not any Pastour or society of Bishops in her to haue resisted this our said doctrine; contrary to the Apostle, telling vs, that in the church alwaies are to bee founde Pastours and Doctours for the cōsummation and perfection of the church, the misticall body of Christ: that is for the maintenance of true faith, and abolishinge of falshood and h̄resie. But we Carolikes can tell the Protestant who of auncient time firste denounced to the world his Protestacy by peece meale and parcell, who dropped their Cardes vnder the table, and how to euery member and article therof gaue resistance the rule of faith, the authoritie of the church: wherefore demonstratiuely I conclude the faith protestantall to be erroneous. Then thus I argue to the same effect, yet more closely and particularly, Luther and Caluin hauing sett downe their doctrine by catalog distinctly against the Roman church, could not designe any nation in the world known by history in all pointes to haue embraced or professed that selfe same beleefe, either in the East, or west: yea neuer any one man, Preist, or of the laitie. only they may say, this h̄reticke held this pointe, and this an other, although absolutely they were not of our faith and religion, condemninge in other matters as h̄reticall our totall presense beleefe; therefore Luther and Caluin had no authoritie to frame or diuulge thereby that which they haue; vnlesse their owne proper persons were of sufficiencie in that case against all, which is semblably auouched of all h̄retickes in the vtterance of their inuentions, neuer so absurd or incredible. That onley faith doth bringe iustification, deny the Apostles against the Baalites, and Nicolaites. S. Peter, S. James, and S. Iude in ther Epistles: or that sinne expelleth not the grace of iustice: which h̄resies continued by the Puritane Gnostikes, were refuted by S. Ireneus and others, accordinge to the doctrine of the church: as likewise that ordinarily men by faith know their eternall election to glory, or that they be out of danger to loose their iustice, if once in fauour with God, disallowinge also in Eunomius the same Epicurean assertions. That the church might defininge erre, or that it is retired to the paucitie of a few beleeuers, to the litle stocke, with the Protestantes did affirme Nouatus, and the Donatistes, mastered and refuted all by S. Ciprian, by the definitions of the Romane Bishops, Iulius, Stephanus, Cornelius, and also by S. Augustin, and Optatus Mileuitanus. Saintes Optat Mileu. not to be worshipped, as now the Protestantes doe maintaine, was the expresse h̄resie of Vigilantius, reprobud by S. Hierom accordinge to the rule of faith, and authoritie of the church: and likewise that they were not to be reuerenced in their Images, as Protestants cōtende, was the h̄resie of the Iconoclastes in the East, damned by the easterne Fathers in the second Councell of Nice. The primacie of one Monarch, successour to S. Peter, was infected by Nouatus, by the Patriarkes and Exarches of Constantinople, according to the tenour of the moderne opinion among Protestantes: but disclaimed and repulled by the Grecians themselves, as Theodorus Studita, and others

*Ephes. 5.**Iren. lib. 1.
cont. h̄er.**Ciprian. lib.
de vn̄it eccles.
Optat Mileu.
lib. cont. Parm.
Augu. li. cont.
part. Donat.
Hieron. lib.
cont. vigilant.
Council. Nicen.
2.*

by the

Discouerie of Heresie, and Antichrist. Chapter 2.

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by the Grecians themselves, as Theodorus Studita, and others, by the Latins S. Leo S. Gregory, and many of especiall sorte and name. That a kinge or a queen, or a ciuill parliament is supreme in sacred affaires; or hath authoritie to determine what is heresie, and what the Catholicke truth, how externally God is to be worshipped, or to giue spirituall iurisdiction to Bishops and Pastours, as the Protestantes vphold, was broached by a mutiny begun in the Arrian heretickes, and refelled by S. Athanasius, Hilarius, S. Greg. Naz. by S. Ambrose, iust accordinge to the rule of faith and authoritie of the church. That their is no proper sacrifice in the church, or assistance by prayers propitiatory for the soules in Purgatory, according as now Protestantes defende, was auouched by Arius an hereticke, but damned by the church, as we may read in Epiphanius. That man sinneth of necessitie, or doeth well in like sorte, as Protestantes this day would make the world beleue as true, was the doctrine of Manicheus but suppressed by S. Augustin, by S. Hieron, and before them by Iustin, Mart. by Tertullian The number and vertue of sacramentes was empared and impeached much by the Massalian heretickes, as now Protestantes striue to holde; and it was Pelagius heresy denyinge originall sinne to be contracted in all borne by the ordinary course of nature, the glorious Virgin, and S. Iohn Bapt. excepted; and consequently the necessity of Baptisme for the children of Adam; but beaten downe by S. Augustin, and that precisely according to the rule of faith and authority of the church. The deniall of inherient iustice, auowed by the Protestant, was an error of Pelagius also, and yet vanquished by S. Augustin. That the workes of vertues be not meritorious, did learne Luther and Caluin of Iouinian, but soundly ouerthrowne by S. Hierome. That in the Sacrament of the holy Eucharist is not really the body and bloud of Christ, Caluin hath no externall authoritie but from Berengarius, who also recanted the same, as not onely Catholikes tell him, but likewise Luther and his disciples. That the body and bloud of Christ is remaininge with the substance of bread and win, Luther hath no authoritie to auouche, but the credit of wickliffe, and that of no vaw, as all Catholikes proue, and the Calvinistes do graunt. Wherefore to conclude, seinge that the Protestant faith hath no externall rule from authoritie, mentioned before by the Fathers, yea was euer by the same rather reiected and refelled as erroneous; and seinge that our contrary opinions vnto them, are conformable to that rule, to the empire of sacred authoritie presidinge in the church, the Protestant beinge not able out of antiquitie to shew any dissentinge from vs, but heretickes and rennegates, it followeth that our faith hath it true rule, and is answerable ther vnto, and that theirs hath no rule of authoritie, but alwayes by the same to haue been reiected: so that their faith then in this respect is false, and a forged device. This an swere they retourne, to reuerse our argument: Luther, and Caluin for authoritie of their doctrine, repugnantly to the Romane faith, were warrant by the worde of God, and inwarde testimony of the spirit; and if percase they held contrary course to the our ward authoritie and censure of the precedent or present church, it doth smally importe, in that such authority may erre, and is by the spirit to be reuoked to the touch stone of the worde. A strange authoritie to command, confined and abridged in the sole persons of Luther and Caluin? A new kinde of obedience certes in faith, when men must obey none but themselves! How hearby might any indewed with reason, not yet resolued in faith, be persuaded to become a Lutheran, or a Calviniste? For first in doubtfull manner enquiringe after the truth, he would say, that this pretended authoritie of single persons, was euer assumed by all heretickes against truth it selfe, they interpretinge scripture as the priuate spirit vnto them suggested. Then he might aske, whether the rule of faith be the worde absolutely in it selfe, or the sense of the same worde ex-

Theodorus Studita lib. 2. ep. 63. Leo ep. ad Anat. Pat.

Conflan. Gragor. ad loc. Parlam Anno primo Elizabeth.

Athan. ep. ad Solit. & Apoll. Hilar. Apoll. Greg. Naz.

orat. ad Cines. Ambros. ep. ad Iovior.

Epiphani. li. 3. bar. 75. lib. Anaceph.

Augustin. lib. de heres. cap. 53. Damasc.

lib. de cent. heresibus. Iustin.

Mar. torat. ad Gent. Tertull.

cons. Marcio. August. lib. 22. de per. orig.

cap. 40. Augu. de spir. & lit.

Hieron. contra Iovin.

Can. Ego Berengarius.

Epist. 5.

pounded and expresse? the first, because it consisteth only of certaine characters, commonlie vnknowne to most, hath no life or force to perswade; the second doth referre the inquirer to some authoritie of man, by his spiritt thus or thus clearing the worde: so then the rule of faith to him must be in summe the authoritie of the spiritt in Luther and Caluin; and yet such authority of spiritt not knowne by signe more familiar vnto him, then the sense of the worde it selfe: and so the person to be catechized by the worde and his owne spiritt must first proue whether Caluin or Luther with their spirittes be of competent authoritie or no. What neede then of Luther and Caluin! O senselesse absurdity to acknowledge such a Saxonickall, or Picardicall rule of faith? Moreouer this person to be instructed will say, that the authoritie of ancient Tradition by successions of Bishops in S. Peters chaire, holdinge so many Countsailes, conuerting so many countries, writinge such volumes of admirable learninge, teaching other wise then Luther and Caluin doe, and in an other manner takinge the meaninge of the holy ghost in scriptures, is farre greater, and so theirs to be none at all accordinge to the rules of a prudent and wise comparatiue decision. But as for want of authoritie, I haue proued that the faith of Luther and Caluin is erroneous, and simboleseth with all heresies, so in regard of the same defect, I shal demonstrate, that it is also no faith in trew nature and definition thereof.

*The beleefe of
a Protestant
wanteth the
very nature of
faith.*

*August. lib. de
viti. cred.
Cap. 11.
Rom. 10.*

Rom. 6.

*Origen. in pro.
hom. lib. de
princip.*

*August. lib. de
viti. cred.
Cap. 16.*

6. Of this matter shall I hereafter particularly enlarge my selfe, discoursing of the beleefe of canonickall scriptures, and the senses of them; prouing that the Protestant, reiectinge the tradition of the church, either of the one, or of the other, hath no solid diuine faith, but only an humane opinion, or phanaticall perswasion deriued from a pretended kinde of illumination. Therefore in forme I propose this argument, and shall consequently maintaine each parcell thereof. Where there is not sufficient authoritie mouinge to beleefe, or rather no authoritie at all appereth, their can no faith subsiste: But the Protestantish beleefe is deuoid of all authoritie of waight and moment, therefore no firme and sure beleefe. The Proposition expressly is affirmed in holy scriptures. *Fides ex auditu: faith is by hearing*, that is faith is caused when by authoritie of sacred importance, diuine truth is preached or diuulged vnto obedient hearers. And for this cause the acte of faith is called in scriptures an Obedience to externe authoritie; for obedience is not in reckeninge of our owne designements or verdictes: *Obedistis autem ex corde, in eam formam doctrinæ in qua traditi estis: you haue obeyed from the hearte vnto that forme of doctrine, into the which you haue been deliuered.* Accordingly Origene assigneth this authoritie externe as a necessary principle of Christian beleefe, vnto the which by faith we ought to yeld our selues disciplinable and obedient: *Seruetur verò ecclesiastica prædicatione per successionis ordinem ab Apostolis tradita, & usque ad presens in eccl. sjs permanens; illa sola credenda est veritas, quæ in nullo ab ecclesiastica discordat Traditione: Let the ecclesiasticall preaching be obserued, the which by order of succession from the Apostles is deliuered, and vnto this present is permanent: that only is to be beleued as truth, which in no pointe is discordant from churchly tradition.* Also S. Augustin faith by diuine prouidence *Authoritatem aliquam constitutam esse, quæ veluti gradu certiorantes, attollamur in Deum: To be ordained some authority, whereby as it were helping our selues by a certaine degree, we may be raised to God.* Which faith by hearinge, or obedience of faith, hath not the Protestant, nor aymeth he at any externall authoritie, beleeuing that only which his inward spiritt dictateth vnto him, and so doth not conceiue faith by hearinge, but only by readinge, phantasizing in the meane time this or that with himselfe: neither doth he obey any authoritie of the church, but his owne definitiue sentence, and in that retaineth not the very proper and essentiall nature of faith. Neither can he say with probability, that he is induced

vnto faith by the authoritie of the scriptures commented and expounded by himselfe: for it may fitly sute to reprove this his humour, that which auouched S. Augustin of the Manichies, that is, when by the iudgement of their personall spirittes they admitted this writt for canonically scripture, and not that, this to be the meaning of this text, and no other, that they beleeued them selues, and not the scriptures. Moreover it is impossible that euer a protestant should iudge discretely the act of his spiritt thus beleeuing and thus expoundinge, to be of authoritie definitiue and authentickall, or to be the commaundement of allmighty God in his soule. For when the Manichies presumptuously denounced, that their spirittes told them sondry things contrary to the tradition of the church, thie marchinge in opposition and fronte against the same, S. Augustin in these termes iustly did beate downe the cresse of their insolencie: *Vos autem tam pauci, & tam turbulenti, & tam noui, nemini dubium est, quod nihil dignum auctoritate proferatis. Quamobrem scripturas istas si vos proferitis tam pauci, & incogniti, non libet credere: You so few, so troublesome, so new, no man can doubt, but that you cannot bring any thing forth worthy of authoritie. Wherefore if you alledge these scriptures, it pleaseth me not to beleue.* How then can the Protestant deeme as diuine and definitiue the prescripce of his owne spiritte, if he consider this his faction, compared to the Catholike partie reclaiminge, to be but small, vnquiet by seditious contradictions, contempres, reproches, vnknown to any adge past, and now vpon a sodan starte to beare the signiory of authoritie, maugre the generality and consentment of nations making for the contrary? And although to vs they alledge and heape textes together out of scriptures for their opinions, yet we shall still disdain to beleue them, because they want authoritie. If then the Protestante will balance ducly the moment of the authoritie of his proper spiritte, on the which he only relieth, he shall discry it to be but a painted one, yea of no authoritie at all. And if he will suffer himselfe to be lead therby into beleefe, and determination of controuerfies, he must first forsake his wittes, before he can become a good Protestante: and in fine be nothing els but a phanaticall deuifer and dreamer with himselfe, reading the worde with his owne spectacles of selfe likinge, hauing not the very naturall and substantiall conditions requisite to heauenty and diuine faith. But on the contrary side, the Catholike beleeuing is directed both by outwarde authoritie of the church, allowinge and sending scriptures aright by the presidence of the holy ghost in it, and also by illustration of the inward light of God his grace: that is the habite and giste of faith infused into his soule: and so beleeuinge rendereth himselfe obedient both vnto the holy ghost inwardly persuadinge, and alio vnto the church of Christ outwardly denoiſcing. This externe authority turneth and directeth first our eyes and mindes to the marcke of things reueiled by God, and then we by efficacie of inspired faith, not by the faculty of nature, giue full assent of due tyfull beleue and credence.

7. Ther is the no iust cause, why the Protestat should reproche our Catholick faith with misprision of inward spirit of light, as yf wee grounded our certainty of credulity vpon the definitions of men, considered in an humane quality. For first we by our doctrine establish in the faith full a spirituall eye of soule, to wit an infused ability to beleue things diuine and supernaturall. Then consider wee the teaching church, not only as a societic of mortall men, endowed barely with complements of nature, but moreouer as illuminated and assisted by deuin inspiration, as oracle and schole of the holy Ghost: in the on discording from prophane Pelagius, in the other differing from the rebellious Protestant. Betwixt therefore the inward light of faith, and outward founding authority of the church is founde a mutuall and reciprocall dependencie: as that the church, guided by the holy Ghost, proposeth no thing to be beleued

Augustin. lib. de util. cred. Cap. 14.

How the Catholick faith is diuine.

Matt. 18 Ephes. 4.

to which inward light of faith doth not encline and abilitate the foule: the holy Ghost preaching in churches definition, agreeing with him selfe, speaking in the minde of a beleuer. and allso in that inward light attendeth and waiteth on the churches wordes, not effecting the worke of faith before it hath therby a specification and proposition laied downe of the object and matter to bee beleued. So that as we see in an instrument well tuned, by a secret sympathie on string touched causeth the correspondent in harmony to moue and warble, so the holy ghost instructing by the prelatie of the church, and inciting particular beleuers to the obedience of faith, doth no soner make founde by voice of the church, then by inward light, yf it bee not reiected, procureth a dutifull answere in they faithfull. For yf the church shoulde speake, and wee want this inspired light, not beleueing wee might pleade impotencie or impossibilitie. and yf this inward light weare not directed by churches voice, men wolde deeme of it, as of an erraticall planer in the firmament, or a meteor without certaintie motion; and not to bee an effect of the orderly prouidence of allmightie God: being not seemly for him to scatter his lightes, as it weare, without conducte from the authoritie of the church. For men once wanting obedience hearunto, pretended lightes forthwith wold rather serue them to fight in error, then to finde in quietnes the vniforme pathe way to truth and saluation. *¶ We are Israelites sayeth Clemens of Alexandria, who are not to beleue by wonders, but by hearing.*

*Concil. Trid.
Sess. 6. Can. 3.*

*Clemens Alex-
and. lib. 2.
Strom.*

For that an established authoritie of necessitie serueth for the direction of Christian beleefe, discourse is made comparatively betwixt the authoritie of the Catholike church, and that of the party and faction of the Protestant beleuers.

C A P. IV.

*Augustin. lib.
de uiril. cred.
Cap. 11.*

IT is very truly affirmed by S. Augustin: *Quod intelligimus rationi debemus, quod credimus auctoritati: That we know any thing we owe to reason, that we beleue to authoritie.* Wherefore seeing our Christian faith is deduced from authoritie, as is already declared, sithence that not only the Catholike standeth and maintaineth his truth by the power and rocke of authoritie, but also the Protestant presseth forth, as if in like manner supported by the maiestie of authoritie, we are to examine and search by enquiry, what authoritie he may challenge, as well at the time wherein Luther and Calvin first proclaimed and canonised his beleefe, as also in these succeeding dayes, after almost ninety yeares from the originall appearance therof, comparing the same in equality of conference with the authoritie of the Catholike and vniuersall church. The very fountaine and head of authoritie we catholikes admire in the person of our sauour Christ, being God and man, and that not by accident of giste, as by vertue and sanctity, but by nature and substance: whereas the Protestantish brood enformed by Calvin his doctrine, respecteth only the Father as God by excellency and principality, the sonne as God improperly only and in a secondary acceptance. O disgrace of the Christian Church, not acknowledging the Prince therof as properly God and soueraigne! Furthermore the Protestant, according to the Alcorã of Calvin, will auouch, that the diuinity assumed not the nature of man, but man subsistent in his owne personalitie: so that in Christe being two persons, one humane, the other diuine as vttered once with blasphemie Nestorius, and after him Mahomet Prophet of the Turkish crew, Christe is not God otherwise, thẽ a person singularly beloued of God, or by grace, vertue, and perfection particularly reared vp neare to the diuinity: saying

*Authoritie of
faith from the
dignitie of
Christe.
Caluin. lib. 2.
Inst. Cap. 14.
cont. Gentil.
10. Prothes.*

*Liberat. in
Brenic.*

Discoverie of Heresie, and Antechrist. Chapter 3. 21

that the sonne of God *Assumpsit personam Mediatoris*: hath assumed the person of a mediator: and against Weithphalus he tearneeth the maiesty of the flesh in Christe, *Gloria dotes: the giftes of glory*: as if Christ had not in him personally the maiesty of diuinity, but an accidentall glory streeming from the same. Wherevpon Conradus Schluff, a Lutheran, affirmeth of the Zuinglians, and Caluinistes: *Omnes Zuingliani non plus de Christo sentiunt, quam Turcius Alcoranus de Christo tradit: All the zuinglians do not esteeme more of Christe or teach, then doth the Turkish Alcoron prescribe.* Beza to this effect pronounceth in Christe to be two hypostaticall vnions, one of the body and soule, the other of the diuinitie and huminitie: therefore consequently two persons: and Christ to be no other wise God, then after the Turkish calculation. But wilt thou see an excusiuue exposition, made by an English Protestant for defence of his Patriarch Beza? *There are two vnions personall in Christ, videl because the humane nature naturally doth cause a finite and distinct humane person or subsistence, and so would haue done here, if the nature, flowing out of this vnion, had not been assumed by the sonne of God: and so preuented and stayed from subsisting in it selfe, and personally sustained in the person of the sonne of God.* In which defence, first he sheweth his grosse and silly skill in schoole Diuinity, affirminge the nature humane in Christ to flow out of the vnion personall: for this nature being firste existent and produced by the holy ghost, and the glorious virgin, then after was vnited personally to the diuinity, and so could not flow from the vnion, in priority of cause supposinge it, as this flowing fellow dreameth: he should say, that the proper and naturall subsistence should haue flowed and issued frō the humane nature, if by the act of incarnation it had not been miraculously preuented. Then this his exposition is vaine and rediculous: for either he meaneth that if the vnion had not been, there had been two persons, one of the humanity, an other of the diuinitie; and that is impertinent to Beza his speech, and importeth no more, then that without the misterie of the incarnation God had been god in his person, and man likewise a person in his proper personalitie: but what is this to two vnions personall in Christe auouched by Beza? Or els he would say, that if the emanation and flowing of the naturall personalty from the humane nature in Christe had not bene hindered, there had been two vnions personall, which is false, and implicth contradiction: for if the humane nature should once subsist in his owne personalty, and be personally man, the same had not subsisted in the person of God, and bene personally and substantially likewise God, but accidentally only by fauour and grace, as in this respects deuised Ne florius. And thus we may dismisse for this present this good companio Protestant, era that makes brethré in one church saued beleeuers, as in Tauerne, a Theater, or Ferry bore, men that professe all sortes of faithes, and religions. We Catholickes for the honour and credit of our church, define, that the soule of our Redeemer was glorious, and did see almighty God euen from the very first moment of the incarnation, and so ignorant of nothings, that was to be known concerning his estate: But the Protestant Caluin debaseth the head of our church with want of knowledge, as the Iewes did, vaying his peering eyes from beholding their mistreant demeanour towards his deuine person: *Hanc ignoracionem ne ipse quidem filius nostra causa abnuuit: This ignorance for our sakes did not refuse to undertake the sonne of God*: farthermore also affirminge, that by importunitie of passion and errour he was transported to desires rash, and contrary to the will of his father. Catholickes ionstly auerre, that the actiōs of Christe, being caused by him as by God and mā, for the excellēcy of his person working the, to haue been euery one of an infinite valew, meritt, price, and esteeme, and that the least of them had been sufficient, euen accordinge to rigour of iust repay, to haue redeemed a thousand worldes: wheras Caluin a Protestant, denieth that the passion of him vpon the crosse was equivalent for mannes

Caluin lib. 1:
Inst. Cap. 13.
Lib. cons. west.
fol 901.
Conrad Azor.
4.

Fenard. dial. 3
Iren. lib. 3.
Cap. 18.

Feild. lib. 3.
Cap. 33:

Capit. Matt.
Cap. 14.

Caluin lib. 2.
inst. Cap. 10.
Sect. 10. II.

redemption vlesse therunto bee adioyned the paines of hell, to wit his desperation and torment there vnder the scourge of the deuill. *Nihil actum erat, si corporea tantum morte fuisset defunctus. Opera precium erat, ut diuina ultionis seueritatem sentiret; quod & ira ipsius intercederet, & satisfaceret iusto iudicio.* Nothinge had been performed if only he had died a corporall death. It was behoufull that hee should feele the seueritie of the diuine reuenge, whereby he might oppose himselfe to his wrath, and satisfie his iust iudgement. So that accordinge to the doctrine Protestantish, if a man will in minde beholde with piety and deuotion his redeemer performinge the act of his redemption, he must not contemplate him bleeding and dyinge on the crosse, but in hell as a slave to Satan, in torment there, in dispaire and anguish of conscience perplexed. Wherof first may be deduced, that iustly yet man kinde is not anformed: then that Christ personally is not God, but only man. The Fathers vniuersally, according to the doctrine of Anselmus, teach, that is was necessary for mannes iust redemption, that the sonne of God should be incarnated, in that no lesse price and esteeme of service could effect it, and fully satisfie the wrath of God the Father, then some infinite dispence, and charges disbursed, which could not haue been found in any pure creature, Angell, or man, but solely in God and man. Notwithstanding according to Caluin, if the death of Christe vpon the crosse was not sufficient by rigour of exaction to repay a price of iust waight for mannes transgression, then such sufferinge was but of a finite and limited valew: and seing the torture in hell he after endured, could not also be more excessiue in quality the that of the crosse, it added to the former, could but render the whole somme finite, and contained in a certaine degree and measure of worthines: for if Caluin had deemed the sufferance vpon the crosse as infinite, he had therein reposed abundantly the satisfaction for mankinde: so that then if all remailed together amount only to some quantitie of deserte limited, and valewable, we are not yet redeemed, in that to such an effecte an infinite ransomme was to be exacted, and therefore no manner of person, but God and man, could haue bestowed it. Butt will you heare this Protestantish Patriarch graunt himselfe as much, to the high praiudice of Christ his crosse, and meritt? *Etenim fateor, si quis simpliciter & per se Christum opponere velit iudicio Dei, non fore merito locum: quia non reperitur in homine dignitas, qua possit Deum promereri: I confesse that if one would simple oppose Christe by himselfe to the iudgement of God, who should finde no place for meritt: for that in man is not found that dignitie, that can deserue any thinge att God his handes.* If Caluin had beleued Christ to be God, doubtles but therby he had acknowledged also an infinite meritte of deserveng duety in all his actions, in that they were the actions of a diuine person, infinitely perfect and gracious: therefore all iust and rigorous meritt in Christ he discreditinge, doth not only therby deny a perfecte and true kinde of redemption, but also that the redeemer is God: and therefore takinge him as only man, affirmeth that in man, that is in Christ, not to be found iust and satisfactory redemption; as if our redemption stood precisely in the fauour of God, takinge that of his sonne defrayed for a full pay and acquittance, which in deed and substance is nothing worth the reward or guerdon: as if a creditor for a thousand pound should admit an hundred for discharge of the debter, because otherwise impotent to answere for any more. Accordingly to this Mahometicall doctrine, an other of our owne nation, answearing a Catholike wrigh-ter, in that he affirmed, for worthe and moment, one worde, one teare, one droppe of blood to haue been of abundante force to redeeme mankinde for the valew and excellencie of the thinge: he denieth the same, auouchinge such a speech *To contradict the scriptures.* But it is not meete that by power of arguement, and liberall dispute, I should encounter with that loathsome brabler, who taketh allwaie lyes for truth, and ri-
bouldrie

Anselm lib.
Cur Deus ho-
mo. Athanas.
de incarnat.

Caluin lib. 2.
inst. Cap. 17.

Sot. exam.
Cap. 5.

bauldrie for Theologie. If then the protestant disgraceth thus Christ in his one person, in the substance of his merittes, and with the lewe bending knee, cryeth. *Aus Rex Indorum* : Haile redeemer, and sole redeemer ; yet blinde him by a doctrine vile and base , therby in couerture to worcke him the greater dishonour, how doeth he therby weaken and extenuate the authoritie of the whole church , the head and Monarch thereof so by him despiteously entreated ? Lett vs now see, how also the faction Protestantish empareth the merittes of Christ in his church, all authoritie therim dethronising, auilinge, and depresseinge : and make a recognisance herby what sort of authority it may from the Apostles times vnto the preaching of Luther deriue vnto ther present cause. Thus therefore I in forme de argue : what the Protestant now denounceth , contrary to the sacred and holy Councell of Trent , had neuer any authoritie from the Apostles vntill Luther , but from the mouthes only of infamous heretikes : when as matters of faith by the said Councell of Trent defined was euer allowed by the Catholike and generall authoritie of precedent pastours , teachers , and Bishops of Christi his church : therefore the Protestantish credulity is frustrate and voide of all graue , holy , and lawfull authoritie ; and contrarywise this faith we now professe is furnished with the best authoritie on earth ; yea the very same that is soueraigne in heauen.

2. As concerning the Fathers which liued five hundred yeares after the Apostles, as their authoritie is greate and potent , and not controllable , so is it expressly for vs and our cause ; and standeth in constant denial of Protestantie ioyntly , in as much as repugnant to the present Romane beleefe. And for that the Protestant knoweth, that the Fathers were neither Lutherans , nor Caluinistes , and so from them could not draue the colour of authoritie to his faction , he seeketh to emperch their credit in what he may : and seeing he cannot gaine them for himselfe, and his quarter, he endeauoureth to vnable them from affording any notable supporte or maintenance of authoritie either to one partie , or the other. *Cum mihi obijciunt aduersarij ante mille & trecentos annos vsu hoc receptum fuisse, respondeo, veteres illos hac in re, & mandato Dei, & legitimo exemplo destitutos fuisse: adreptos denique in errorem, dum minimum publico mori & vulgi imperitiæ dederunt: when my aduersaries obiect to me, that this was vsuall before a thousand three hundred yeares, I answer, those auncientes in this matter wantinge the commandment of God, and all lawfull president, to haue been carryed into error, wilest they attributed to much to the publick vse, and the common people. Where Caluin with an intollerable pride doth crosse and condemne the very rule of faith, that is the vniforme and generall knowen practise of the church. But I dispute against him thus: In no parte of the church notorious did any finde fault with that, which Caluin beere in the sacred Counsaile of Trente mispriseth: therefore the vse thereof, being once vniuersall and not cancelled after by any pastour or Bishop, but only by heretikes disclaimes, Caluin in reprobuing it, is not only singularly audacious, but most apparently hereticall. Moreouer he confesseth, that our doctrine of Satisfaction, to be approued by the writings of auncient fathers, as also our deuotion towards the blessed Sacrament, our ceremonies of Chrisme, and insufflation in Baptisme, and the like : and yet this maine authority to one Iohn of Picardie, is nothinge, defining Censor like, that they knew not the scriptures, but forged opinions, contrarie to their meanings ! In like manner the Centuriatours Protestantish confesse, that in the very primitive church was rife and ordinary our poctrine against faith only iustifyinge, for Melanctons the establishment of ceremonies not written in rite of religion, for effectuall purgatory, voufe, inuocation, and worshippe of Saintes ; and that S. Augustin, and other Saintes, did build stuble superstition vpon the foundation of Christ Iesus : yea in Cent. 1. q. 1.*

Authoritie of Fathers in the church for the Catholike not for the Protestants.
Centuriatores Centur. 3.
Caluin. lib. 3. Inst. Cap. 3.

Caluin. lib. 4. Inst. Cap. 17.

Com. 1. ad Cor. Cap. 3.

that age, when flourished *Athanasius, Hilarius, Optatus, Basilus, Nazianzen, Hierome, Ambrose, Augustin, Chrysost, Ciriil, Epiphani, Theodoretus*, famous pastours in Christ his church; not respecting on iott the abilitie of their learninge, nor their diuine and singular spiritues renowned for Sanctitie of life. Of this kinde of impudent, yea sacrilegious Malapertnes in the Protestants, no country yealdeth forth greater testimony and more furious, then ours, euen to the high contempt of the blood of Christ, and impression made by his Ghospell, iniuriously with contumelie reuelinge that aged time, and prime of the church, so worthelie esteemed by the wisest in Christendome for moste learned and sacred; yea auouching that the writings of them were nothinge els but letters of deceipte and marte, to bringe Antechrist into the worlde, as if they had been his brokers, his messengers and harbingers. *De Patrum scriptis affirmare, aut demus, sic esse voluntate Dei dispositum, ut quibus Christum Scripturis callere non sufficit, a patribus fallantur de Antichristo, & ei se submittant, quem Scriptura describunt, dum nō alium illum futurum credunt, quam a Patribus acceperunt. Quod in alijs quoque multis fidei capitibus contigisse non dubitamus, cum tam multa videamus apud Patres, quae superstitioni aditus aperiunt, & Patrocinari videntur erroribus illis, quibus Antichristus orbem terrarum sibi subiectum & captiuum tenere debuit.* Of the writings of the fathers we dare affirme, so it hath been disposed by the will of God, that those who haue not thought it sufficient by only scriptures to know Antichriste, by the fathers they should be deceived about Antichrist: and submitte them selues to Antichrist described in scriptures, whilst the beleene no other to come, but only hee, which of the fathers they learne should come. which thinge to haue happened also in other articles of our faith, we doubt not, sence that we see so many thinges in the fathers, which make entrie for superstition, and giue patronage to these errors, with the which Antichrist ought to ha' d subiect and captiue the world. It is well for our edification, that this viperous wretch adioyneth to his iniury against the fathers, also blasphemie against allmighty God their lord and master: the one and the other comming equally from the selfe same Sathan, that menaged the braines of so wicked a Protestant He telleth vs God ordained and disposed it, that the authoritie of the fathers, growen and sprong from their rare learninge, from their sanctity of life, their succession, their orderly mission, and vocation, their singular giftes and graces, their miracles should be meanes, baies, false lures, to enthrall the world in captiuitie of Antichriste. Was it then the disposition of God, his decree, his law, his order and prescript, that men in such great multitudes, as are, and haue been Romane Calholicke, should be slaues of Antichrist? Is the disposition of God conuersant in such iniquitie, in such eternall hauocke of Christians? was it God that furnished they fathers with authoritie of vertues, of miracles, of science, and fore saw that they would band and bend all thees his forces, and their personall endowments against his owne honour for the seruice of Antichrist, his vtter and sworne enemy? The fathers, the pastours and Bishops of Christ his church, neere vnto the times, and also place of Christe his crosse, hauing fresher and better proofes to know the Apostolicall faith, then wee, the blood of Christ then warme among them, and they burning in heat, zeale, and charitie therof, surpassing the frostie season of this our latter adge, yet by their writings weare nought els but ministers of Antichrist! And why? because they otherwise vnderstood Scriptures for the comming of Antichrist, then this single solde Robin doth. A great transgression! A lamentable case, that this yonker had not liued a thousand three hundred yeares since, to haue better directed the world: then had he been the only pearle, paragon, and Phenix, or father of fathers, a pure puritane, the sonne of Theologie, the only champion to haue vndermined Antichrist: yet all this was the fortune and blisse, in my time, of Baliaall colledge

*Rob. Abbot.
Demonst. Cap.
1. Num. 7.*

*The prouidence
of allmighty
God blasphemous.*

ledge in Oxforde! Well lett this our Iewell be lapped in bombase, and so boxed vpp well from the cold. Alas, alas, how lamentable, and how ridiculous is it, that one man his word should be preferred in interpreting scriptures, before the vniuersall doctrine of the church, one Robin red breest mount in state aboue all the eagles in the aire, one silly Lobster ouer rule the Dolphines of the ocean sea! From the fathers theirfore the religion Lutherish and Protestantish had no authoritie: neither doth the Protestant seek for any thereby, rather blemishimig their sacred dignity, seing that for thirteen hundred yeares past, he cannot name Bishops and teachers to haue preached Protestancie, or to haue refelled as impious and superstitious the Roman doctrine, then taught and receiued generally, as now it is: no not any one parish in the world to haue agreed with him in faith and beleefe. Therefore I conclude, our faith hath authoritie, and theirs none, our faith is answearable thereby to the rule of faith, deciphered by S. Ireneus, S. Augustin and others, theirs repugnant and discordant to both: our faith and religion were defined in generall Councells, practised euery where, theirs neuer to haue appeared in Councell good nor bad: our interpreters of scripture to be authentically, theirs phantastically; and in somme, we to entertaine faith, and they none at all. Seing therfore that Luther and Caluin cannot obtaine any authoritie from the Fathers and Bishops before their risinge in mutinie; I meane not from the externall and visible rule of faith, it followeth, that if they will gaigne for their cause any authoritie from precedent times, they must borrow it from hereticks, from the recordes of infamie, and ordure of the worlde: that is, that either for thirteene hundred yeares they must acknowledge their religion and beleefe neuer to haue spoken worde, neuer to haue been behelde by any eye, neuer to haue been recommended to posteritie, or els that it was bruted and spoken solely by branded hereticks, beheld as condemned by the Catholickes, buried with Anathema and eternall disgrace: and hereof we shal make particularly a cleare demonstration.

Centur. 2.

3. But before we come to the severality of examin, let vs put a Case, that a Catholick, and a Protestant, be euen now to depart oute of this present life, and at the tribunall Scate of Allmightie God both to be triede as concerning prudent diligence, vsed by each partie, to finde oute the Catholick truth: and so we shall perceiue, what manner of sentence will best besecme deuine providence to passe. The Catholick may auouch, that in this important affaire of his soule he hath bene humble, submitting allwaile his iudgement to the deliuered doctrine of his Pastors, not relying vpon his priuate estimation. Then may he alleadge, that his carriage in this pointe hath bene dutifull to the church, to the Counsels, and Fathers, and so to the spouse of Christ, mistres and pillar of truth. Lastly he may auoue his prudent diligence hearin, as hauing followed such in beleefe, who weare by espertiall priuiledges recommendable and principallie illustrious: as by their Mission and succession in Pastorship, by the age of their Fatherhood, by the excellencie of their vertue, by the depth of their rare erudition. For in deede such should not be Pastors, yf in stead of wholsom foder, they tendered to their sheepe brambles or venemouse hearbes. They should not bee Fathers, yf in leue of bread, they gaue to their children stoones or scorpions. Doubles heare will not appeare to the deuine eye any iust cause of eternall condemnation. On the other side the Protestant will sweare and protest, that as concerning his faith, he hath in one thing agreed with all hereticks, that euer weare, to wit in the contempte of the visible Church, regarding by obedience no commaunding authoritie therein, ether extant before Luther, and Caluin, or being after them: but rather by vertue of his proper illuminative spirit hath taken they Fathers, and Pastors therein, as ignorants in the word of the lorde, as hirelinges of Antichrist to seduce the worlde. And

An argument
deducted from
deuine promi-
dence, sheweth
the Catholick
faith.

Heb. 13.

Ephes. 4.

Luc. 11.

therfore for his better securitie, hee will affirme, that oute of the English texte he hath cut oute the matter him selfe, and from thence squared forth his sauings beleefe withoute modell of any practice in a visible church, withoute all line and leuill of outward authoritie, withoute checcher roole of God his seruants, to consort with, and so manfully by the prowes of his one contēplatiue braine, as by speare and sheeld, hath ariued to the glorie of truthtes victorie and renoume. Which manner of plea how proper it is to pride and arrogancie, how vulgar, in respect of all branded and condemned heresie, how vnfit for a mans laudable comportment towards Allmightie God, how condignly worthie hell fier, how vnseemly for deuine prouidence to remerice it with heavenly blisse, I leaue it to any sounde and iudiciouse consideration to determin. But I wold to God, that Protestants wold rather ponder this Case in Good earnest, as most waighte and seriouse, and euen now to bee acted by them selues, then deuice how to cauill, and by a shifting wit to delude the mightie consequence therof. Now rehearse wee some particularities, apertaining to this generall proiect.

4. That remission of sinnes, and the grace of iustification are obtained by a certaine spirite of credulitie, that is by a priuate perswasion of conscience, who affirmed, but the Cerinthians, the Carpocratians the Catharistes, or Puritanes? And these not only for the present did then assure themselves of such benedictions, but also beleueed, that by immunity therof, they were priuiledged from detriment through any sinne, nothing, neuer so vncleane, being vnto them to be imputed, if once by this perswasion they knew themselves iust, the children of God and predestination! They were rearm'd Cathari Puritanes deeming themselves pure in the very act and fury of any offence, if rightly beleueing: they were also called Gnostickes, in that they chalenged perfect knowledge of the secret decrees of allmightie God, diuing as it were into the depth vnsearchable of his iudgements, and finding by a certaine insight of faith, that they in particular were predestinate, and once infallibly to be saued. This heresie, although brutish, and phanaticall, was after renewed by Eunomius an hereticke, denying the necessitie of workes to saluation, and affirminge as sufficient a bare and solitarie faith to apprehend the promises of God, as reporteth S. Augustin. The Protestant in this point of beleefe, consorteth with them, and I shall make it good against him by argument inuincible hereafter. But gainer hee from these vile and loathsome hereticke, *Qui carnem maculant, that defile the flesh*, as hath tolde vs S. Iude, any moment of authoritie or dignitie, and not rather shame and disgrace? The Gnostickes inamoused by censure of the church, and with them Eunomius; The Gnostickes reckoning themselves as the sonny raise shining vpon foule places vnpolluted, that is them selues not contaminated by guilt of crime, when moste guiltie and incestuous! The Gnostickes notorious and odious to Christianity, for killing yong children in their misteries, for putting out lightes in the night, and darcke howers, allowed for their conuenticles! Haue Solifidian Protestantes from antiquitie from practice of the church, from the rule of faith, no better, nor more honorable authoritie, then from the refuse and filthe of man kind? An English Protestanter talking of they sinnes of the iust and faithfull, faith that sinne doth not exclude their iustice, nor make them obnoxious to damnation: *Yet there are many sinfull euilles they runne in to, which subiect them to Gods displeasure*. A flat and grosse Guosticke. If the iust sinne and displease God, they breake his commaundementes by concupiscence, as by felth, by murder, by adultery, blasphemie, and the rest: or els neuer faithfull man and Protestant after acte of faith once conceiued, fell into such heinous trespases, which is false, reuinc'd by experience, and the contrary is expresse verified in Dauid. If they remaine with a iustifyinge faith so in crime, then the iust and faithfull children of God by acte and manners sometimes are theeuers, murderers, blasphemers, traitors, and in deed prey

*Iren. lib. 1.
Cont. her. Epi-
phan. lib. 1. cōt
heres. har. 26.
The Protestā-
tish iustificā-
tiō Gnosticall.
Num. 11.*

*August. lib. de
hare. Cap. 54.
Theodore lib.
Harit Fab,
Heres. 54.
Iud. Cap. 1.*

Tertull Apoll.

*Field. lib. 3.
Cap. 44.
To a Protestā-
tish sinne is dis-
mageable.
2. Reg. 11.*

ones to be God his children, and yet receiue no hurte by luste and libertie to their childshipp with God, and grace of a iustifying faith. Old Gnosticisme implied in the late Protestancie of an English minister! What he addeth here vnto is absurde. *Vv*hich sinnes subiect them to God his displeasure, and for which he will not faile to iudge them, if they iudge not themselves. Contradiction most manyfelt and apparant in the Protestantes wordes. The proper obiect of a iustifying faith, accordinge to Protestancie, containeth two thinges to be beleueed: one that Christ his iustice is imputed to a true beleuer, the other, that the beleuer his sinnes are couered, and not imputed vnto him; therefore contradiction, and that a round and palpable one, that a faithfull man knowing by faith his sinnes not to worke him damnation, should by his sinnes displease God, or endamage himselfe. Peraduenture this deepe Protestante dreameth of purgatory, saying that the iust by faith are subiect to God his wrath and punishment: for where is assurance of saluation, there a Protestant can not vnderstand why God should vpon him eternally inflict punishment: and if any, it is but some temporall detrimēt, and a pinch for a time at the worlde: and that nether is admitted by Caluin, who saith, that a iustifying faith doth not only free the trespasser from the guilt of eternall paine, but also of temporall, and vpon that ground denyeth our doctrine of satisfactiō. Lett this man now vntill an other encounter, wrastle with his owne hooke, his owne wordes and conceites. To proceed, what authoritie hath the Protestant denying freewill, and saying, that those which worcke well by God his grace, therby are so effectually moued, that they cannot do otherwise, but of necessitie produce that, to which grace determineth them; and on the contrary side, those that sinne as deuoid of all sufficient grace to eschewe the offence, or to resist temptation, do sinne of inenitable necessitie, without any freedome of consent, but such as he borroweth from the Manichees? *Manicheorum est* faith S. Hierome *hominum damnare naturam: & liberum auferre arbitrium*: It is the doctrine of the Manichees to condemne the nature of man; and to deny freewill. Is not the authoritie of the church, in the time of Manicheus flourishing, which approued our contrarie doctrine of free will, greater, then that of Manicheus? I say of Manicheus, which as writeth Eusebius diuulged, that he himselfe was Christ, and the holy ghost, that there were two causes, one good, and an other badde, struing for the empire of the world. Truth it is, that Manicheus not vpo the same ground or reason as Luther and Caluin doe, empeached freewill, yet they iumpe in this issue and resolution, that man wanteth freewill. The Protestant will disdaine to honour Saintes, or sende vp prayers to them to acquire and gaine their intercession: but by what warrant of authoritie in the auncient church doth he ground this his late refusall? by that, he answereth, of Eustathius, an Arrian heretich, by that of Vigilantius, iust of our tune and straine. O miserable and wretched authoritie, raken from infamie it selfe and disgrace of Christianity! as if from a sincke or chānell we were to expect the pure streame of doctrine? Is this authoritie paragonable to that opposite authoritie, which stood for vs vniuersally then against Eustathius and Vigilantius, when they liued, accordinge to the sence of beleefe we now teach, and professe? I meane the authoritie of S. Hierome, S. Gregor Naz. S. Basill? Take also as a cloake to grace your faith, the authoritie of Iouinian, denying merit of workes, with all his licentious disportes, and intemperat pleasures: otherwise designe vnto me, what better visible authoritie of church, and pastours, haue you forthat assertion from antiquity? Aetius an Arrian hereticke, surnamed *atheus* the Atheist, abolishing oblations, sacrifice, and prayers for the soules departed, will in like cause recommend your faction by the maeltie of authoritie; or els what authoritie can you alleadge now against the sacrifice of the masse? Certes grauer is the authoritie of those, from Aetius;

Deniall of
freewill Ma-
nichisme.
Hieron. ep. ad
Cyprianes.

Euseb. lib. 7.
hist. Cap. 28.

Deniall of wor-
ship due to
saints taken
from Vigilantius.

Proamium cō-
cil Gangren.
Cap. 10.

Deniall of mor-
tuit taken frō
Iouinian.

Tripart hist.
lib. 5. Cap. 42.

Deniall of sa-
crifice and
prayer for the
dead taken
those, from Aetius;

Epiphan. lib.
4. chaf. 77.
Damast. de
her. August.
lib. de cur pro
mort.

Pelagianisme
of Protestan
cie. August. de
spir & lit. Ca.
17. 18. 25.

Augustin de
Baptif.

Faith of pre-
destination
hereticall.

Baron. Tom.
10. pap. 60.
Image bre-
akers hereticke
stand for Pro-
testancie.

Baron. T6. 10.
pag. 5. 41.

The Pope of
Rome insisted
by hereticke
and scismati-
cikes.

Epist. Nicolai
pontif.

Zosom. Tom. 3.

Baron. Tom.
11. 1053.
1054. 1057.

those, which shewed vs the rule of faith, S. Epiphanius S. Augustin and others. Where was euer since the time of the Apostles mention made, that in man, by Christ, was not an inherent iustice of charitie, powred into his hart by the holy ghost, thereby making him childe of God, but from the pen of one Pelagius, as witnesseth S. Augustin? or also that the children of the faithfull stande in no neede of Baptisme, as now the nouelling Protestant holdeth olde Pelagianisme quite repugnant to the rule of faith, as recordeth S. Augustin, and vniuersall beleefe of Christians? Doth then the shape of Pelagian authoritie become your religion Protestantish? or thereby is it more authoritatue then our faith, maintained against you by the consent of nationes? The Protestantes glory, wherein they vaunt, that by certainty of deuine faith they are assured of their owne predestination, after the foule Gnostickes, by the sentence of any, neuer had credit, but by one Sotheuscalcus as Scott, and Prince of the hereticke Predestinarian; who vpon the Priuiledge therof graunted full licence to the importunitie of man his concupiscence. And what is from hence authoritie, comparison being made with those, that resisted this vaine and vncleane toolery of selfe persuading? Neither can the Protestant amase our mindes with the porte and splendour of authoritie, if he produce against vs from antiquitie hereticke called Image breakers, in patronage of his cause, maintaining as they did, that to worshipp all-mightie God, or a Saint, in their images, is flat idolatrie. For lett them be compared with the qualites of those, which euen in Greece it selfe, for our present quarrell gaue resistance, and namely of the fathers in a generall Councell att Nice, so holy for life and conuersation, so magnanimous and patiently stout in enduring heathenish cruelties enforced vpon their bodies by the Image breakers. Then lett it be considered that these image quellers were halfe Iewes, scorners of all religion, also called hereticke Mecheani, allowinge the emperor two wiues to geather, and openly denouncing, *Leges ex aquo omnibus non esse impostas, sed in regibus cessare: Diuine laws not to concerne kinges*: and then they shall see this greatnes of Protestantish authoritie euaporate, and be extenuated into a fume, falsely painted by the beames of the sonne. And O moniter to thincke, that these image breakers were Protestantes, these I say, celebrating dayly the dreadfull sacrifice of the masse, and only Protestantish in the matter of images? The vehemencie of spiritt and rage wher with the Protestant at this day oppugneth the Primacie of the Bishop of Rome, both by opprobrious wordes, and bloudy deedes, is more then notorious: and what authority from antiquitie in defence of such a designement hath, he seinghe cannot shew vnto vs any one nation Catholike and orthodox in the world, that euer refused to obey the sacred empire of S. Peters successour in the Romane chaire, but the rebellious spirittes of certaine Grecians, and particularly of Photius the eunuch a laye perton soudanlie inuested Patriarcke of Constantinople, of Michael Cerularius, and men of like condition, and stampe? But what was this refractarian Photius, to oppose him as a Goliath against the whole hoste of God? Photius I saye a corrupter, and forger of recordes openly so proued, Photius a stadge player and iester, yea in the affaires of holy religion, Photius by an infamous death extinguished; yea Photius a masse preist, to speake vnto the Protestante, and one that worshipped Saintes, doth he stand for the grace and credit of the church Protestantish? In like manner that Michael diuersly an hzreticke, and turbulent person, holding it vnlawfull to eate of flesh strangled, after the Iewish rite, denyng the holy ghost to proceed from the sonne; and in breefe, no Protestant; must he needes by violence

Discoverie of Heresie, and Antichrist. Chapter 4. 29.

be hailed into the societie of Protestantes, enter Squadron with them, against the Pope as a registred and sworn enemy of Antichrist? O more then silly shiffe! If you will range all those as fathers and princes of your factiō, which leuelled and imployed their forces with all mightie to batter and breake the soueraignie of the Roman Bishop, chalenge as yours also that grande Monarch, and sell tirante of the worlde the great Turke, who especially hath proeited with himselfe the ruine of our high Preist, and vicar of our sauiour Christ: engraue therefore in letters of Gold, as a monument of authoritie for your hate of the same, the wordes of Amurah the thirde, directed to Rodolph lately our most Christian Emperour: *To thee o Rodolph Emperour, to all the Princes of Germany, also to the high Bishop, in generall to all Bishops, and Cardinals, and to euerie one of your subiectes, I. de nounce open warre: and ne purpose by force of armes to dispoile thee of thy kindome, to ouer thron and abolish the keies of the Romane seate, and to breake that golden scepter of so great authoritie. They may yet descend a litle lower searching for authoritie, and at the last arrive so Henry Emperour of Germany, with many other Preistes and Bishops banding a strong faction against S. Gregory the seauenth: but what was that Emperour, then one wholly polluted with simonie, one that sought to prostitute his owne wife, one oftentimes perjured and what were those? Preistes and Bishops, but open concubinaries vicious, and most irregular persons? A goodly authoritie? A country man of ours being enforced therunto by an opposition written by a Catholike Doctor, to make a survey of the professours of Protestancie from the Apostles times downwarde to Luther, in his carefull search, and gasing to finde authoritie, could not settle his iudgement vpon any as refiners of a Ghoaspell decayed and corrupted for thirteen hundred yeares, played the part of the Scarabey or Betell lodginge towards night, saying: *Principall practisers herein were Iohn Hus, and Hierom of Prage.* And why not, wife sir, Wicleefe their master and instructor? Surely the Protestant church is much beholden to this man for Iohn Hus, that is Iohn Goofe, and Hierom of Prage: but yet they must be pulled by him into his church, as theeuers are into prison, or els they will refuse to come. Good God, what iudgement, what sinceritie in this writter, by such a silly inuention an shiffe, to deceiue the simple and vaie hearers in this English world? Hus taught a doctrine repugnant to the rule of faith, aduerse to the authoritie of the present church in his time, and also to the precedent; and must then according to wisdome the interpretations of Scriptures made by one foolish Iohn, obtaine greater authoritie, then others approved by the visible church? Whereas this Iohn remarked no externall authoritie in Christe his church, according vnto which he shaped his opinions, was condemned worthely by the learned in the generall councill of Constance. This Hus did not reach the Pope of Rome to be Antichriste, as Protestantes doe, but only to bee equall in facultie with the Bishoppes of other diocesse. He denied not the number of seauen Sacramentes, or reall presence, if he followed his master Wicleefe, whom Luther censured as an heretick. Truth it is he could not abide the Catholike doctrine of Indulgences, nor of worshipping Saintes. Yet he said for the credit of the Protestante church, that the predestinate in the very performance of all wickednes, were still the mēbres of Christe, according to the heresie of the Puritans and Predestinians; and that it was lawfull for any Christian to preach the worde, by his owne instincte, although forbiddē, or not licēsed therunto by superiours; pronouncing likewise, that prayers, and other offices of pietie, were vnprofitable, seeing althings come and fall out as determined otherwise by necessitie. It is strāge to see the childish and superficiall discourses of such like*

The Turke a Protestant against the Pope.
Gallobel. An.
1593.

Abbot answer.
T. P. H. 1. reason.
son. 18.

Hus and Wicleefe no Protestantes.

Luther and Melancthon as a polagian heretick.
Lutew lib. de Sernu
arb & Ar. 36
Melan de potest Ecclē.

Pratool. Hus. Castro. lib. 12.

*Melancthon li.
6. potest. Eccle.
sia.
Concil. Const.
Tom. 3. p. 2.
pag. 1570.
Binus.*

Protestantes, who to authorise their church, worck doubles nothing for it, but contempt and laughter. For their good master Wiclese, first they haue him a firme beleueer of the reall presence in the Eucharist, one that sacrificed for the quicke and the dead; on that taught that only faith did not iustifie: then one that affirmed, that the popular subiect might at his pleasure chastice his prince, that superiors in deadly sinne, losse thereby all iurisdiction ouer others. Where then Wiclese, and his Hus, discredited purgatorie, they accorded with Arius against the authoritie of the church, where they denied the Sainctes to be honored, they conspired with Vigilantius, an odious enemy of heauen it selfe: where by their opinions they degraded the supremacie of the Romane church, ther they entred into troupe of those proud scismaticall and hereticall Grecians. What authoritie then from these to the partie Protestantish, or how could Luther alleadge for his doctrine against the Roman beleefe the authoritie of Wiclese and Hus, or of the goose with her goslings? This argument therfore made by collection and comparison may thus be shutt vp: seeing that Luther and Caluin had by authoritie of church from the times of the Apostles no warrant to teach a doctrine contrary to the Roman beleefe, only disagreeing from it in such articles as were by none, but only in all precedent times vttered by infamous heretickes: neuer any one, yea neuer any one hereticke, agreeing with them in all matters of faith, they preached contrary to the rule of faith, they expounded the scriptures erroneously, crosling the authoritie of the church, no man according to reason can credit the, or prudently follow their opinions. If it be answered, that hauinge no visible authoritie on their sides, yet their doctrine was to be embraced, for that it was consonant and conformable to the worde of God, it will appeare a vaine shifte; for when the catechised shall see to stand and strue against them the authoritie of times, of practise of the church, of doctors and pastors therin, and only heretickes to haue broached first their documents, he will esteeme the authoritie of Caluin and Luther as the authoritie of rebellious men, of pirates, of heretikes, and worthele by these tearmes he will preferre against them, as hath been declared: yea according to prudence, he will deeme, that rather Luther and Caluin teache not with conformitie vnto the worde: and so that is set doune for a resolutiue answere, which is in question. Rather his iudgement doth aduertise him, that they preached doctrine, contrarie to Scriptures, and practise of the primatiue church, because they opposed them selues to Generall Councils, to they Fathers, to the church, then beeing, when they liued acting the worke of their apostasie. And how is not more sutable to reason, and moore likely to thinck, that Luther and Caluin contradicted they Scriptures, and primatiue church, the otherwise, seeing that Christ his visible church, then teaching, when they vented forth their new doctrine, they Fathers, and Historiographers of preceðet ages, vniformlie avouch as much? But sayeth he, peruse they Scriptures, and thereby trie and iudge. Which certainly is as much in effect, as yf he should pronounce all such to bee in estate of damnation, debarred from all method to attaine vnto a treue deuine Faith, who can not reade and expounde Scriptures: also that in euerie particular person raineth a Spirituall prelatie, by vertue whearof euerie one is to examin and Censure Luther and Caluin discussing they Scriptures: and no otherwise to beeleue them, or others, then Shall please them by priuacie of Spirit to determine. It resteth now we examine what authoritie or rule of these that liue at this day may haue from the persons of Luther and Caluin.

*Luthers au-
thoritie exa-
mined,*

4. Sithence then the doctrine of Luther was new, and not practised or receiued by testimony, apparant from any historie of credit in the world before his time; and in that he had not then the externall authority to allow of it, when he began to diuulge

the same, therefore it was behoufull that he should imple in him'selfe certaine notable
markes of a true preacher, and rare qualires of supereminent vertues, to equalise the
common rule of faith, that doth ordinarily recommend the pastors to their sheepe
and followers. Neither is it sufficient to say, that his preaching was conformable
to the worde, and therby clearly declared as diuine: for first this is a fault in Logick:

Puttio principij, as hath beene affirmed, in that all the question is versed about this
matter; that is whether Luther his doctrine be correspondent and agreeable to the sa-
cred word of God, or no. Then euery one by examin and triall cannot proue the truth
reading and expoundinge the word, and therefore Luther is to beare in his forehead so-
me other note of Apostleshippe, exposed to the vew of all, as well vnlearned, as by

letters instructed. Wherefore to beginne our prudent discussion of authoritie and do-
ctoreship in Luther, a vehément suspition rather of Apostacie, and licentious libertie
he doth cast in our mindes, that in steed of claustrall life, he chose to flitt and gad from
inne to inne, from place to place, in leiu of pouertie and abdicatiō of proprietie in the
emolumentes of this world, he sought to purchase what he might gett or gather: for an
estate consecrated to the seruice of allmightie God, and a deuotion of the whole man
to heauenly affaires by the vowe of chastitie, he labored to entangle him'selfe in ma-
trimonie, to deuide him'selfe, as speaketh the Apostle, imparting much time and em-
ployment how to please his wife. And as it were an vnfit preparation to leape farre,

if one should first clogg him'selfe with poise of lead, to runne swifte, and engorge him-
selfe before with meat, so it may seeme Luther to haue traced counter in this his offi-
ce of pastورش, adorning him'selfe with meanes so preposterous, and vnlikelie. Lett
vs therefore heare this Caesar describe him'selfe in this his condicon of wedlocke. First
he complaineth that his wife had gott the commaundrie ouer all his actions. *Tu mihi*

*persuades quicquid vis, totum habes dominium: Thou wise conuert persuade me what thou
wilt, thou hast ouer me a perfect iurisdiction.* Then I see that Luther in the very libertie
of the gospell, yett must of force obey, and although quitt from all obedience vowed
to his religions Guardian, yett must he stooupe to his wanton mite: a flitt lure certes
for such a bufard. And as if after long experience, and fondry combates, he had made
an anatome of his lasses deportment, he saith: *Habui meam uxorem suspectam superbia,*

ut est. Omnes fame dedecere hanc artem, quia suis lachrymis, mendacijs, interloquutionibus,
*virum capere, & verba mutare possunt. Nulla bona de uxore mea, atque Philip-
po Melancthon spero: I haue suspected my wife of pride, as in deed shee is proud. All women
haue learned this arte, by their teares, their lies, their speeches to surprise men, and to
deny their owne wordes. I looke for no good neither of my wife, nor of Philip Melancthon.*

Luther then, as it appeareth, is not only well scene in the worde of the Lord, but al-
so in the wordes and winners of woemen, and he a prayn one of their handes afright-
ed with searfulie, and with the priuate conuersation betweene Philip Melancton
and his mistres. Was there euer Apostle so sett vpon, so encombred in a combwebb?

Moreouer recountinge him'selfe the very first cause of his reuolt from the Romane
church, and of maintaining contrarie opinions vnto it, telleth Pope Leo, that it was
not in deede purpose of euangelising truth but rather animositie and impatience in re-
sisting contradiction. Thus he speaketh, first praising that Pope: *Celebrior & aug-*
ustior est in omni terrarum orbe tot tantorum virorum liseris cantata opinio, & visa tua

inculcata fama, quam ut a quouis, vel Maximi nominis, possit quavis arte impeti: More
famous and princely is the opinion and reporte of thy not reprehensible life in all the worlde,
by the testimonij of so many learned men diuulged, the that it cannot be impeached by any arte,
no although some man of rare name should attempt it. Then he findeth fault with Card.
Caictan, as if his feueritie and rigour had caused all this tragedie of Lutheranism in the

Bp'ses.

*examination
of Luther.*

1. Cor. 7.

1. Cor. 9.

*Luther Tom.
2. Coll. pag. 18.*

*Luther. ep. ad
Leon. ante lib.
de libris.
Christ.*

the church: *Non hoc egis, ut pacem statueret, quam uno verbo potuisset facile statueri, cum ego tum promitterem silentium, & finem causa mea facturum. si aduersarijs idem mandaretur.* The Cardinall did not endeavour to compose us in peace, the which in one small worde he might haue wrought, seeinge that I promised silence, and thereby to make an end of the controuersie, if the like silence had been to my aduersaries commaunded. So that if the Cardinall had giuen a litle way to the fury of Luther, and charged, that no man should refute his writings, neither that he had neede to recant the openly, then had Luther hushed vp his Lutheranism in silence, his monstrous brood had bee dead in the mothers bowels, and at this day neither Lutheran nor Protestant had borne heade vpō his sholder. was it then like that Luther from God, as the Apostle had, Saying *Va mihi, si non euangelizauero, uoe be to me, if I preach not*, receiued any commaundrie to reforme and intruete the church, when only importunity, being not yielded vnto, that all was not smothered in silence, as he wished, he pursued the quarell by writings, by seditions, by scanders, and such weapons of Apostasie? *Hic sand, ubi causa inoptimo oco erat, illius importuna irannide venit in multo peierem: unde quicquid post hac sequitur est, non Lutheri sed Caietani tota culpa est, quod ut silerem, & quiescerem non est passus, quod tum summis viribus poscebam; quid enim facere amplius debui?* Here truly when the cause was brought to some good passe, by his urgent tirannie it came to a worse state then before: therefore what soeuer of this hath followed, is not the fault of Luther, but only of Caietan, in that he would not permit me to holde my peace, and be quiet, *VVhich then instantly I desired: and what could I haue don more?* In deed the garboiles in God is church, and seduction of the people of Germane, prone of their owne natures to a libertine doctrine, occasioned by Luthers preaching, was a lamentable harme, as contesteth Luther: and if Luther mighe only haue been freed from publick recantation by that Cardinall, Protestancie had slept still in perpetuall vnknown obscutitie. But for that he once forsaking the rule of faith, and rocke of the church, sought to ground himselfe in the aire of his owne pride, and sandes of dissolution, he began cftioones deuisinge to wauer, and totter in vncertaintie, to denounce, and reclaime, to vtter, and call backe, to giue out as currant, and recall to the balance: here he in his soule worckinge seëlable effects to the fume of new wine in the braine. *Ego frater Martinus Luder, Augustinianus professor, professor me colere, & sequi sanctā Romanam ecclesiam in omnibus meis dictis, & factis, presentibus, prateritis, & futuris, quod si cenera, vel aliter dictum fuerit, pro non dicto haberi, & habere uole, I frater Martin Luder, professour of the order of S. Augustine, doe protest, that I beleene and follow the holy Roman church in all my sayings, and deedes, present, past, and to come. wherefore if I haue spoken any thinge contrary, or otherwise, I will haue it taken as neuer spoken.* This disclamation he made, after the diuulging of many his heresies. *Principio neganda mihi sunt septem sacramenta, & tantum tria pro tempore ponenda, Baptismus, Penitentia, Panis.* To begin I must deny that there are seauen sacraments, and only three, for this present, as to be acknowledged, Baptisme, Penance, and Bred. After the deniall of seauen Sacramentes he fell into opinion of three, and that not with a sure resolution, but only for the present, vntill he had rubbed his for head yet a litle more, and heated his turmoyling spirit in the clofett of an vnquiett pare, in the meane season contentinge himselfe with three Sacramentes, Baptisme, Penance, and Brep: I wonder Luther forgott here his drinke. *Cum Papatum sayeth he negassem diuini, admissi esse humani iuri. Oro libarios, oro lectores, ut eis, qua supra hac re edidi, exstis, hanc propositionem teneant: Papatus est robusta venatio Romani Pontificis. VVhen I had denied the Papacie to be ordained by diuine lawe, I graunted is appointed by humane lawe. I desire all books sellers all readers to burne all I haue spoken about this matter, and admiss this assertion: Papacie*

1. Cor. 7.

Sur. Com. An.
1517.Sur. an. 1518.
Luther vnse-
led in faith.Luther lib. de
Capt. Bab.Luther Prof.
li. de Ca. Bab.

of Discoverie Heresie, and Antichrist. Chapter 4.

33

is a stronge huntinge of the Romane Bishopp. Cocleus writeth, that one Gaspar Quen-
hainer gathered out of Luthers bookes six and thirtie contradictions only about one *Cocleus Misp.*
article concerning the communion of the Eucharist. Lett vs adioyne to these ex. *Tract. 10.*
amples of inconcurrence, others of his intollerable and Luciferian pride. *Talem enim*
gloriam & honorem ego per Dei gratiam inde habeo, sius placeat, siue displiceat Diabolo, Luther lib.
& omnibus squammis eius, quod a temporibus usque Apostolorum, nullus Doctorum aut cont regem
scriptorum, nullus Theologorum, aut Iuriconsultorum, tam praelare & egregie facula- *Anglia.*
rium statuum conscientias confirmari, instruxerit, consolatursquo fuerit, atque ego feci, per Se loccins. lib.
singularem Dei gratiam: hoc certissime scio. Such a glory and honour haue I by the grace of 8 de signis.
God, whether it please or displease the deuill, and all his scales that sit hence the times of the Ecclesia art
Apostles, no Doctour, no writer, no Diuine, or Lawyer, so notable and singulary hath *12. Tom. Tha-*
confirmed, instructed and comforted the consciences of secular estates, as I haue done by sauri.
the especiall grace of God: this I know for a certaintie. *Quoniam neque Augustinus, ne-*
que Ambrosius, qui tamen hac in re optimi sunt, mihi pares sunt. De hoc glorior, & scio
huiusmodi gloriam esse veracem. For that neither Augustin, neither Ambrose, which in this
kinde neuerthelesse excell, are comparable to me. In this I glory, and I knowe thus my glory
to be true. Monstrous, grosse, and impudent arrogancie, so to boast of himselfe by the
wordes of his owne mouth, and draughte of his one penn! Is this the humble and cal-
me spirit of a diuine Apostle? And wherein hath Luther, I pray you, thus pacified the
consciencs of worldly men, what cradle of repose hath he provided for this effect,
but an opinion, that whilest they thinck the law of God and nature to be impossible,
valew of workes and vertues nothinge estimable for rewarde, that only faith, in the
very acte of sinne, giueth full assurance of indemnitie, to deeme that the wantonnes
of the flesh doth consist with the iustice and sanctitie of the soule? O Gnosicall and
Epicurian repose and tranquillitie, fitter for a hogg in his stie, then a Christian in the
church! What moderation of respect he bore to the purple and scepter of princes, he
himselfe likewise shall declare. Scire itaque debes, quod a binitio mundi admodum rara
anis fuisse princeps prudens, & adhuc multo rarior princeps probus. Sunt frequenter vel
Maximi faui, vel nequissimi nebulones super terram. Toon oughtest to know, speaking to
Duke George, that from the beginning of the world, a prudent prince hath been a rare
bird, & yet a good prince more rare. Commonly they are either the greatest foolles, or the worst
knauers a liue. And to encourage subiectes to rebell against their Princes, he saith:
Hoc enim scire debetis boni Domini, Deus ita procurat, quod neque possunt, neque volunt
neque debent tyrannidem vestram diutius tollere: My good lordes, you must know, and
God hath so ordained, that neither they can, neither they will, neither they ought, to en-
dure any longer your tyrannie. And accordinge to Luther, princes may not repress or
forbidde any secte of religion in their Dominions: Cum igitur unius cuiusque conscien-
tia incumbat quomodo credat, aut non credat, & in hoc nihil subtrahitur seculari pote-
stati, debet ipsa quocumque pacifica esse, & sui intendere rebus, & permittere, ut unusquis-
que credat sic, vel sic, sicut scit & vult. Seinge therefore it appertaineth to euery ones con-
science, how to beleue, and not to be'eeue, and in this nothinge being of right is denied to the
secular power, this power ought to be quiet, and medle with its owne affaires, and to giue
deane that euery man beleue so or so, as he is informed, and will. Lett vs a while consider
and ponder his charitable speeches and modest wordes towards those, that were in
highest esteeme and dignitie, and accompted Doctors of the church. This Luther writ-
tinge to Pope Leo, whome as you haue heard he commended so exceedingly, thus
disgorgeth after his spitefull choler against him: Vrinam Deus sedem tuam calidius quam
primum destruat, & in abissum inferni demergat. I would to God that from heauen forth-
with he would destroy thy seate, and drowne it in the piss of hell. His wordes are so na-

diabolica
in solency.

Luther in
cap. 2. epist.
ad Galat.
lib. de liber
tat. Christi
ana.
De captiu Ba-
bilon. cap. de
Baptismo.
Luther. lib.
cont. Georg.
Pucem.
Cocleus mis-
lib. 1.

Luther ep.
ad Leon. 10.
Sur. an 1523.
Pag. 72. lin.
nastie 39. Hehad,

nastie and impudent, wrighting against King Henry, as modestie will not permit ether eare to heare them, or eye to behold their charactirs. Generally his Doctrine at the very first bruting of it, was iudged so preiudiciall and pestiferouse against temporall estates of Princes, that in this respect, as is reported by Guiciardin, they fenced their dominions against entrie therof. Also as concerning they renowned wrighters of the Catholick church, with detestable impietie he shewed the like distemperature. This mouth of Luther, oracle of the Goddes Cloacina; talking of S.

Guiciardin li.
20. Hist.

Luther. tom. 1. Dionis. Areopag : Sayeth, Multa garrat de nominibus diuinis, de ecclesiastica hierarchia, sed sunt mera commenta : he prateth much of diuine names, of the ecclesiasticall hierarchia, but all are meere toys. Of S. Hierom thus he raueth: Totus nihil est, nihil boni scripsit, inter Doctores ecclesia non est numerandus, quia fuit haereticus, Nihil de Christo tractat, nisi quod nomine viuitur. Neque de fide, spe, & charitate neque operibus fidei loquitur. Nullū inter scriptores ita odi, ut ipsū, tantum de ieiunijs, cibis & virginitate scripsit. He is all nothinge, he neuer wrote any good; he is not to be nūbered among the Doctōrs of the church, for that he was an heretike. He entreateth nothinge of Christe, but only useth the name: neither of faith, hope, or charitie, nor he speaketh of the workes of faith, I doe hate none so among all the writers of the church, as him: he hath only writtē of fasting ad virginity. No meruaile if the dogge hate the whippe. Of S. Christ, this is his verdit: Huius opera sunt tantū chaos, & sacci verborum sine re. Authōr est seditiosus, & garrulus: The workes of Christosome are onely a confused masse, and sakes of wordes, without substance. He is a seditious, and a prating authōr. Of S. Gregorie of Naziansen in this sorte: Naziansenus in sua poesi versatus, nihil sincerē de Deo scripsit. Gregor. Naz. practised in his poetrie, of God hath writtē nothing sincerelie. Of S. Augustin and S. Gregorie in this manner. Multi libri Augustini nihil sunt: Diabolus Gregorium in suo dialogo crasse decepit: Many bookes of Augustin are nothinge. The Deuill hath moste grossely deceived Gregorie in his dialogues. And so impatient was this furious hott spurre of the Deuill, that he neuer kept in conference and dispute any milde or modest demeanour: therefore at Lipsia arguinge with Ecchius, he did shew a countenance so declaring a minde distempered and enraged, that the Prince George wished him to entreat of the matter with greater moderatiō and quietnes; but he retourned this answer: Neque propter Deum hac res capta est, neque propter Deum finietur: This matter was not begon for God, neither shall it end for God. When this selfe same euangelister sacrilegiouly had foisted into the text of the Apostle, this worde, sola, only, as if he had said, faith only without workes doeth iustifie, and therof was by one aduertised, he replied: Doctor Martinus Luther vult sic habere, aitque papistam & asinum esse vnum: Doctor Martin Luther will haue it so; and morouer he saith, that a Papiſt, and an asse are all one. He was likewise in his stile moste shamelesse and impudent, makinge frequent mention of filthie and loathsome thinges, as noted in him Sir Thomas More, of rare and blessed memorie: and therefore writinge againſt a learned man of Italy, thus vttereth he his vnclane conceipt. Vulgō & vers dicitur: Hoc scio pro certo, quod si cum Hercore certo, vinco, vel vincor semper ego maculor: It is commonly said and truly: This I know for certaine, that if I shall strue with whether I ouercome or be ouercommēd, continually I shalbe defiled. O bothsome, o impure spirit! O base and abiect mindes of those, that admire this brutish Germane as a second Elias, an instrument of the holy Ghost? A thousand fould more probable, and more it reliſteth witt, to credit Mahomet, then this loutish Luder. Also he vaunted, that one day, although he with his accomplices were for a time to endure persecution, yett to be honoured in the end as Saintes, yee and their relickes: Adorabunt nostra Hercore: They shall adore our &c. And what doe Protestantes els now but fulfill Luther his prophēcie, in him adoringe filth and ordure, that is opinions carnall,

Luther. tom. 1.
Colloq pag.
187. Tom. 2.
pag 25.
Luthers immodestie against
the doctōrs of
the church.

Tom. 2. pag.
137-135.

Surius. Com
An. 1519.
pag. 100.
Rom. 10.
Sur. Com.
135 p. 201.

Luther. lib. de
Cap. Bab.

Luther. Colloq
Tom. 2. pa. 28.
hee hath still
in his mouth,
writeth Erasmus,
ad sathanas

as a second Elias, an instrument of the holy Ghost? A thousand fould more probable, and more it reliſteth witt, to credit Mahomet, then this loutish Luder. Also he vaunted, that one day, although he with his accomplices were for a time to endure persecution, yett to be honoured in the end as Saintes, yee and their relickes: Adorabunt nostra Hercore: They shall adore our &c. And what doe Protestantes els now but fulfill Luther his prophēcie, in him adoringe filth and ordure, that is opinions carnall,

licentious and beastiall, as hereafter shalbe proved? Finally he se openly bore the marcke and brande of the beast Antichrist, that he himselfe confesseth to haue had conference with the deuill, and by him to haue been instructed how to dispute against the holy sacrifice of the masse: *Aliquis gloriantur de spiritu: sed spiritus huc, spiritus ille. Luther. lib. de luc: ego quoque fui in spiritu, atque etiam ego vidi spiritus fortè plusquam illi ipsi adhuc missi. Ang. pa. intra annum videbunt: some glorie of the spirit: but the spirit here, and the spirit there. 228. edit. ten. I likewise haue been in spirit, and per aduenture I haue seene more spiritus then they shall. Luther orat for yet wish in a year.* Saying moreover, that he knew the Deuill familiarly, and that *propholis eriu with him he had eaten a bushell of salt.* And surely I thincke Luther hath eaten all the gendus.

felus sub midiam noctem subito expegeri. Ibi Satan mecum capis eiusmodi disputatione: Audi Lutheri Doctor perdocti. It fell out that once I was sodainly waked about midnight. Then Sathan began this disputation with me: beare a most learned Doctor Luther: The deuill knew well the humour of this fellow, and therefore meaning to vse him for his owne asse, and to bestride him, adorned him first with the furniture and caparison of titles of a Doctor, and of a most learned Doctor. Wherefore to conclude, this person of Luder, with his qualities considered, do so farre discredit him, as that no man by the rule of prudence and wisdom, can iudge him to be sente of allmightie God to deliuer vnto the world the true meaning of the Scriptures: for first on his side standeth no auctoritie in the precedent church, neither catholike, nor hereticall; then for his owne auctoritie, the speeches impure, fierce, the bragges most arrogant and contumelious, the doctrine of libertie, the contempt of auctoritie and of holy writers, the commerce and conuersation with the deuill, which we haue recounted as proper vnto him, doe quite extinguish all light or colour of dignitie in a man so out ragious, exorbitant and detestable: yea if none of the things alleadged, could be imputed to his person, but rather appeared in him the shew of all vertue, as if he were an Angell of light, preiudiced by no bad effect discirable, notwithstanding in that he preached not according to the vniuersall beleefe to the common rule of faith, but according to the opinions of hereticke liuing in times past, he was to be esteemed as vile, as a wolfe, as an enemy of Christianity. How much more now, when against him standeth not only auctoritie, the rule and analogie of faith, but also his personall deformities mentioned! Farthermore attendinge, that this day the greater parte of the Protestantes, vnder the name of Caluinistes, reiecte his auctoritie, accuse his doctrine as blasphemous, as hereticall, as damnable, o what witt in valewinge Luder at so high a rate! Let vs now take a renew of that auctoritie, which may for Protestantisme be pretended from the person of Iohn Caluin a Pickarde.

5. This reuoluted preest, in as much as he dissenteth from the present Romane church, followed not the direction of tradition, commonly knowen and regarded of Christians, but his owne priuacie of spirit, after a new and vnusual manner expressing fences out of the worde of God. And acknowledging this his digression from approved faith of antiquitie, as about freewill, the sacrifice of the Masse, ceremonies of religion, saith: *Abrepti etiam ipsi veteres, fatent, in errorem fuerunt: The auuncient writers, I confesse, were caried into error.* Seing therefore he challenged to himselfe a peculiar censuring spirit in the high and sacred misteries of our faith, we are by exam to trie, what auctoritie may be prudently surrendered vnto him, thereby to moue a Christian to follow the sute of his deuises. Therefore to passe ouer in silence the loose composition of his youth, and also his delicacie of diet in Geneua with his Cipressa: a high preiudice amongst the rest is erected by many Protestantes themselves, to batter the topp of his prelacie and Magisterie in diuine affaires, that is, as they haue in his

2. Cor. 11.

The auctoritie of Caluin examined.

Caluin. lib. 3. Inst. Cap. 5.

Bolse in vita Caluin,

*Lib. Calvin.
Iudaizans.
Iohan 8.*

Iohan. 3.

*Summe of the
Discip. Hooker
in Prefat.*

*A comparison
betwixt the
authoritie of
the present
Church Catho-
licke, and
the partie pro-
testantish.*

*One Protestant
in authoritie
preserveth
himselfe be-
fore all the
world.*

workes remarcked, he doth expound such pregnant places of Scriptures accordings to the Arian and Iudaicall sense, which the fathers of the Greek and Latin church, vnderstood of the diuinity, and coming of the Messias, our Redeemer. That passage of *S. Iohn. Ego & Pater unum sumus: I and the Father are one*: which serued the Catholickes for a most apparant testimonie against the Arrians, he doth enterpret sinisterly in fauour of such heresie, as that not equalitie of substance, but only of consentment of affection was thereby intended. The text for the blessed sacrament, *Hoc est corpus meum: This is my body*: he wresteth to a similitude and figure therof: in the precedent church hauing a mortification: only from Berégarius, who also recanted, & such his inuention refuted is refuted likewise as violent and repugnant to the worde of God, euen by the Protestant Luther, and his whole schoole. Whereas generally the authoritie of the Catholick church tooke these wordes of our Sauour, *Nisi quis renatus fuerit ex aqua, & spiritu sancto, non intrabit in regnum calorum: vnles a man be borne againe of water, and the holy ghost, he shall not enter into the kingdome of heauen*, as spoken of Baptisme, he against that maine streame and torrent of authoritie, will denie them to be vnderstode of the water of Baptisme sacramentall, but only of the Metaphoricall water of mortification: into the which I thincke verily he neuer would so much as dipp his finger to coole the heate of his enraged and enserued mind and tongue. Lastly there be amongst English Protestantes some of especiall nore and place, who haue accused the church discipline, brought into Geneua by him, as seditious, as not practicall in the church, as repugnant to antiquitie, as the very ouerthrow and bane of Christianitie. Wherefore no man can see, Calvin thus quelled by opposition, what authoritie from his person may be produced, why a man reasonable, according to the prescript of prudence, should abandon the authoritie of the Romane church, and build his saluatiõ vpon the Calvinian graurie. Wel then sithence frõ the religion Protestantish we haue forced away al strength & maiestie of outward speaking authoritie, as well from the Apostles times to Luther, and Calvin, by any meanes conspicuous and illustrious in the church, and also in the very proper persons of Luder and Calvin haue euaquated and dispelled what shew therof simple persons might imagine or suspecte, it remaineth also we proue, the subsequens and following party or faction of the Protestant, compared to the Catholick Romane societie, to wante likewise all dignitie, and establishment of teaching authoritie, and so to retaine no power of perswasion to draw any one endewed with common reason, and care of his soule, to entertaine as good the doctrine and beleefe therof.

6. For the axacte weighing of the authoritie of both parties, as well Catholickes, as Protestantish we may consider the qualities of performes, professing the one, and the other religion, naturall, and supernaturall: and so make a perfect resolution, where resideth the better authoritie for vnderstandinge the true meanings of holy scriptures, and wholsome institution in matters of faith and beleefe. First then in this the authoritie for the Catholike societie surpasseth evidently the authoritie of the Protestanticall congregation, that we Catholickes now liuinge, by vnitie of rule, and empire of church, combine our selues all in one body, and building as is were vpon warrantie of externe and visible authoritie, also retaine on our side the authoritie of all the Catholickes, that liued in the world sithence the first preachinge of the gospell, because we acknowledge the outward Tradition of the church as commandres of our credence whatsoeuer. But the Protestant, with whome a man is to conferre and argue about this question, or beeing by him to be catechised, thinkinge that the visible church is subiect to errour, and her sentence not alwayes sure for truth, doth not adhere confidently to any of his bretheren to abetter or greater the alleageable au-
thoritie

Ahoritie for his cause: and therefore to our multitude of millions he opposeth his owne proper selfe, our writings, preachings, and definitions, many and waightie, he confronteth with his owne Goliathian spirit, thus or thus vnderstandinge the worde of God: neither doth he take for a rule of faith Luther or Caluin, or any partie of men in the world; but solely and purely the worde of God sensed by his peculiar spirit. Then see, I beseech you, whether or no more iudiciously an indifferent person is not rather to follow the expositions of scriptures, made by the Catholike consent and vniuersalitie, then those of the spirit of one, sole fellow, or man deuising this or that? And as he may thinck our authoritie of numbers to surmount the authoritie of a single man, so also that trew faith is to vse, according to probabilitie, rather that authoritie of vniuersalitie for the instruction of the world, then the authoritie of this particular subiect he is to iudge: to omit, how it fauoreth of intollerable pride, contrary to condition of a sacred and diuine spirit, for one man to prescribe against all the world besides, and deeme his insight in Scriptures more profunde, more veritable, and vndoubtfull then of them all. And in truth each Protestant must finally thinke, and say, that he, and the word sensed by him, hath a more pöderouse authoritie, then the worde interpreted by the whole generalitie of the Catholike Romane church. In Iu, Pheu *Iren lib. 1, Cap. 5.*

7 For natural endowments and aduantages, we haue the more ample number of beleeuers for recommendation of the Catholike authoritie: the goodliest mindes and wittes in the best Climates, as of Italy, Spaine, Fraunce, the greater parte of Germanie, profess to followe the same; whereas the grossest aire only hath engendered in mennes heides the massie, stumpe and angry conceptions of Protestantie. In reckoninge of Princely sway and dominion, of martiall exploies, the Protestant commeth nothinge neare vs: for sound learninge in Philosophie, in Theologie, the flower, the garland is ours; lett sooly herof be a testimonie brought from Paues churchyarde, and herby you shalbe aduertised, that the only bookes of fame, of substance, of request and researche, of infinite readinge, of glorious eloquence, of deepe reach and intelligence, do come from the rare pennes of Catholick writers. Contrariwise I thincke, that nothinge doth so much auile and render contemptible the Protestantish religion at this day, as the slight vaine plumes of pamphlelles of theirs, so scurrilous, so childish, so sclaunderous, so deuoid of solide literature, so confused without methode, so immodest and beastly in railing, so impudent in lyinge, that they can gaine credit with no man of witt and iudgement, but only with simple people, and women loadē with effectes of their owne imperfections, and that but for a shorte time nether. And whereas the Protestant in his owne esteeme triumpheth in cause of expounding Scriptures, lett him in that kinde compare his artificers, with the Catholike commentators, and he may blush for shame, be confounded, and so if he will, corrected and amended. To omit the rehearsal of the learned commentaries of Cornelius Ianfenius, of Ferus, of Stella, of Genebrard, it shall suffice for the toppe and croune of our parallel, to recount the workes for interpreting holy writt, published of late yeares only by the reuerend and learned Fathers of the Societie of Iesus: as of Cardinall Toller vpon S. Iohn, parte of S. Luke, the Epistles of S. Paule to the Romanes, with such iudiciall and deepe speculations, with such copie of authoritie from the fathers, as is admirable, and may daunt the proudest eye, that a Protestant beareth in his head: of Maldonatus vpon the foure Euangelistes, so pitie and substantiall: of Benedictus Pererius vpon Genesis, and other parcels of the old testament, vpon the epistle of S. Paule to the Romanes, of Benedictus Iustinianus, with extraordinary eloquence, and varietie of literature: of Ribera vpon the lesser Prophettes, of the

Naturall gifts as learning, policie greater among the catholicks: then the protestants

Coccius lib. 6. Theauri. Art. 1.

The commentaries vpon scripture written by the fathers of the Societie of Iesus.

Temple and Arcke, vpon the Apoccalips, to the amalement surely of posteritie: of Pineda vpon Iob, Salmaron vpon the historie euangelicall, the Actes of the Apostles, of Ioannes Lorinus, some times my master in Philosophie, vpon the Actes of the Apostles, Ecclesiasticus, The Prouerbes, and Psalmes. vilalxandus vpon Ezechiel: who all after great studie and conference, after longe exercises of a religious and pure life, after many yeares, sithence their youth spent in schooles, in pietie and vertue, haue found nothing in Scriptures for protestancie, but rather all contrary and banefull vnto it: How then shall not a reasonable man more regarde the verdictes of these learned men, then the irefull threatens and minacies, the thundering tones, the open sclaunders and lies, diuulged ordinarlie in the flying papers of the Protestantes? Haue the Protestantes, I beseech you, either for knowledge of tongues, or exquisite science in Philosophie, any men comparable vnto these? Where be they, what are their names, shew them, and we will buy their worckes with harsarde euen of our liues, with pearle and pretious stone? But in sooth scarcitie and obscuritie doth enclupp and conceale all that glory, they wolde so faine amounte vnto. Looke we also into the graces supernaturall, as to the spirit of prayer and deuotion, to the feare of God, and hate of sinne, to the contempt of worldly delights and honoures, and we shall see our Romaine church as glorious as the sonne, being the espouse of Christ without wrinkle or spott. And what auncient Saintes knowen and notified to the world for holines of life, were not all of our coate, crisome, and profession! who cause a great parte of that authoritie, which we relie on beleeuinge and crediting the Romaine church. I thincke heere the Protestantes will not ouer toppe vs, sithence I haue heard from their owne mouthes, that England was neuer so generally deboiyned and corrupt in manners, as sithence Protestancie it selfe, and this new light of a gospell. Wherefore when a man hath made this collation and comparisn, and resolueth asier to follow the authoritie of the Romaine church, for the attaining to the trew meaninge of the Scriptures, I cannot see, how he iustly may be censured either rechelesse in neglecting his soules health, or imprudent in determininge to embarkke himselfe in their boat, who haue the greatest skill to rowe, and the best authoritie to commaunde. Of this principall and remarkable qualitie was the sacred Counsaile of Trent, in which the grauity and learninge of Bishops, and Deuines, their exquisite knowledge in matters of religion no consort of Protestant ministers in the world can euer match or equalise.

*Supernaturall
perfection of
the Catholicks
church.
Ephes. 5.*

*The Protestants
wanting au-
thoritie is fo-
rely pressed by
an inquiring
scholar.*

8. The premises therof being well considered, and by a totall somme recollected, figure we a case, that any one should repaire to a Protestant minister to be resolved by him in matter of faith, seeing that now a dayes so many maine pointes of beleefe are called in question, and dialog with him in this sorte: Sir, I would faine know of you a sounde reason, why I should particularly professe your faith and religion: for if I shall examine the teaching and preaching authoritie, the monumentes therof, I can finde none for thirteene hundred yeares after the Apostles, nor any mention of your opinions, but only from the mouthes of infamous condemned hereticke. Furthermore as touchinge the personall authoritie of Luther and Caluin, their practises considered, as they themselues followed no traine of authoritie precedent, deuising and defininge of faith, so neither do they represent any vnto me, as if they were especiall instruments of the holy ghost. And for you sir, my freind, and other your confortes, it seemes to me, that against you all are prealent the authoritie, the vniuersalitie, the grand turie of prerogatiues in the Romaine church: why then should I credit you, before them? The Minister will answer: The rule of our faith, Christian brother, is not the outward authoritie of man, but the Scriptures of the lord, from thence only we must take what we ought to admitt by faith. I denie not good

fir, will replie this scholar, but in the Scriptures are deliuered vnto vs heavenly truths, containing matters abundantly sufficient for our saluation; yet for that the Romane companie exceedeth you in externall authoritie, it appeareth thereby, that I absolutely am to stande rather to the verdict thereof, as the oracle of God, without my farther proceesse of enquirie and examination: for I am one of those simple and vnlearned Christians, which are not able to reade and interpret Scriptures; much lesse to iudge and determine of the different expositions made therupon by greate clarkes and high deuines. I haue heard of a saying of S. *Augustin*: *Sola est auctoritas, qua commouet stultos, ut ad sapientiam fiant*: Only it is authoritie, that doeth moue ignorant persons, to make haste after wisdom: therfore I beinge ignorant, and not brought vp in letters, must search for the best visible authoritie to knowe and beleue thereby the wisdom of God: and where I finde the more eminent authoritie, there a must I stry, and make a small settled repose. But now I perceiue by your answer, ma. Minister, none can be sure Protestants but Doctours of diuinitie, exquisite linguistes, and examiners of textes. I pray you, hath not the church of God a generall rule of faith for all, one and the same for learned, and vnlearned? well, be it so good sir, that I must referre all to the worde, to the Bible, as the rule of faith, and warrant of your religiō, yet this recourse shall not cleare my dubitance, nor acquiet throughly my troubled conscience. For if I lay holde of a Bible of the Romane edition, you will crye out a maine against it, with all the force of your spirit, and say, that it is corrupt, falsified and the worde of the deuill. If I take into my handes your Geneuian or English translation, the learnedest diuines in Christendome, the greater number of Christians, will tell me, that it is heretically deprauid: and so huinge on either side no externall authoritie to follow, I shall runne the mase of vncertaintie, ebb and flowe with the sea, pufte hot and colde with the wethercocke. O my deare brother, saith the Minister, the lorde in these latter dayes hath giuen me and my freindes the Protestantes, a peculiar light to finde out the true worde of the Lorde thereby: come therefore with me, and I will bringe you to the lord: I shall shew you the will and pleasure of the lorde, the sincere booke of the lambe, our lorde. Sir, you haue vttered, saith the scholar, many golden phrascs, but I say, the authoritie of the Romane church telleth me, that you haue not the originall and true Bible nor Scripture, and you avouch to me that you haue, because you thinke so, and because your spirit so enformeth you: but I knowinge not your mastership spirit, whither it be white or blacke, cannot beleue against so great authoritie, vnlesse I to be your disciple must thereby first for a preparatiue become a foole, and you my Instructor proue your selfe not very wise. But to goe on sir, questioneth this demaunder, suppose we finde out the true text at length, yet the great authoritie of the Romaine church aduertiseth me, that you falsely expound Scripture, and out of sacred wordes draw the payson of damnable heresie: How then, externall authoritie defining and teaching sett a side, good sir, can I be assured, that your interpretation is asseuerantly diuine and spirituall? I shall saith the minister, by the vertue of the spirit of the lorde in me, display and vnfolde vnto thee the very trew meaninge thereof. Sir, your spirit to me, is like vnto one of the Antipodes, whome I neuer saw, nor neuer shall, answereth the scholar; how then can I by direction thereof be guided to trueth; seeing that the externe authoritie of the Romane spirit, defineth your worships spirit to be a iugling spirit, a cony-catching spirit, in somme a spirit of the deuill? No, man, saith the Minister, not my spirit shall be your rule, and polestarre, but the worde of the lorde. Yea sir, doe you compasse and wheele in a circle from the worde to your spirit, and backe againe from the spirit to the worde, demandeth the scholar, I am afraid you will runne your selfe dize

Augustin. lib. de util. cred. Cap. 16.

The triall of Christian thrush, for the

and wilde at laste, if you imitate thus the mill horse in this turning and compassing labour, or the trike of a dogge, when his taile is tied to his head. Then not your spirit, and light, must be iudge betwixt vs, but the worde. Well then suppose mee to be now a Doctour of diuinitie, and so for to censure you, and your spirit. Yf in case my spirit, perusing the worde with you, finde it contrary to your spirit, to your opinions, about the number, and efficacy of the Sacramentes, concerning the primacie of S. Peter, the reall presence in the holy Eucharist, and the rest, how then will you refuse me, or correct me? May then, quoth the Minister, I will tell you confidently, that you are a plaine Papist, in danger of the law, and haue not the spirit of the Lord, nor an equivalent spirit to that in me. What are you retired to the spirit againe Sayeth the Scholar? I tolde you, that you would runne at laste your head d z c in this brandle of a rounde giring Spirit. By which dialogg, gentle reader, is made euident, how the Protestant abolishing externe authoritie of the visible and euerduring church, thereby destroyeth the very nature and substance of heauenly faith: but of this argument hereafter purposely a discourse shalbe layd downe. Ha, for pittie, that our graue, wise, and noble Councell, should employe so buslie all their great giftes and graces, their singular fauour with Prince and countrie, for the maintainance of a religion so deuoid of authoritie, the very fountaine, origen, honour, and life of a discreet and iudicious faith!

The authoritie of the Romane church by the very forme of gouernment, it consistinge of a Hierarchie monarchicall, and hauinge orderly meanes for the vocation, consecration, and mission of spirituall persons, is great and forcible: whereas the congregation Protestant, all in respect of all these, hath no resemblance of authoritie.

CHAPTER. V.

The authority of the Church by reason of her gouernment.

2 pbes. 4.

4 pbs. 21.

Doubles that cittie or commonwealth is to be especially esteemed for the prerogative of credit and authoritie, which containeth in it selfe an apte and seemly disposition of the inhabitantes: as when the commaunders, and others to obey, in their severall places, being all members of one body politicke, by a certaine subordination, and mutual dependance, are ioyndly as it were in harmonie consorted, assembled, & coherent. Which ornament of order to the consideringe eye, & also of fortresse thereby of establishment, in regard of forraigne, or intestine Machinations of hostilitie, by ranks and sondrie roomes of diuers persons, doth in shewe most apparantly represent vnto vs the Catholik Romane church, which is misticall body of our Sauour Christ. And for that the vniuersall societie thereof was to be reduced to a certaine forme of Magistracie and gouernment, it pleased the diuine wisdom, according to the idea and platforme of the heauenly kingdome it selfe, where one soueraigne God is Monarch, that also our Hierusalem on earth, the church, which in respect offer imitation, by the Evangelist S. Iohn is said to descend from heauen, should likewise be framed and modelled to the fashion of a Monarchie. In respect wherof, whilst our Sauour Christe visibly conuersed on earth, the diuersitie of functions and prelacies in his church were all conioyned and kintt vp in the vnitie of his sacred veuable and personall iurisdiction, as different lines of one circle or globe in their common Center. But for that this church composed is of men, visible practising the sondrie offices of Christianitie by rite and worcke visible, and he for the remercement and goer-

of Discoverie Heresie, and Antichrist. Chapter 3. 41

don of his owne pretious blood and desertes, amounte is vp to the right hand of his Father, nor in humane manner now doeth performe the execution of his prime superiority, lest that after his departure, Chaitians by a disordered confusion should violate this body, and fellowship, composed by the holy ghoste, abandon Hierusalem, and repare to Babilon, and so be inferiour, not only to all ciuill commercementes of men, to the sinagoge of the Iewes, to the Arcke of Noe, but to the heauens, to the elementes, to the liuing creatures, who all moue in order, consist in order, and conuerse in order; therefore amongst the Apostles he culled out and choused one S. Peter, as his substitute and delegate, by principality of pastorship to commaund all in cause of faith and religiō in the whole church, as well the Gleargie, as the Secularitie. This papacie and high preistship of S. Peter is specified expressly by our Sauour his wordes *Petrus: Thou art Peter* calling him by a name, then newly imposed, in reckoning of his office and prelature to him committed: That is thou art a rocke of authoritie, of superiority, in respect of all my church: Thou, not thy faith, but the primacie of thee, professing my faith, and mennaging thereby the affaires of my church, art a rocke vnremoueable. vnconquerable in thy selfe, and in the successours of thy chaire. For this name *Petrus* Peter, that is *Cephas* a rocke or a stone, was a name personall of S. Peter, and therefore his person is authoritatiuelie a stone, a rocke. Optarus Mileuitanus holdeth an opinion, that S. Peter was called in Siriack *Cephas*, ἀπο τῆς κίβδης of a heade: in that he was a rocke, or stone, that is a head and prince of the church in regard of his souerane iurisdiction ouer all sheepe and Pastors. Terullian taketh S. Peter to be a stone or rocke, of dignitie, as one that sustained the whole fabrick of the church: *Latuit aliquand Petrum, edificanda ecclesia petram dictum? VVas Peter igno-* rant of any thinge, called the rocke of the church to be built? *Petrus* saith S. Ciprian: *super quem edificata est ecclesia: Peter* upon whome the church is built: *super quem posuit & fundauit ecclesiam: upon whome he hath putt and founded the church. Super quem* speake the *script.* S. Hierome *ecclesia Domini stabili mole fundata est: upon which S. Peter the church with a firme* magnitude is settled. And this is declared by the wordes subsequent, *Et super hanc Petram edificabo ecclesiam meam: and vpon this rocke will I build my church.* So that the personall authoritie of S. Peter, professing and maintaineinge true faith by facultie of primacie, is that rock vpon the which the whole church is built, that is whose authoritie is ingouerning the affaires of faith and religion supream and cheefe. *Petrus etiam, cui oues suas Dominus pascendas suadensque commendat, super quem posuit & fundauit ecclesiam.* Peter vnto whome also our lord hath recommended his sheepe to be fedde and defended: vpon whome he hath putt and founded the church. S. Hieron, *ut Plato princeps Philosophorum, ita hic Apostolorum fuit: As Plato was the prince of Philosophers, so Peter of the Apostles.* Secundum metaphoram *petra, recte dicitur ei, edificabo ecclesiam meam super te: Accordinge to the metaphor of a rocke, well is spoken vnto him, I will build my church vpon thee.* *Petrum itaque* saith S. Augustin *fundamentum ecclesia Dominus nominauit. Peter* therfore our lord hath called the foundation of his church. *Constituit Petrum* saith Epiphanius *primum Apostolorum, petram firmam: super quam ecclesia Dei edificata est: Our* sauour hath ordained Peter chefe of the Apostles, a firme rocke, upon which the church of God is built. Uherby it appeareth, that we attribute the primacie among the Apostles to S. Peter, as ouer the church, so ouer the Apostles, beeing members of the church, by vertue of testimonie from the warrantie of God his worde; and not only for that our owne spirit of faith telleth vs so oute of the worde, but for that the expositions of the fathers approue the same generally, as is declared: therefore our spirit is of greater and grauer authoritie, then the bare spirit, and poore spirit of a Protestant, that for his assurance hath neither father, nor mother, as if soome bastarde rather, an orphan, an

S. Peter Pope.

Math. 16.

August. de Ag-
gon. Christiā.
Ca. 30. Trañ.
vltim in loā.
Ambrosi. li. 10.
in lucam cap.

Optat. Mill.
lib. 2. cenā.
Tertullian lib.
prescript. cap.
Cip. ep. 55. ep.
63. lib. de ha-
bit virg. lib. de

unitate Eccle-
siae.

Hieron. lib. 1.
Cont. Iouin.
Cip. 63. Ep.
Hieron. lib. 1.
cont. Pelaga-
In Matth. 16.

August. serm.
15. de Sanctis.
Epiphani. An-
thoro.

expofeling, or els the foifted in progenie of Satan. If they deeme vs to erre in this waigh-
 tic and momentall point of faith, let them shew vnto vs, when the beleefe therof be-
 gan first in the church, who originally diuulged it then for that in the church of Christ
 alwaies are pastours and teachers for the perpetuall maintenance of truth, let them
 designe vnto vs, what protestanticall Doctors and Bishops preached against the supe-
 rioritie of S. Peter, for the time of therteen hundred yeares; and seeing they cannot, let
 them packe away with their owne absurditie, and our contempt. Wherefore seeing
 that the Protestante will nedes distaste our doctrine herein, let him know, that he
 therby also mispriseth the very eternall wifdome of allmightie God in the person of
 our Redcemer Christe. For if Sainte Peter were not cheefe, then Christ lefte the Pa-
 stoures of the church behinde him, deuouide of all order and commendable policie
 among them selues, as only a confused heape, prone and liable to diffentions, and
 att length in ouerture to scisme, and so to hauocke and ouershrow. This rather hath
 been marked by the holy fathers, as a remonstratiue argument of the high wifdome
 in our Sauour Christ, heereby to auoide and debarre all causes of diffention and fa-
 ctions in his church: that is the vnitie of one monarch therein by him appointed. S. Ci-
 prian talkinge of the papacie in S. Peter by our Sauour, addeth: *Vnde vnitatis origi-
 nem instituit & ostendit: whereby he hath shewen and institut d the first beginnings of vni-
 tie. Again: Primatus Petro datur, vs vna Christi ecclesia, & cathedra vna demonstro-
 tur: The prelatie is giuen to S. Peter to this end, that one church of Christ, and one chaire
 should be declared. S. Hierom: Propterea inter duodecim unus eligitur, vs capite constituto,
 scismatis tollatur occasio: Therefore amongst the twelue one is chosen, that the head ordained,
 all occasion of schisme might be taken away. Wherefore let it remaine as a great prescrip-
 tion against the Protestanter, that whilest he impeacheth the primacie of S. Peter, and
 his successor the Bishop of Rome, he thereby thynketh to force vpon the Church a
 confusion, a disorder, a chaos, a Sinons horse, a scemniarie of the deuill, for the en-
 gendring of tumultes and garboiles, stormes, tempests, thunderings, for the disquiet
 of those disciplinable Christians, which securely repose themselues now in the bo-
 some of their mother, the catholicke Church.*

2. No man can sense it propable, that our Sauour Christ only for the time of S.
 Peter, should for peace and vnitie, for ordinance of good abearing, governe his church
 by the visible power of one Monarch, and then, he deceased, to leaue it despoiled and
 dispaled of so good a tuition and defence. Therefore we are rather to thinke, that the
 selfe same wordes, which were by our Sauour Christ, concerning authoritie, direct-
 ed to S. Peter, to implice seemblable also, and import, that the same facultie papall and
 supreame was to reside in him, who was in his Romane Church to succed: that is,
 to be, as S. Peter was, according to *Eusebius, Christianorum Pontifex primus, the chief-
 est Bishoppe of the Christians.* For when our Sauour spake to S. Peter, *Pasce oues meas:*
feed my sheep, he declared thereby, that in his Church alwayes should remaine a pa-
 storship, like vnto that in S. Peter: and as the Church, forit orderly composition, is
 said to be a body, that is a multitude of many members concurring in vnitie of one
 corporation, so for the still retaining of this order, and vnitie, was to be confirmed
 one visible head to the end of the world, as we haue heard out of S. Cyprian, recalling
 the vnitie of the Church to the singularitie of one Priest, of one Bishop, and so of one
 Church; and therefore S. *Chrysostome* saith, that Christ did commit his sheep to S. Pe-
 ter, and his successors. In reckonning whereof, the fathers, as well of the *Greeke* Church
 as also *Latin*, call the seate of *Rome*, the seate of S. Peter, and the succeeding Bishops
 of *Rome*, the successors of S. Peter. The Counsell of Chalcedon oftentimes tearmeth
 S. *Leo vniuersalis ecclesie Pontificem: the Bishop of the vniuersall Church.* *Numerate* saith
 S. *Augustine*

Ephes. 4.

The vnitie of
the Church by
reason of a
Pope.Cip. ep. 63.
Cip. lib. de
vni. eccles.
Hieron lib. 1.
cent. Iouin.The Pope of
Rome institu-
ted by Christ.Euseb. in chro.
An. 44.

Ephes. 4.

Crisost lib. 2.
de sacerdot.Concil. Cal.
A.D. 1. 2. 3.

S. Augustino vel ab ipsa Petri sede, & in illo Patrum ordine, quis cui successit, videte: Numer from the seat of Peter, and in that order of fathers see, who succeeded to whom. S. Hierom writing to Pope Damasus: Beatitudini tua, id est Cathedra Petri, communione confortior: To thy beatitude, that is to the chaire of Peter, by communion I adioyne my selfe. And vpon this reason those, that resisted the determination of the Romane Church, by the fathers were euer reuiled as fugitiues from S. Peters chaire, and rebels against his authoritie. Qui exierit, saith Arnobius, or some other auncient writer, foras ab ecclesia Petri, sit pereat: He that goeth out of the Church of Peter, let him die for this sake. Qui ecclesia venit, & resistit saith S. Ciprian, qui cathedram Petri, super quam fundata est ecclesia, deserit, in ecclesia se esse confidit? He that striveth against the Church, and doth resist the same, he that forsakes the chaire of Peter, vpon the which the Church is built, doth he thinke himselfe in the Church? Hence may be also deduced a most pregnant and notable argument for the approuance of the authoritie in the Romane Church. Philosophie, the effect of naturall wit, censureth the monarchie, a forme of gouernement most fit, and principally best to defend it selfe, as also to offend what externall forces may be banded against it; therefore our Church being monarchicall, hath the commendation and fame of intelligence, and wisdom thereby, for the approuance of her authoritie. It is a goodly thing to contemplate, how the diuerse partes of the Christian societie by this monarch are linked together, and how in them a huge multitude doth recollect and resolue it selfe finally into vnitie, like vnto the lines of a circle into one point, out of which they issue. Many of the laitie in one parish, yet reduced to vnitie of one pastour: many pastours in one diocesse, and yet meet in the vnitie of one bishop: diuers Bishops in one kingdome or prouince, notwithstanding end in vnitie by the reference to one Metropolitan: fundrie Metropolitans in the number of nations, neuertheles summed vp in vnitie of the Bishop of Rome. And for that the whole Church, dispersed throughout the world, is but one body vnder one head Christ, and to be instructed with one and the selfe same faith, therefore this Romane Monarch serueth to this effect singularly, hauing power to summon all the Bishops in Christendome to one place, to holde there a generall Councell for the edification of the whole Church. It is a very shame and pittie to see, how that an English Protestant, like vnto an eele in the mudde, or a birde in the flames by night, wresteth and flattereth to auoide the authorities of the fathers, assigning the vnitie of one Romane Bishop, and subordination of all to him, to be a cause of vnitie in the Church, and also an euident note thereof. But struggling first against the wordes of the fathers, then against reason it selfe, with his credit he hath cracked also his braines, and made vent for his wittes. In good earnest sir, is there any visible vnitie among many families, many kingdomes, where there is not a dependencie vpon one soueraigntie common to all, as betwixt England, and Grecia, the cittizens of London, and those of Rome? or what vnion ciuill would therbee betwixt England, and Scotland, if it were not for the person of our noble King? If you in your parish sir, were supreme, not controllable by any, or accountable but only to God, then were your masterships parish absolutely one Church in forme and figure most perfect. If so one by it selfe, how then one with an other, how is vnitie in many such Churches so absolute and independent? Vnlesse they be one, as a heape of stones is said accidentally, according to Philosophie, and confusedly to be one? O good resolution of a Protestante! We Catholikes hold the Church of God to be orderly one in yeue and eye, as the body of a man vnder one head, according to Scripture, as the court of heauen vnder one God, as an army vnder one Emperour: and this Babilonian fellow maketh many particuler Churches by aggregation only improperly to be one, like to one heape of stones, one confused troupe

Augustin. in psal contra part. Donat. Hieron. ep. ad Damas. S. Pet. chaire now in Rome. Arnob. in psal. 106. Ciprian. lib. de vnit. eccles. epist. ad Corn. Optat. Milen. lib. 2. cons. Parmen. The Church is a monarchie reduced so to vnitie.

Field lib. 3. Cap. 42.

Epist. 4. Apoc. 30. Cant. 6.

of Horses and Asses. Orvnitie Protestantish! Yea according to this factious scribler, if all the parishes in England, and Scotland, should varie in faith and religion, and write as hotely one against an other, as they doe against vs, and we against them, yet should all such parishes absolute and independent make one Catholike Church, one cittie of God, one misticall body of Christ! a proper vnitie deuised by a head, disioyned certainly from all faith, wit, and intelligence. *Iam scismaticus, & peccator est*, saith Optatus, *qui contra hanc cathedram aliam collocat*: He is now a Scismaticke, and a sinner, that against this chaire placeth an other chaire. And as speaketh S. Hierome, who soeuer out of the house of the Romans Church doth eate his lambe, that is doth practise religion, he is prophane, and estranged from the vnitie of the Church, *Neque etiam aliunde hereses abortiunt* saith S. Cyprian, *aut nata sunt scismata, quam inde, quod Sacerdoti Dei non obtemperatur, nec unus in ecclesia ad tempus Sacerdos, & ad tempus index vice Christi cogitatur*: Neither upon other cause heresie springeth, and scismes arise, then from thence, that men obey not the priest of God, neither do they thinke of one priest for the time and iudge in the place of Christ. Which eminent authoritie in one Monarch of the Church, if it were not admitted, as speaketh S. Hierom: *Tot in ecclesijs ferunt scismata, quot sacerdotes*: In the Church would be as many scismes, as Priests. Let it then remaine confirmed, both by the testimonies of the fathers, and also prooofe of reason, that the prelacie of one Bishop in the Church, ouer the whole flocke of Christ, is a cause, and also a signe, of vnitie ecclesiasticall therein.

3. And as this our Romane church obtaineth by the said Monarchie an illustrious prerogatiue for the setting forth of her authoritie, so in that from S. Peter this current of race in the Bishops of Rome by succession of Popes haue passed the pickes of so many cruell persecutors, the machinations of so many spitefull heretickes, yea traced along by the sides of proud Luther and Caluin, and arrived safe to this houre, wherein resideth Paulus, the fitte, those Patriarkes of heresie in the meane while lesse behinde, suncke in fuddes, memorised only by infamie and reproch, by blouby rebellions and ruines of estates, the same aduanceth it selfe hearby in our sightes, not only as notorious, but also as moste admirable and diuine. When as the Grecians, lamentable to behold, are an euident prooofe of the Roman primacie: all their mountaines of fuming threatres and pride with the selues haue vanished for their tumultes against the Romane church. First for fostering the Arriâs heresie they were infected, sacked, and spoiled by the barbarous Scythians: then resisting the same authoritie by the heresie of the Manothelites, were subdued in a manner by Mountainish Sarcenists: lastly by open scisme, and also heresie reuolting from the Romane church, serued the great Turcke for a pray, and in temporall thraldome as now groning, so also ouerrunne with barbarous ignorance, with sondrie heresies, and superstitions: and hearby protest the cause of their ruine and ouerthrow to be rebellion against the Romane Prelacie. By vertue of which succession in the Romane Popes, there is not liuing a Catholike Bishopp or Preist, that cannot deriue his petegrie of order, iurisdiction and mission from Christe, as being consecrated and called by such a Bishopp, who was ordained by an other Bishop precedent with depencie on the Bishop of Rome: and this Romane Bishop by succession fetching his authoritie from S. Peter, and our Sauour Christ. Which succession of the Romane Bishops did seeme to the auncient fathers so to credit and authorise the Church, that the very shew and fronte thereof, they said was sufficient to amaster all heretickes, pretending what they would out of Scriptures against the commonly receiued truth: and why? for that they presumptuously would otherwise interpret Scriptures, then did the Church of Rome, of so great Maiestie by reason of her succession: as argueth Iren. Tertull. Optatus, S. Augustine, and others.

S. Paul

Optat. lib. 2.
Cont. Pa. men.
Hieron. ep. ad
Damas.
Cyprian. ep.
35.

Hieron. lib. 8.
Lucif.

Succession of
Popes and
Bishops stands
forthe author-
itie in the
Romane
church.

Greece for sei-
me punished.

Succession in
all the Priestles
of the Catho-
like church.

Disconerie of Heresie, and Antichrist. Chapter 3. 43

S. Paul telleth vs, that in the Church of Christ is, and shalbe found alwaie visible
pastours and teachers, *ad consummationem sanctorum, to the consummation of saintes,*
that is to the effecting of that sanctity in men, which almighty God in his eternall de-
cree hath designed to be in the predestinate: *Donec occurramus omnes: Vntill we meet*
all together, that is vntill the day of iudgement, as compleme, goale, and period of
the militant Church: therefore according to the Apostle, there must be still in the
Church a visible succession of pastours and teachers, called lawfully to their offices, as
Aaron was, and his successours. And in that all pastours must shew their mission and
legation from the Apostles, and so from Christ, they cannot otherwise performe it,
then by making remonstrance, that they were consecrated and sent by such a Bishop,
and this Bishop likewise consecrated and sent by an other Bishop, and so vpwards by
the line of succession arriue finally to the Apostles. All other that come not into the
Church by such succession and mission, *Aliunde veniunt,* they come the wrong way,
they are not sent, *Fures sunt, & latrones, they be theues and robbers.* Whereupon our
pastours that succeed in the Romane Church the Apostles haue receiued thereby two
faculties, one of their personall iurisdiction, as being pastours and Bishops of such
places, the other, the manner of vsing themselves in their offices, the tenour whereof
being deliuered them in their ordination and mission with facultie to preach, teach,
and administer the sacraments, according to the rule of faith, and precedent defini-
tion of the Church: for our pastours and Bishops are not sent in generall to execute
spirituall offices, but in particular, to the end that Christian truth and pietie may be
conserued, aduanced and propagated; they haue therefore in their letters patentes
of consecration and mission specified to what end they are directed, and what meanes
and doctrine to such purpose they are to vse, Heere vpon S. Ciprian telleth *Novatus,*
that he being not ordered by ane lawfull precedent Bishop, nor hauing authentically
receiued testimoniall writings, purporting his commission, therefore *Nemini succo-*
dens a seipso ordinatus fuit, succeeding to nobody was ordered by himselfe: although that
Novatus pretended an extraordinarie vocation from God, to purge and cleanse the
Church from errors, according to the word. This qualitie therefore of succession
and orderly mission in the Romane Church sheweth very much the great authoritie of
the same in expounding Scriptures, and defining in matters of faith and religion.

4. Whereupon it hath beene a principall proiect of Antichrist in the Protestant, *How the vnitie*
as to extinguish the Christian faith, for introduction of Paganisme, so to the same *off faith depa-*
effect to giue an hot charge vpon the Monarchicall Papacie of Rome: Knowing, that *derth on the*
the vnitie of faith in the whole Church, doth altogether depende on the vnitie of a *vnitie of one*
preame Pastor thereof. For if this vnitie of authoritie be once abolished, then coun- *supremis pastore*
sequently euery Dioces is left to the feueraltie of each particular Bishop, as supreme
in his proper territorie of iurisdiction: or els to the sundrie Presbyteries soueraine
in each single parish or familie. Which doone, then Antichrist sawe full well, that if in
case these particular Dioces, these distinct parishes, should vpon pride or emulation
varie in matters of faith, or about the true sense of Scriptures, that then there should
be found no common or knowen authoritie to commaund a meeting in a generall
Counsell vnto the partie litigants: or to determine the controuersie with obligation
of the dissenting persons to stande to the definitiue arbitrement thereof. Whereupon
he also did foresee, that continuance in processe of time wolde canone
and quarter the Church, wolde rene and teare the mistickall bodie of Christ. Then did
he beholde these manifold miseries to ensue: as that earnest and frequent debates
wolde cause euerie where vncertaintie, contrarie to the firme resolution of faith: that
pagans, heretikes, and aliens from the Church, wolde not yelde vnto her any faithfull

1st. lib. 3. cap.
3. Tertull. lib.
pra/crript. Op-
sat. lib. 2. c. 81.
Parm. Augu.
ep. 165. lib.
cont. ep. i. iud.
Cap. 4.
Ephes. 4.
Hab. 1.

Ioan. 10.

Two tinges
grauanted by
succession.

Cip. lib. de v-
nit. soclef.

obedience, ve wing her one children, at lest by outward profession, turmoiling in they garboiles of dissention. To conclude, he did fore minde, that the Christian faith, thus cooling wold soone uampe away into smoke, thus bleeding wold shortly die and perish, thus distracted into factions, wolde speedilie make isshewe into infidelitie. When therefore were conceiue in minde the vnitie of faith, we must not consider this Dioces, or that, this parish, or that, this kingdome, or that, but the whole Church, and entier misticall bodie of Christ, spread ouer the face of the earth. Which generall vnitie wold not be found for any during time, without the visible vnitie of one Church: and so of one supream Bishop therein. And because for vnitie, and support of the substance of the Christian faith, this supremacie is altogether necessarie, therefore Antichrist doth pursue nothing, in the whole course of his malice and rage against Christ, so eagarly, as the viter destruction of the Papacie. Now let vs by way of comparison balance forth a trueth, and proue of what authoritie my seeme to be the congregation of Protestants, in regard of the Catholike Romane Church.

*The forme of
gouernement
in the Protest-
antish church.
Apoll. Oxon.*

*Parlam.
An. 1. Eliz.
Survai of
Discip.*

*Protestantes
that defend
the presbiterie.
Synod Ruppell.
Galleobel. Tom.
7. lib. 2.
Chemni. ep. ad
ducom. Bran.*

The congregation Protestantlicall into sundrie kindes of formes and shapes plotted and composed, opposeth it selfe in contradiction to the Romane Church. First heere in England it hath marched for fise and forthie yeares vnder the supremacie of a woman and Queene: Where the Protestantes confesse, that a ciuill prince with subordination vnder his ciuill power menageth the estate spiritual of the church: and that not only in respect that the prince is the principall executioner of lawes decreed by Prelates of the Church, but in that it appertaineth to the spirituall and pricfully facultie in a prince, as in the old Queene deceased, to declare what is hereticall definitiuely, and what not, to giue orders and iurisdiction to ministers, to Bishops, and reclaime them againe at her pleasure, to enacte lawes, peremptorie appointing how God is to be serued in publicke religion, and how the sacramentes are to be administered. An other race of Protestantes there is, which designe no other magistrates to gouerne the Church, then the presbiterie of euerie parish or familie, disposing of the minister or superintendent at their pleasure. This Caluiniian, presbiterie is a stately senate, compacted of the olde folke in a towne or congregation, gray, and graue, halte, and blinde. But there is this difference, that the *Genesian*, and *Lutherane* Protestant beyonde the Seas, hold our English gouernement of Church vterly irregular, and contrarieto the worde of God: and for that cause one Chemnitius, a principall Protestant of *Luthers* fashion, in mockerie and scorne termed Queene Elizabeth *Papissam* the Pope. Whereas the English Protestante willingly, out of his pliable good nature, ioyntly with all that maligne the Pope, holding it as a thing indifferent; so that of right now the Churches beyonde the Seas are directed by the presbiterie, and this of England also lately well gouerned by Queene Elizabeth. Vpon which esteeme english, riseth a great preiudice against the very bulke of their religion and Church: for according vnto this opinion, the resolution how the Church is to be ordered by a head and superiour, is not determined by the scriptures and law diuine, but onely by the ciuill constitution of a common wealth: and so all is resolued not into diuine ordinance, but to an act of a temporall parliament. Is then the doctrine of Christ so short and curte, so defectiue, as not to haue expressed, what subordination to supremacie he would haue after his ascension, in the Church, but left so high and momentall a thing to the decree and pleasure of a common wealth? And seing Christ hath not mentioned, or commaunded particularly, what supremacie is to be agnised and obeyed in his Church, by what warrant can a commonwealth enacte auenturically, that this prelatie shalbe giuen to the person of a woman? or if the presbiterie in *Scotland*, in *France*, in *Holland*, be correspondent to the word of God, and by vertue thereof is

framed

Discoverie of Heresie, and Antichrist. Chapter 4, 47

framed a true and perfect mistickall body of Christ, how then can by the same worde, or otherwise, a Church be squared to the obedience of a Queene, as head and supreme? Is the Church of Christ so vnlike vnto it selfe, nor only hauing diuerse visible heades vnder Christ, but heades of such disparitie, of contrarietie, as one sole person, and a communitie, a Prince, and a multitude of priuate subiects? Hath then the Church of England the feature of a man his bodie, by reason of one head and Monarch thereof, who is the Prince: and in Fraunce, in *Holland* the same Church of Christ representeth the shape of o round Doucoote, where the spirituall Prelacie runneth in a Circle of Turne from one person to an other! Are both formes agreeable to the Ghospell, and institution of Christ! Is the diuine ordinance so diuerse, and different from it selfe! Certes, Paules steeple, and Charing Crosse, are more like, then these two Churches. Surely this standeth in maine force for disgrace of authoritie in this English church, as in the point of supremacie being like to no other in the world, yet acknowledging all *Caluinistes* and *Lutherans* as brethren, and good swearing Protestants, seeing the very substance of a church doth importe a prince soueraigne and head therof: and yet the Protestantes thus motley and melley, in the supremacie of it to vary, as in a substantiall and fundamentall ground of faith, and only the English to admit ether church indifferentlie as exactly well fashioned according to the worde! But we Gatholickes do nor so wauer nor wander in the faith of supremacie in our Church, holding definitiulie therein from *S. Peter* to raigne one monarch the Bishop of *Rome*, and that concordantly to the prescript of God in his holy writ in so much that what societie soeuer, vnder the title of Christianitie, shall faction or molde it selfe vnder any other sorte of gouernement, we repute it hereticall, scismaticall, as declining from the prime and originall law of our Sauour Christ, and his inuiolable constitution.

6 This Church Catholike vnder the head of one monarch, as it arose first with Christianitie, so with the same hath it continued to this present time: and as a young childe although weake, tender, and of minute quantitie, yet in all partes hath the feature and dew proportion of a complete man, so in the beginning, when the Church appeared as an infante, whilst our Sauour Christ remained on the earth, and after when his Apostles menaged the affaires thereof, there was the full and perfect forme notwithstanding of a Church, the head thereof being our Sauour Christ, after him, as his substitute, *S. Peter*, and consequently by the whole course of succession they Bishops of *Rome*. And it is proued by Cardinall *Baronius* in his *Annales* of the church generally, that euery Pope, from *S. Peter*, did exercise an vniuersall authoritie ouer the whole Church: whereas, if it be true, as the English Protestanter would haue it, to wit, that the most absolute, perfect, & consummate regiment of the Church is Monarchicall, that is a societie of beleeuers vnder one Queene, or King, neuertheless yet, after the merit of Christ, the preaching and teaching of doctours, it neuer arriued to that pitch of excellencie but of late dayes, and that only in England. First for three hundred yeares there was no ciuill magistrate, no Emperour, Queene, or King, that made shew of such claime; and was the Church for that space debarred from so singular a grace and perfect cionomic? In the decourse of time, almost foure hundred yeares from Christ, we may encounter with *Constantius*, *Valens*, *Arrian* Emperours, that challenged vnto them primacie in ecclesiasticall causes: then after in *Italy* meete with the Barbarous *Gothes*, also *Arrians*, that pressed to hold the same superioritie, likewise fall vpon *Mauritius*, *Phocas*, *Iustinian*, stained with Monotholism. But what? doth it stand for the credit of the English Church, to take presidentes from heretickes, from persecutors, from those, that were resisted by the Pastors of God

The monarchie of the Church ancient.

Card. Baron. Anal.

Spiritual power of Kings neuer in use in the church.

his church, as by S. Athanasius by S. Hilarius, by S. Ambrose, by S. Gregorie? And particularly our owne nation, so famous for vertue, learning, and prowesse, for thousand yeares wanted this ornament of a church from the supremacie of a kinge, or queene, vntill the vnfortunat vngodlie dayes of kinge Henry the eight: who also to death hated Protestancie, as his boncfires in Smithfeild haue recorded: and this hath been so euidently proued of late, that by vniuersall consentment the vaine broacher and bruter of the contrarie, therby hath received disgrace condignely redoubled vpon him. Wherefore seinge this supremacie of Kinge, of Queene in cause of religion, hath not serued euer for the vse of the church, for the current of fiftē hundred yeares, thereby is notified vnto vs, that it neuer was primarely designed by our sauour Christ, nor purchased by his sacred blood; and therefore an imprachment rather of auctoritie in that church, which vnder such a primacie is ordered and disposed. In like sorte the selfe same preiudice for the disprouinge of all splendour of auctoritie in a church presbiterian, maye stand in force. For we auouch, no such discipline or manner of regiment to haue taken place amongst Christians, before *Iohn Calvin* blased fourth with his false colours the same. And for as much as concerneth the times of the Apostles, we affirme with the Fathers, S. Peter to haue been Prince and monarch ouer the whole societie of Christians. Neither doth it disauerre our iudgement herein, that all the Apostles receiued immediatly of Christ their power and iurisdiction ouer the whole worlde, none exempted from their sacred commissiō, and in this were equall as affirmeth S. Ambrose: for that it is to be vnderstood, that notwithstanding this, S. Peter was Prince of the Apostles, and peculiarly a rocke of the church: for S. Peter receiued from Christ an ordinary prelatie ouer all the world with this vertue and prerogatiue, that his successeur following him in the Romane chaire, should obtaine equall auctoritie with him ouer all: as the fathers, tearming the chaire of *Rome*, the chaire of S. Peter, and reporting from this chaire to come a full iurisdiction and sway generall ouer all the church, do contest: whereas the other Bishops, that succeeded the rest of the Apostles in their peculiar seates, had their auctoritie defined with in the compasse of that assigned Bishopricke. Moreover although the Apostles alike, receiued power spirituall from Christ, yet in respect of them S. Peter was the head, their foundation and Pastour, vnto whome they had a reference and dependance. To illustrate which thinge by an exemple familiar to a Protestant, let him suppose the old Queene together to haue given iurisdiction to a Bishopp Metropolitane, and to all his Bishoppes diocesians; who seeth not but that this equalitie of immediate receiuing power, doth not exempte they diocesians from the Metropolitane, nor in auctoritie equalise on with an other? When the dayes of the Apostles were expired, our histories and Fathers witness, that generally the prelatie of *Rome* ordered the affaires of the church, euen vnto this present hower; whereas the disciplinary Protestant cannot tell me where the holy ghost either in the east or in the west, had any practise of a congregating religion, or that euer such disciplininge Protestantes satte in generall Councils, as at *Nice*, *Ephesus*, *Constantinople*, *Rome*, or els where. If he will affirme the contrary iudiciously, and like a clarcke, not like vnto a mad man, that hath no rule of his tongue, lett him relate vnto me, when first, and by whome, that primacie of *Rome* was vturped, what good Christians before *Victriss*, and *Iohn Hus*, cladd all in textes from top to toe, marched for the defence of the presbiterie, and institution of Christ, and did all to bee Antichriste the Bishopp of *Rome* for his sacrilegious presumption? Which thinge seinge he cannot recount, either before *Victriss* and *Hus*, there were no Protestantes extant, which is certaine, or els they were haggard and cowardly Protestantes, not daring to auouch the gospell, to preach the worde, or

*The answer
to the Repor-
ter.*

*The discipline
presbiterian
newer in prac-
tise in an-
cient times.*

*Ambrosius lib.
de dignis. Su-
cardotal. cap.
3.*

of Discoverie Hereſie, and Antichriſt. Chapter 5.

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breath out truth againſt Antichriſt. Wherefore concluſion may be made: that the Calvinian ſenioritie or popularitie, is not of a competent authoritie to prevaile for expounding ſcriptures, in the iudgement of any reaſonable enquirer and examiner. But let vs yet deſcend to the particularities of the one and the other gouernement Proteſtantiſh, to trie thoroughly, and in all reſpectes, what authoritie may be afforded to that faction.

7. As concerninge principallitie in affaires of the Church, we denie not, but kinges and absolute Queenes haue cheefeſt place for maintaining and foſtering the ſame by their temporall iuriſdiction, as to prouide that ſacred lawes decreed by the church be obſerued, that neither heretick, nor inſidell, by force worcke the Church any detriment, or annoy: and in ſomme, that they be the foſter fathers and nources of God his Church. But that ſuch perſons ſhould be alſo of the Cleargie, as Paſtours and commaunders in matters of religion, that they ſhould determine and define in pointes of faith, giue orders and iuriſdiction, be ſupreme in all cauſes, as well eccleſiaſticall as temporall, we repugne, firſt for that our ſauour Chriſte committinge the gouernment to his Apoſtles, to Paſtours, to Doctours, for the perfection of his miſticall body, made no mention of ciuill Magiſtrates, as of Emperours, Kinges, Queenes, or Senates: then, for that ſuch authoritie vſurped by ſome in the church, hath been controlled and wiſtwood by the doctrine of Paſtours in the Church, and alſo reuerſed by the praſtiſe therof: Laſtly for that the greater number of Proteſtants with vs in this pointe doth agree. *Conſtantine* our firſt Chriſtian Emperour reſuſed to ſit with the fathers in the Councell of Nice, but by their licence, choſing alſo the meanest ſeate. *S. Gregory Naz.* tolde the Emperour, that he was ſubiet to his tribunall, and a holy ſheepe of his holy flocke. *Hofius*, Biſhopp of *Corduba*, one that for the Pope preſided in that great Councell of Nice, forbadd the Emperour to medle in affaires of the church: *Tibi Deus imperium commiſit, nobis quaſunt eccleſia conſeſſit. To thee hath God bequeathed the Empire, and to vs the matters of the church.* *S. Athanaſius* called the Emperour Antichriſt for makinge his pallace the cheefeſt courte and tribunall for eccleſiaſticall controuerſies, and himſelfe prime iudge of ſtrifes amongſt the cleargie. And *S. Ambroſe*: *Ad Imperatorem pallatia pertinent, ad ſacerdotes eccleſie: To Emperours doe appertaine the pallaces, and to preſides the churches.* *S. Chryſoſtome* doth commend *S. Babilas* a Martyr and Biſhopp, in forbiddinge the Emperour *Dicius* to enter within the Church, in regarde of his trespasse. *S. Gregorie* the great doth oftentimes lament and complaine for an agreuance of the church, laid vpon it by the barbarous kinges Gothiſh, raigninge in *Italie*, and afterwarde alſo by ſome other Emperours, as *Iuſtinian*, a *Monotholiſt*, and others, continued; that is, when the Romane cleargie had made an election of a Pope, he could not exerciſe his iuriſdiction without the conſentment of the Prince, and defraying alſo a certaine ſome of mony in that reſpecte; which was not to challenge ſacred authoritie over the Pope, but to haue one, that the Prince ſhould deeme his freind, and to be enriched by that ordinance.

*In tantum autem ſua ſemeritatem extendis veſunia, ut caput omnium eccleſiarum Romanæ eccleſiam ſibi vendicet, & in domina gentium terrenæ ius poteſtatis uſurpet: quod omnino ille fieri prohibuit, qui hanc beato Petro Apoſtolo ſpecialiter commiſſit, dicens, Tibi dabo eccleſiam meam: He hath in ſuch ſorte extended the raiſhnes of his madde deſignes, that he doth chaſe vnder vnto him the Romane church, head of all churches, and ouer the Queene of Nations he doth uſurpe right of wordly power; which he altogether hath prohibited to be done, that eſpecially hath committed this church to Peter the Apoſtle ſaying: To thee doe I comit my church. Which Biſhopp of Rome *S. Gregorie*, not acknowledginge any ſuperioritie in the temporall prince, did threaten depoſition euen from ciuill eſtate*

The princeſſe ſu premaxia Concil Trid; Soff. 25. Cap. 10. 1/a. 40.

Ephes. 4.

Caluin. lib. 4. Inſt. Cap. 11. S. 3. 4. Euseb. lib. de vita Conſtanti Cap. 16.

Greg. Naz. orat. ad Imp. Athanaſ. ep. ad Solit. Ambros. ep. 33. Crisost. orat. quod Chriſt. ſit Deus. Orat. de Inuentu & Max.

Gregor. in Pſal. 4. poem.

Greg. lib. 11. ep. 10. In diſc. and 6.

and honour, if any person what soeuer in power and excellencie, should attempt to violate and infringe the priuiledges of a certaine hospitall by him erectes in Fraunce. And generally such encroaching Princes vpon the church had the touch of heresie, their names blemished therby: as after these Arrian and Monotholitian Emperours, those which were patrones of the heretickes Iconoclastes Imagebreakers in the east, and attempted the same iurisdiction in sacred busines. In regarde wherof, when Constantinus the sonne of Irenes had turned away his lawfull wife, and espoused himselfe to Theodocten his chamber maide, Tarasius the Patriarcke excluded him out of the quire in the church, to the example of S. Ambrose, not suffering him to come within the chauncell, where the dreadfull sacrifice was offered: Leo Armanus, an hereticall Emperour, would haue held a conference and dispute with the Catholikes, and men of his hzresie in the pallace, but Studita in the name of the Catholikes refused so to doe, and said. *Ne tentes O Imperator, ecclesiasticum statum dissoluere: aut enim Apostolus: quosdam quidam posuit Deus in ecclesia. primum Apostolos, deinde Prophetas, terrib Pastores, & Doctores, ad perfectionem sanctorum, non dixit Reges. Tibi quidem o Imperator ciuilibus status & exercitus commissus est: hac igitur cura. Ecclesiam autem Pastorum, & doctoribus, ut ait Apostolus, derelinque. Do not endeavour o Emperour, to dissolue the state ecclesiasticall: for the Apostle doth say: God hath placed in the church, first Apostles, then Prophetes, thirdly pastours, and Doctores, to the perfection of sainctes: he hath not said kinges. To thee O Emperour, the ciuill state and armie are committed, looke to these things therefore: But the church, as the Apostle willeth, leane to the Pastours and Doctores. Wherefore to draw all to a heade succindly, first the primacie of a Prince in the Protestantish church of England hath no president for it in the times passe, but onely from heretickes; yet not euer any of them assuming so much vnto him in that ample manner as did Henry the eight. Then the person of a Prince considered, as in that he is of the laitie, and not of the cleargie, in that he is a sheepe, and not a Pastour, allso employed in the greatest tymoyles of the worlde; as in warres, administering of iustice in sondrie places, in providing for his race and issue, and therefore hath not only lesse time freely to attende to the church, then any subiect, but also by the qualitie of his state is more liable to affections, to perturbations, desires, reuenges, to libertie, then any ordinary person: but especially the qualitie of a woman pondered infirme and weak, flexible, inconstante, and timorous: who is by the Apostle inhibited to speake in the church, to suppose that to such a one is to be surrendered this high and supreme sacred iurisdiction, will appeare a thing moste improbable. Contrariwise the Romane hierarchie is ordered vnder a cleargie man, a Preist, a Bishopp, one appointed solely to cary a vigilante minde for the church, one busied continually by himselfe, and a Consaile of other Bishops and Cardinals, inteerly aboute the direction of religion; and therefore our church in this respect of her Monarchie hath the greater shew of authoritie, and so is to be credited of one, that wilbe instructed, before any other congregation vnder a Queene, for the trew expositions of holy Scriptures.*

8. As touching Succession, Mission, and vocation of the spirituall Officers in the church, the Protestants vnder the conducte and guidance of Luder and Caluin, francklie and freely confesse, that being in their times no trew ministers and Pastours of the worde remanēt, they were not chosen or ordered by any of the cleargie to preach the new gospell, but extraordinarily sent by God, or from a decree of the common people tooke vpon them the function of Apostleshipp. Beza affirmeth, that before Luther and Caluin the church was so decayed: *ut ordinaria uocationi nullum esset locum relictus: Tūc for ordinarie vocation there was no place lesie.* Therefore if we compare the first masters of Protestantish religion, to our Pastours Catholike, for two causes we

Baron. Tom. 9.
pag. 462.

Studita uita
Platonis.

Theoderic apud Sur. T. 2.

2. April.

1. Cor. 14.

The protestants
hath no suc-
cession.
Beza in Con-
fess.

Caluin. 4.
Inst. cap. 3.
Sec. 18.

shall see them deuoid of Succession: one for that, they from superiour and precedent Pastours receiued not their personall ordinances, and ministeries; then for that they tooke not in commission the rule of faith with them, in preaching a doctrine contrary to that, which was generally and vniuersally receiued and embraced in the church at such time as they began to enterprise the word to the people. Wheropen to discredit this crew Protestantlicall, Wicelifticall, Hussiticall, Lutheranicall, Caluinisticall, thus I argue against their faction: Luther and Caluin entred into the church, that is the assemblies of Christians, not by the doore of ordinary vocation and succession, to brute and breath out their vaine, false, and impure commentaries of the worde, but by the same meanes, as all heretickes haue done sithence Simon Magus: giuinge thereby courage and approuance to any ensuyng sectarie, by the like breach and extrauagant entry, to intrude himselfe in to the church; therfore therby such persons, and also others to them ad hearinge, by the rule of comon iudgement and reason, are to be discredited, and disaucturised, whe they will presume accordinge to their spirittes to interpret the worde. Is not this their doctrine then iniurious to the bloud of Christ, in that they teach, that notwithstanding he hath watered the paradise of his church with that pretious liquor, flowinge from fise fountaines of his diuine bodie, yet this paradise of late yeares to haue withered away, to haue harboured closely the serpent Sathā, Antichrist, and his accomplices: and from the time of Pope Bonifacius, to Luther and Caluin indeed to haue bene no church at all, the essentiall substance therof consistinge of Pastours and Doctours, none of them beinge then to be found in the church, when Luther and Caluin arose, to send them, and call them to the ministerie: and therfore weare faine to be sente extraordinarily by God, and so preaching to the people, to make them in deed mutinous, and to allow of their vnlawfull and vnusall mission and vocation? Is not this a sacrilegious iudgement against the holy ghost, espoused, as it were, to the church of Christ, purchase of whose perpetuall assistance, was effected by the bloud of God and man? And why was there no church, tell me, from the Papacie of Bonifacius downe to Luther? For that say they, Bonifacius made himselfe a generall Pastour ouer all the church, in him began the misterie of the beast Antichrist: and so from him did Antichrist beare rule and signiorie, in the meane while the church of Christe not appearing. O faithfull seruantes of Sathan, noble trumpeters and aduaucers of his actes and monumentes, when by your wordes, contrary to the promise of Christe, for fise or six hundred yeares, the church was oppressed, was extinguished by the gates of hell, and furies rushinge out of that infernall lake? But what if Bonifacius thought no other wise of the supremacy in the Bishops of Rome, then did Gregorie the great, Leo the great, then also long before did all Bishops of that Sea, you must then nedes confesse, the church of Christ to haue bene deficient, euen from the Apostles: *Defecerunt scrutantes scrutatio: They haue failed searching with scrupulous.* S. Gregorie extended his Papall authoritie ouer all the church. *Hac sedes Romana speculationem suam toti orbi indicit, & nouas constitutiones omnibus mittit.* This Romanes Seate denounceth her speculations to the whole world, and sendeth new constitutions to all. When the Emperour Mauricius had promulged a lawe; that if any man had his name once enrolled for a soldiari, by vertue thereof he should be obliged to serue out his yeares, neither before the time expired, could he enter into any order of religious life: Pope Gregorie iudgeing such a statute as damadgeable to the spirituall good of Christians, cashed and annulated that Emperiall decree. And when he had censured as scismaticall Iohn, Patriarcke of Constantinople, he commaunded Sabinianus, a Catholike: *Nunquam eum eo pcedere prasumas: Do thou neuer presume to keepe him company.* Likewise, he did excommunicate Maximus, Bishop of Salon, in Dalmatia

*Psal. 63.
Gregor. lib. 4.
ep. 38.
Indic. 13.*

*Greg. lib. 2. ep.
65. Indic. 11.*

*Greg. lib. 4.
ep. 52. Indic. 11.*

Nicholaus
Epist. ad Mi-
chael. Imp.

Liberat in Bre-
uic cap. 21.

Thiodor.

lib 5. Hist. ca.

23. Nicephor

lib. 13 cap. 34.

Gregor. lib. 7.

Epist. 63.

Gregor. op. ad

Dominic. lib. 7

regist. op. 30.

her willeth

Maximus by

otho to purge

him selfe in

Rauenna at

the body of S.

Apollinari

Augu. ep. 137.

Diacon. lib. 4.

cap. 31. Leo.

op. 35.

in regard of his offence, thus specified : *Quia me, ac Responsali meo nesciente, ordinatus est. For that he was ordered, I not knowing, nor my Agent.* In which matter is very remarkable what writeth Pope Nicolas to Michael the Imperour : to wit recounting the Popes of Rome to haue deposed eight Patriarches of Constantinople. Among which Popes of prime antiquitie and renowned Sanctitie, famous for their iurisdiction in this kind, were Agaxens, Iulius the first, Innocentius, Damasus, Sixtus the third, as wee see recorded by Liberatus, Zonars, Theodoretus, and Nicephorus. Let vs heare S. Gregorie, lining befoore Phocas, the Imperour, deliuer his iudgement of the Supremacie in the Bishop of Rome ouer the Patriarch of Constantinople. *De sede constantin. Thiodor. lib 5. Hist. ca. 23. Nicephor lib. 13 cap. 34. Gregor. lib. 7. Epist. 63. Gregor. op. ad Dominic. lib. 7 regist. op. 30. her willeth Maximus by otho to purge him selfe in Rauenna at the body of S. Apollinari Augu. ep. 137. Diacon. lib. 4. cap. 31. Leo. op. 35.* *As concerning the Seate of Constantinople who doubteth that it is subiect to the Apostolick seate : which my most pious lord the Imperour, and my brother Eusebius, Bishop of the same Seate, do continually confesse ? This Gregorie the Greate celebrated Councils, he admitted Appellations from forraine Bishops, he gaue to them the Palle : and the like practises be recorded, which argue his Supremacie ouer all the Church. Also that this S. Gregorie for prayerto Saintes was of the faith of Bonifacius, and likewise of ours, be him selfe declared writing to Dominicus, the primate of Apricke : *Vt ad hac peruenire mereamur, & me pro vobis apud sanctissimum Petri Apostolorum principis corpus, & vos pro me apud Sanctum Ciprianum martirem, orationibus decet incumbere : That we may come to these blessings, it is conuenient that I at the most holy body of Peter, Prince of the Apostles, and you for me at the body of S. Ciprian martyr, endeavour to pray.* Was Antichrist here also good Protestant ? S. Leo in like sorte calleth himselfe the Bishop of the vniuersall church : then was not Bonifacius Antichrist for any particular opinion he helde : nether was the church then not extant, or apparant without Pastours and teachers. where vpon this argument may be formed : When Luther and Caluin began to preach, there was a church of Christe, hauing in it pastours and teachers ; therefore Luther and Caluin not comminge by their commission and vocation, boare the marcke of francke rebels, of fugitiues, of Apostataes, of heretickes. And indeed how can witt and iudgement otherwise define, when one man, not sent by any, did contrarie and beard the whole church ? Which marcke and brand beinge notorious for their infamie and reproch, is it probable, that the prouidence of allmightie God would ordaine such men for his especiall seruice, which should in that ouerture and openesse make a shew of persons mutinous and seditious ? The Romaine church not allowinge of the doctrine of Luther, in no wise could be esteemed factious against him, he neither being Bishoppe nor Pastour, as the Scriptures appointe ; then was Luther a rebell, a buttsewe, a sectmaster, behauing himselfe, as bandites and traitors doe in a common wealth, for their sakes and outrageousnes not alleadging authoritie from the Prince and countrie, but from them selues, and their one furious designements. Neither is it of moment and waight, that which Protestantes interpose as answer, saying, Luther from the worde to haue had his mission warranted, in that he preached according to the true sence therof : for what franticke hereticke in his nouely and absurdity of inuention, did not alwayes pretende this assurance, as now do the Anabaptister, the Familiān, and such like professours of folly and asinarie ? And how can they say, that the mission of Luther and Caluin is assured by the worde, seeing it is discordant from the worde, that prescribeth the rule of vocation from authoritie in the precedent Prelates, who weare called as Aaron was, as the Apostles by Christ, and other Bishops by the Apostles ? Farthermore this Protestantish fault in logicks, giuinge that for cause, which is controuersed, is too too childish : and seeinge those of the Romane Hierarchie auouch the contrarie, what reason hath a simple Christian to beleue the Protestante ? Moreover befoore Luther preached the worde, he*

Disconerie of Heresie, and Antichrist.

Chapter 3.

ought to haue shewen vnto his auditorie flocke his commission and auctoritie: and if he had no other meanes to demonstrare it, but by the worde, then it belonged vnto him to preache, before he were known to be a preacher, first to feed the flocke, before notice was giuen to any body, that he was a shepheard: which is absurde and monstrous. Then to vnderstand the mission of Luther and Caluin, men must dispute, argue, read the Scriptures in their originall tongues, looke curiously and substantially to expounde them; and so none shalbe able to perceiue vs their mission, but Doctours, or high Deuines. And if in perusing Scripture, and examining the same, men finde Luther and Caluin to haue no mission: moreover to teach contrarie to Scriptures, as the greater and learned number of Christians doe in the Romane church, or only for auctoritie, firmly beleue Luther and Caluin to stray from Scriptures in their opinions, what issue will there be of this search and enquerie? Therefore to conclude, seeing the mission and vocation of the Romane pastours is more orderly and decent, then the pretended extraordinarie mission of Luther and Caluin, a iudicious person, buildinge vpon auctoritie, in the processe of faith, hath better reason to follow the expositions of Scriptures made by Catholickes, then those devised by Luther and Caluin.

9. In our owne countrie the Protestantes are sorted into two orders and ranks, as concerning the originall of their mission and vocation: Some are of opinion that it was warrantable by the worde of God, to haue had their iurisdiction and auctoritie from the olde Queene, as Princeesse, as well of the cleargie, as also of the laitie: others doubtinge this seruall of peregree to be som what prophane, and not mentioned in the word, neither trustinge to the vaine inuention in the aire of extraordinary mission from God, will needes take handes with vs, and say, that their first Bishops were called, consecrated, instituted, and inuested by ours. Let vs therefore examine, what auctoritie and credit may beare in matters of faith, men as well of the one, as of the other profession. The former as vnited vnder one head the Queene, haue not so much as the shew of a church, but as the head is counterfeit, new, Apostolicall, sacrilegious, so is also of that nature the church, built vpon auctoritie of such a prelatie. That Queene could not administer the Sacramentes, nor preach the gospel: therefore neither could she giue abilitie and facultie to others to administer such offices. The church of England acknowledging that supremacie, and the ministers thereof being not ordered or sent by the Romane Bishops, was by force of sequel made a new church, of a different paste from any church before in the worlde; and so a partiall and deuided church, hauing no continuation or succession from the Romane church: a church not only by the Romane censured hereticall and scismaticall, but also by the Grecians, and the churches in the east, as appeareth in a booke written by them to thattenore and efface, damned in like tearmes: although perversly, and in deed basely, an English writer with the Protestantes of our countrie, countreth the Grecians, the Armenians, Ethiopians, as members of one church, retaininge all a fauouring faith: not fearing by dissention to rent and teare the coate of our Sauour Christ, his vndeuided Church, or to pollute and defile with heresie and scisme his mysticall bodye and spouse, animated by the holy ghoſte. Now the if comparison be made betwixt this English church, in which cheefest prelatie is graunted to a Queene, and fro whom the all iurisdiction of the misters therein is deriued, and the order hierarchicall of Bishops and Prectes vnder the Primacie of one supream Preist, Bishopp of Rome, whose auctoritie will seeme more eminent and graue for expounding Scriptures, and whose iudgement, according to the rule of prudence, in spirituall definitions is to be preferred: Certes none can betake his soule to credit that, before this ancient, this orderly, this succeeding, this Catholike and vniuersall company of preachers and Pastours in the Romane church.

*T. 2. kinds of
succession in
Protestantes of
Englands.*

*The suprema-
cie of the
Queene.*

*Censura oris-
talium.
Feeld. lib. 3.
Cap. 2.*

The protestant
doth not suc-
ceed the Ro-
mans
Matth. 25.

So answers to
the surway.
Cap. 1.

Hierom. 1.

Matth. 25.



10. Wherefore others, truly imagining the credit of their congregation, for expounding of Scriptures, to be crased, and cracked, if the Ministeriall peregree should haue finall issue in the person and funeralls of an olde Queene: and that neither so, vnlesse the Marriage of kinge Henrye the eight, against Queene Mary, and her mother, Queene Catherine, be authorised: speake to vs in courtlesie, *Dare nobis de oleo vestro, quia lampades vestrae extinguuntur*: Come giue vs some oile of your authoritie, for our lampes are out for wante of liquor. Therefore they will, whether we will or no, that their first Protestantish Bishops were consecrated and called by our Catholike and Romane. *VVe shew* saith one succession of Bishops, as the Papistes themselves cannot controule, deriuinge them, concerning order, and external formes from Bishops, allowed by our aduersaries. Is it so, Good olde sir, in your high speculations, and doth this aduantage then, and credit your feminine Societie? How litle is the memorie of Elizabeth beholden to the haroldrie of this coblinge minister? For he teacheth, our Bishops obayinge the Popes, sent, and called by them, to haue been the slaues of Antichrist, and now the great foole, rather then he will haue his peregree meete with the olde Queene, it must, passinge by her disclaimed, arriue to Antichriste, and the deuill; and that by his owne attestation! Did not this mouth of the Goddes *Cleocina* auouch a litle before of our church, *They haue no lawfull Bishops*, and now the brainicke scriuener will needes haue the vocation and mission of his cleargie from Bishops, that in deede were no Bishops, from Bishops, vassalles of Sathan! I had thought, that this made pate should haue esteemed it more for the honour of his ministerie, to haue the peregree therof traced and graced alonge from the olde Queene, to the rest of the Princes, all participante of the bloud Royall, euen to william the Conquerour, to Robert of Normandie, from thence to the Normans in Saxonie, Scithia, neuer minging to come to Hierusalem, or Rome for the stemme, stocke, or roote: and so to end in this period, *Ab Aquilone pandetur malum*; But I see, that this fellow, in behoofe of all his bretheren, hath made choise rather, beinge not ambitious, to come by succession and vocation from Antichrist, from the deuill. *Conclamatum est*. The marcke hitt, the standers by giue a shoute. But this contradictorian wrangler can neuer proue out of his dripping pan his Bishops to succeed ours: No, no: *Ita potius ad vendentes, & emite vobis*, Goe rather to the shoppes of those, that sell prophonations, vsurpations, sacriledges, Bishoprickes, and buy for your selues such trash and ware: for by our constitutions a Bishoppe cannot be ordered but by three other Bishops; neither can he be consecrated as Bishoppe, that before was no preist. This man maketh Parker a prime Bishoppe in the time of Queene Elizabeth: and I aske him who called and consecrated this Parker? he sayeth Barlos, Courdale, Scory. O monster! these were neuer Bishops made or called by Catholike Bishops, as it appeareth, but Apostataes, and so declared. A goodly peregree to goe no farther then Courdale, and he to ende and begin in himselfe! Neither doth Bala, writinge his life, make mention of him as Bishoppe. What credit then may this Protestantish church obtaine, that hath no ordinarie vocation or mission, but from the supreamacie ecclesiasticall in a woman, or els from those, whome they account to be no true pastours, but vsurers! For if they had been true Pastours, they had nor been wolues, if not wolues, but Pastours, then they preached according to the rule of faith: the are the Protestantes heretickes, by their owne confessio, otherwise teachinge the their Pastours did, which sent them, impugninge the Doctrine of their owne Pastours by all meanes possible. O Wonder that such a confused Societie, comen, and sent, from I cannot tell whence, nor they neither, should with the people now, men of iudgement, obtaine the authoritie and credit of sincere expounders of God his worde! Men; I say, that

for forme of ecclesiasticall Governement had as supreme, a Queene, or a civill Magistrate, or els popularitie: in soome places a particularitie of families, or parishes, so farre disioyned from vnitie, so subiect to disturbance, to controuersies and strifes: no power beeing eminent among them to compose differences, for the peace of the whole church: especially considering on the other side the seemely forme of regiment by a monarch in the Catholicke Romane Church, the admirable succession in the chaire of S. Peter, and orderly vocation of all Bishops and Preistes therin by like succession to this day in sacred power of superioritie! O more then grosse blindnes and ignorance, not to see the light of Christ his gospell, shininge to his glorie thus in the Catholicke Romane church, or not to descric that conspicuous and notorious authoritie, it hath, for the deliuerance of the true meaninge of the holy ghost, speakinge to the world in sacred writt, but before all this to creditt the single spiritt of every sole and priuate Protestant, not agreeing with his fellow, vnlesse perchance their spirits be suteable and vniocall: or that it should be preferred for the trewe interpretation of Scripture! Who can so be seduced, but the Egyptians, and those, that choose darknes to dwell in, before that tabernacle, pitched and tented vp in the sonn of a visible and palpable apparancie?

14. Now if we way and consider that forme of gouernment, accordinge to the presbiterie, by mooste of the Protestants allowed as iustificable, we shall see it also directly tende to debasement of all creditt and regardable authoritie in their societie. In a multitude it is most euident, that the vnitie of order and disposition therin, is not only a comyle feature, and amiable proportion, but also the very sinnows, bones, and substance of a sociable communitie. This vnitie is a knott and linke, that tieth all partes and membres of the whole together, that one by dissolution cannot easilie be seruered from the other, nor any parte and parcell assailed by externe violence, but the whole will engage it selfe for the perseruacion and custodie thereof: as we see in an armie, in a cittie, and in the body of a man. But according to the Protestantish institution of church by the discipline of Geneua, this beautie is defaced, this strength debilitated, this order confounded, and this vnitie confused. For if euery parish, or familie by the same reason, be a church complete, without reference to any superioritie out of that company, then seinge that the vniuersall church of God, spread ouer the face of the earth, containeth in it almost an infinitie of such pettie congregations; this whole church cannot in veritie of deede, or proprietic of speech, be called one mysticall body of our sauiour Christ, contrarie to his owne expresse wordes; be tearinge the whole church his vnited and vndiuided bodie, his spouse inuiolably coioyned vnto him. For the better approuance wherof, we are to note, that in the assemblie of a multitude may arise two kindes of vnitie, one of *Composition* the other of *Aggregation*. The vnitie of *Composition* is effected, when many thinges, as partes and membres, hauing reference one to the other, and beinge not absolute, and full in their proper substantiesses, concurre to the composinge of one totall and perfect thinge; as the body and soule haue an vnitie in the makinge of one man, the foundation, walles, and rooffe, in the edifice of one house. The vnitie of *Aggregation* implieth a number of thinges, not as partes, but as independant and absolute, accidentally and confusedly remasse together: so a multitude of stones make one heape, a consort of men or horses one troupe or Shock. In the church we must respect the vnitie of orderly *Composition*, not of confused *Aggregation*; in that holy Scriptures compare the church to the bodie of a man, to the cittie of heauen, to an armie, to an house, in which is found apparantly this vnitie of *Composition*. And although the vniuersall church of Christ be framed of all nations, conspiring in vnitie of faith and Sacrament,

Psal. 18.

The presbiterian congregation void of authoritie.

Vnitie expelled by the Puritans.

Ephes. 4.

Two kindes of vnitie.

Ephes. 5. Apoc. 10. Cant. 6. 1. Tim. 3.

yet it hath this vnitie of Composition, in consideration that the whole is governed by one visible head and Monarch, the Bishop of Rome, to whose empire carry respect and relation all beleueers in the church, although differently, according to the diuersities of offices, they beare and professe. Which vnitie of *Composition*, is vtterly excluded by the Protestantish presbiterie, in that it willeth that euery singuler societie or familie haue it totall forme and perfection included in it selfe, acknowledging no obligation of dutie to any externe authoritie and iurisdiction, or to haue with any other societie, as parte and member, any combination and dependencie: and so in the whole church, as mysticall body of Christ, is wantinge that perfect vnitie of *Composition*, and as it were a multitude of bodies is found in it vnder one heade Christe, as a monstrous coagmentation of thinges not respecting on the other. Yea they all recollected by cogitation, do not so truely make one church, as a number of stones cast together make one globe or heape: for whilest the stones lye scattered in the feild, they render no vnitie, but only when they are conformed together: so then if the Protestantes of all the congregations, that bee dispersed in Europe, will make one church, they must do so much as cast them together on a heape, and then crie, *now all one*. Is this the vnitie of Luther, and Caluin to dissipate, to deuide, to crumble in minute all Christian societie and fellowship, as rebels doe dismembringe the common welth, and as the soldiers did, and Iews rentinge and rearinge the garments and body of Christ? Did those cruell executioners spare to deuide and seuer the coate of Christe, for the vnited perfection thereof, and will heretickes dare to feuer and disioigne by absolute factions, and small free states, this mysticall body, the Catholicke Church? It is sufficient, say they, for vnitie, that all these absolute churches agree in one trew faith, and to be one by efficacie thereof. One faith? where is it? not in England, and Scotland, not in France, and Germanie, not in Geneua, and Wittenberge. Then if there were this vnitie of faith, it would not serue for the vnitie of the church: for churchlie vnitie is in regarde of Magistracie and commandie therein, not in respect of one faith and law. For if Rome, and London, should ciuilly line by the same customes and constitutions, who would yet say they made one state or citie, hauinge gouerners independant one of the other? From faith, they slide to Christe, and affirme, all such absolute churches to be one, in one Christe, head of them all. A silly shifte, and euasion! Is not God the generall monarch and Prince ouer all estates and kingdomes in the worlde, and yet neuertheless for that sundrie nations are governed ciuilly and visible by diuers absolute Princes, they make not to our humane accompte, one kingdome, dominion, and empire, but sundrie and diuerse: so also be it that Christe be head of all the congregations Protestantish, well he may be said to be lord and master of many Churches, as almighty God is of many kingdomes, but not of one church: for that the Protestant in each seuerall church pretendeth a superioritie soueraigne and independent. Farther more in that the church is a visible societie of men, professinge outwardly the faith and religion of Christ, to be said rightly, that it is one, that must be verified in regard of the externe and apparant Prelacie therein. But our Sauour Christe only by faith is knowen of mortall man: therefore the Protestante abolishinge this monarchie of visible superioritie, and yet takinge the church as a visible societie of men, in it designeth no other vnitie, then that of *Aggregation*, computation, and confusion. A vaine obiection to say, that the Romane church looseth her vnitie, the Pope deceased; for to exemplifie, the kingdome of Polonia is one kingdome, the kinge dead, and the state of Venise likewise one state after the departure of their Duke: for that these common wealthes are in disposition to electe and other Kinge, and an other Duke: so by the funerals of the

Joan. 19.

*Vnitie of the
church in re-
spect of the
Prelacie.*

Discoverie of Heresie, and Antechrist. Chapter 6.

37

Pope the church looseth not her vnicie, hauinge a relation to one head to be after appointed.

12. And as the vnicie Catholicke of composition in the church, caused by subordination each member hath to one cheefe pastour, enforceith and establisheth the same, so the Protestant dismembringe this vnicie by a multitude of absolute societies, doth thereby hazarde the truth of Christian faith, and with the cisors of Dalila clippeth from our Sampson Christe the heares of his strength, to perturb his church, to enfeeble his church, to drie firste vp as it were the water round aboute, then to sett all on fire and flame. Firste every seuerall presbiterie or parish would be exposed to the furies of certaine spirittes, I meane not spirittes, that walkinge afright folke by night but spirittes in the closettes of vnquiet heades, spirittes suggested to them by Satan, and their owne pride. And whilest euerie one would take vpon him by his spirit to scanne, and riske the bible, feinge no man is to way, what his neighbours spiritt doth spitt out, of certainty they would vary about the worde, and hotly assaile one another with textes as iauelings, or great discharged canon baules. The multitude thus in mutinie, and employed in the holy warre, what meanes, I beseech you, of accomorde, of attonement? If the minister out of his graurie and deepe learninge take vpon him interpretinge the worde to censure the controuersie, the multitude will reclaime especially the elders, and talkatiue wiues, tush master minister, we must examine your worde, by the worde of the lorde, lay the lordes booke downe betwixt vs: *He who out of that booke can winne it, in God his name lett him weare it:* and seing these fellows cannot be quiet, but will euer moue, and strue in an endles controuersie, one will say, away with that cere monie, it is not written in the worde: another will replie, brother it is not against the worde. This is the true meaninge of this texte, crieth this olde wife, answereth her aged husbnde, mary gill, I thincke I see as much as thou, and yet can I spie no such meaninge therin. And as about this booke of God this single parish is deuided by hostilitie, so doe you thincke, that the parishes would not march rounde aboute one against the other, vnder the banner of the worde, displayed in hote and gloying contrarietie, biddinge the battell, castinge downe gantlettes, acceptinge chalenges, and clatteringe armour of their wrathfull disputes and railings? Who must then winne, who must determine, who must haue the May pole, and goe home in triumph? Mary he th at can gaieit out of the worde of God, as answered that wise bible clarcke. I doubt not, but he thinckes that he hath atcheiued now a great price out of the booke of God, and that he may for the time ensuyng play and disporte himselfe for a rewarde without booke, yf Himineus worke him no disgrace. Who can imagine that in this tumult Protestantish and disciplinarie, whilest all are att contention about the worde, where euerie one will haue the worde, and wiseth to haue all the wordes, there the Prince can be pursey in repose, yea or in securitie? Will they not beseege and batter him in his owne castle, will they not enforce him to their solety, will they not threaten him excommunication, deposition? O more then imaginable ignorance and blindnes in mennes soules, to giue any credit to the societie of Protestantes, for sincere exposition of the worde, I meane to a societie so partiall, seuerall, and sectarian, to a Societie, in which no iudge or magistrate præsided for clearing of truth in questions debated, all things being committed to the worde, and to a number of arrogant, vnlearned, slight, rebellious spirittes: Spirittes of no greater authoritie, then the hissing of a goose, or braying of an asse! O pittie, o teares, how can you haue compassion sufficient, and requisitely deplore the miserable estate of such, as resolute to follow the humours of like interpreters, abandoninge in the meane season the graue, the learned, the auncient,

The congregation presbyterian against the strenght of the church. ludic. 16.

Abbot. Answer. Sir 2. 25.

Basil. Doron. Confer at. Hamp. Courts.

The triall of Christian truth, for the

cient, the Monarchiall authoritie of the Catholike Romane churh! But suppose we, that the first Protestantish Bishop were consecrated by a Bishop Catholick, yet in tow respectes their moderne Bishops are not lawfull. first for that, now is no use of the forme of wordes essentiall to ordeining: then for that preesthood beinge deficient, that is power to sacrifice, Bishopdome is also wanting, that to this, moſte necessarilie beinge required. As concerninge Mission from the Romaine Church, moſte euident is it, that they haue none: for that Mission importeth a specification of worde and worke from the mouthe of him, that senderth, deliuered vnto the person sent. But the Romaine Church did neuer bid the ministers to preach doctrine against her selfe, or to administer Sacraments otherwise then shee did: therefore in regarde of doctrine and worke, they were not sent by the Romaine Church. To put an Example, to the ende that a maister be trulie said to haue sent his seruant, he muste haue deliuered vnto him the place, whether he was to repaire, the tenor of his message, and notified also the persons, to whom he directed him: otherwise his seruante, although by his maister deputed to performe the office of a messenger accordinge to his person and profession, yet if he shoulde repaire to an other place, and in his maisters name tell an other tale of a diuerſe purporte, accordinge to all good meaninge, was not sente by his maister. In regard whereof almightie God is said not onely not to haue sent false Prophets, vsurping that office and callinge, but also such trew Prophets accordinge to profession, which denounced other affaires vnto the people, then the diuine maiestie gaue them in commission. Whereupon although Protestantes could proue their order and vocation as dew vnto them by succession from Catholicke Bishops, yet neither they, nor Caluin, nor Luther can auouche their ordinarie mission from the Romaine Church, as from it hauinge commaunde to preach, that the Pope is Antichrist, that there are but two Sacraments, that onely faith iustificieth. Wherefore their mission beinge extraordinarie, there is to proue it, and make it good by argumentes extraordinarie, as by miracles, and such like for otherwise we will still affirme, that they were neuer sente to preach and teach. And for that their manner of mission implieth an horrible heresie, to wit, that the Catholicke Church, whom Luther and Caluin accuſe, wanted Prælates to bequeath vnto them the legation of a due mission, and thereupon were sent by the holie ghost, as all hereticks pretend: as if the gates of hell had then preuailed against her, contrary to our Saujour his promise, to a iudicious person it doeth seeme most vnreasonable, and to a Catholicke most prodigious and hereticall. Contrariwise, there is not a Catholicke Pastor to be founde, or called to minde, the which in regard of his doctrine, receiued not mission from his Pastors, then liuing, with correspondence and accord with others, which taught long before, euen vpward to the Apostles. It is therefore a vaine excuse of the Protestant, saing, that his mission is sufficientlie approued, in that he preacheth conformable to the Scriptures. First for that all hereticks, not sent, haue stood vpon this pretence: then morouer we conclude, that this his preaching is vnlawfull, because he was not sent by the Church, or by her tolde what he should preach! *How can they preach (saith the Apostle) if they be not sent?*

*Hier. 14. 23.
Ezechiel. 13.
Zachar. 13.*

Math. 16.

Rom. 10.

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The authoritie of the Catholike Romane church ought to be with euery prudent man of great importe for expoundinge Scriptures, by reason of the empire of vertue in her: as for so many hundred yeates to haue publicly preached and taught, administrated the Sacramentes, held generall counsellis, refuted heresias, conuerted countries, spread it selfe by generalitie; whereas the defects of all these declare the small and weake authoritie in the faction Protestantish.

CHAPTER. VI.

Since the church of Christ, from the Apostles times, hath endured many hundred of yeares, to imagine this church not to haue wrought in such space rare and singular exploits in the world, no doubt is not onely to disgrace the emperesse, and vniuersall mother of our soules, but also thereby to disprize and empeach the very worth of Christ his sacred blood, to lighten the great poise and waight of all his diuine merittes and deserues. For why did our Sauour, God in humane flesh, so carefully deliuer vnto vs a doctrine of puritie, of perfection, by his heavenly wisdome providing to preserue those his fountaines from contamination, those his seedes from corruption, if the Apostles once dead, this light was straite way ether extinguished, or concealed in darknes of ignorance and impietie? Why was our Redemer his blessed body displayed vpon the crosse, but to presigne and effecte the enlargement of his church? Why was he embred thereon with water and bloude, but to cleanse and purifie his church, to moisten it for encrease of euer duringe plantes and fruites of vertues? Why stretched out with might and maine, but to render his church without spott or wrinkle, that is iniquitie, and erroneous doctrine? Why mounted he on high by his death to preach to the worlde, but to aduance his church, with the arke, to the toppe of a mountaine, and cause it to be vewable euery whear to man kinde? Why dyinge cryed he aloud, but in prophecie, that his church should resounde the doctrine of truth audible, with a voice more forcible and shrill, then thunder: *In omnem terram exiuit sonus eorum*: Their sound hath gone forth in all the worlde. When vpon we in chalenge of the greatest authoritie to enterprete Scriptyres, make this first prescription against the Protestante, that our Church, whose doctrine we follow, more magnifying and extolling the factes of Christe in ouerpast times, then the Protestan can allow of, thereby as it doth recomend before him the worth and vawle of Christ his merittes: and so from the patronage of so good a cause, possesse the better authoritie. Which thinge in order by particularities we shall now in the sequel remonstrate.

1. To the glorie of Christe and his passion we denounce, from the beginning vntill now the church to haue been alwayes visibie, notoriosis, knowen, and not only discerned by all Christians from any other societie whatsoever, but also designed by the Pagan, by the persecutor; they which at the same, as a marcke, leuelled all their might of force and tirannie. *Nemo accendit lucernam* saith our Sauour, & point *eam sub modio, sed super candelabrum, ut luceat omnibus, qui in domo sunt.* No man lighteth a candle, and putteth she same vnder a bushell, but vpon a candlesticke, that it may giue light to all, that are in the house. This torch began first to be enlightened in Hierusalem, when fire descended from heauen to enflame the foules of the Apostles, and

The dignitie
of the church
commandeth
the merittes
of Christe.

Iohn. 19.

Ephes. 5.

Gen. 7.

Iohn. 19.

Psal. 40.

Aug. de unit.

eccles. Cap. 7.

Optat. lib. 2.

cons Parmen.

Hieron. Dial.

cons Lucif.

A visibie

church ma-

kest for the

glory of Chri-

ste.

Matth. 5.

AE. 3.

in them to illuminate the pastours and teachers of Christ his church must we then thincke, that the deuills-whirlinge and giddy winde hath either forced this light into some obscure corner, or quite extinguished it? No, no, *Ambulabunt gentes in lumine tuo, & reges in splendore oris tui. Nations shall walk in thy light, and kings in the splendour of thy beginnings!* Loc multitudine, and nobilitie, conuerfant in the visible light of Christianitie! To this effect in the church our Sauour Christ hath appointed Bishops and Pastours, *Regere ecclesiam Dei: To gouerne the church of God;* Which gouernment cannot be without externall offices apparant and visible. Wherupon S. Augustin telleth Parmenian an hereticke: *Nulla securitas unitatis, nisi ex promissis Dei ecclesia declarata, qua super montem constituta, abscondi non potest & ideo necesse est, ut omnibus terrarum partibus nota sit.* There would be no securitie of unitie, but from the promisses of God, the church being declared, the which placed upon an hill, cannot be hid. And therefore it is necessary, that it be knowne to all partes of the worlde. Morcouer the ministerie of the church in deliueringe the true and cannonicall Scriptures, in rightly expoundinge them, in administringe duly the Sacramentes, doth impley the sole meanes for men to maintaine in themselves faith and religion, to conuert sinners and pagans to Christ: and without these visible functions in the Church, it could no way subsist, wherupon by certaine intelligence, receiued from histories, from fame of the worlde, from the monumentes of antiquitie, from the sensible effectes and impression of godly endeauours, we auouch, the Catholike Romane church from the times of the Apostles, to this day, to haue externally preached the gospell, administered the Sacramentes, refuted Heresies, conuerted Infidels to faith, the wicked to Sanctitie, by their Bishops, Doctours, and Pastours; and that with subordination of sacred persons to the Pope of Rome, as supreme and Monarch. Which monarchie is clearly approued by relations of antiquitie, the sayings of the Fathers, and generall voices in Councells. In a certaine Romane Councell about fourteen hundred yeares past, in the cause of Marcellinus, it was defined, that *Prima sedes a nullo indicatur.* The first seate, the Romane, should be iudged of none. The grande Councell of Nice approved the precedence of the church of Alexandria in the East, for that the Bishopp of Rome had so appointed. And Pope Iulius before that Councell, determined, that the causes of Bishops in controuersie, were to be referred to the supremacye of Rome; as also witnesseth S. Arhanas. The Councell of Chalcedo acknowledged the Primacie of Pope Leo: and this was the beleeve of these auncient times, and the true forme of Pastours then in the church vnder one monarch: and the selfe same vigour and vertue hath continued vntill our dayes. Which if it be considered will seeme a prooffe of a singular and rare authoritie in this Cath. Romane church, and thereby he will deeme the same to be credited by him in interpretinge holy scriptures, before any other societie whatsoever, being not sensible to it in same and outward appearance.

3. A monstrous thinge to beholde, that the Protestant should likewise chalendge vnto himselfe this prerogative of visibilitie, as if the church Catholike before Wickeffe and Hus, had been gouerned by ministers, by superintendentes, they in open shewe disposinge of the affaires in the same. First then I cannot sufficiently admire the straunge humour and disposition of these men! Sondrie thinges there bee, which by graue authoritie of writers are recommended vnto our credulities, as that S. Peter was att Rome, that S. Dionisius, and S. Clement, were authores of those bookes, which now passe vnder their names, that the Saintes of God in all ages past, and now, do worcke admirable and wonderfull miracles, that the Councell of Nice enacted a cannon to establish the Romane primacie, that it began not from the graut of Phocas the Emperour, that the dialogues of S. Gregorie containe a true narration: all which their nice conceiptes must needes discredite, yet now they are beco-

Isa. Cap. 60.

Añ. 10.

August. lib. 3.
Cont. Parmen
cap. 5.The Romane
church visi-
ble.
Concill. Rom.Concill. Nicen.
Can. 6.
Athan. Apoll.
2. Concill.
Chal. ar. 1. 2.
& 3.The church
Protestantis'
not visible.Strange be-
leeve in a
Protestante

Discoverie of Heresie, and Antechrist.

Chapter 6. 61

me so faithfull and credulous, that they fully beleuee the churches of Grecia, of Rome, of Apricke, of Spaine, of Fraunce, of Germanie, of Englande, from their first origen and source to haue been Protestantish, of the cutt iust of Luther and Caluin, no historie of the world or authenticali recorde in the meane time attestinge the same! Oextraordinarie and stout faith of a Protestant! I see now that not only a Iewe, accordinge to Horace, but a Protestant also will beleuee wonders. Tell me in good earnest, where was the Protestantall church extante before Wicleffe, Hus, Luther, Caluin? and whether or no separated from the church of Antichriste, as they blasphemame, adhearinge to the Bishops of Rome? Relate vnto vs what kinde of gouernement had it accordinge to the reportes of Eusebius, Nicephorus, Zozomenus, Palladius, and others? was it directed by a Monarch, kinge, or Queene, or by seuerall Bishops, or els by a popularitie? yf by a Monarch ciuill, where dwelt he, or kept hee his courtes? If by seuerall Bishops, why did such Bishops acknowledge vni-
formely a superioritie, in the Bishops of Rome, why did they sacrifice for the quick, and the dead, why beleuee they the reall presence, why held they it vnlawfull for such Prelates to marry, why maintained they the number of leaues Sacramentes, our doctrine of freewill, and that only faith doth not iustifie? Or if they were Protestantish Bishops, why by writings, by Councils, did they not oppose themselves agaynst such articles of beleefe, and refute them as erroneous? If they did, register their names, who were they? Were they perhappes Epiphanius, Nazianzen, Crysostome, Basil, Athanasius, Damascen, in the East, who all expressly haue allowed our present doctrine, that we professe? Were they Augustin, Ambrose, Hierome, Gregory, Bernarde, of the weste, our clerkes certes, and patrones of our cause most pregnant? Or wanted those Bishops names, Baptisme, godfathers, and godmothers? Oridiculous assertion Protestantish! V. as the gouernment popular and presbyterian? The English Protestant will denie it against the Puritane, and auouche to haue been allwaie an estate in the church Episcopall. Shame, shame it is, not mentionninge and prouing the particularities, to affirme a visible church Protestantish to haue been before Luther and Caluin. Did this church so fraught with Protestantes, take iurisdiction from the Romane church, or passed it a longe by it in a seuerall line of succession; or did it communicate with the Romane church? If it receiued iurisdiction from the Romane church, it had it from Antichriste, as they confesse: if from the Romane church, then the true pastours of the Protestantes were Romanes, and so Protestantes heretickes otherwise interpretinge Scriptures then their masters and pastors the Romans did, and in resistinge them after as erroneous teachers. If they had iurisdiction a parte, bringe forth the Annals or Cronicles, that doe recorde the names of each order separatly succeedinge. O folly, O more then folly, thus to bable without argument and prooffe, as if they were to write only to ideotes, or men affrighted by tirannie, and deterred thereby from the true knowledge of the gospel! Then I demaund, which parte was more generall, more Catholicke, and greater in number? If the Protestantish, then no doubt they can shew manifestly how alwayes was admitted only two sacramentes, how taught that only faith doth iustifie, that no sinne hurtheth a faithfull man, that the Pope is Antichriste, as written in bookes, famous by reportes and witnesses amonge the Christians, in that the greater number of Christiās so beleueed. If in number they were inferiour, then the Romane was Catholicke, and contained alwayes the greater retinue. And seinge the Fathers siō nūber and vniuersalitie drawe an argumēt of aūthoritie in the church the Protestātes to teachinge opposed rather the true church, and were rebels and traitors against it. Lastly if they did communicate pell mell with the Romane church, then they professed a false religiō, were externally Helchusies, and denied openly their owne faith and religion. Lett vs heare

Horace Satire
56 Feeld booke
ke. 3. Cap. 8.

Bilson, Gouer
nement of the
church.

Augustin 16.
de ciuit. ciuit.

Caluin. lib. 4.
Instit. Cap. 2.
ubi. Sec. 2.

Caluin himselfe tell vs what were the proper colours of his Protestantes, conuerfant in the church Catholike. In summa in Papatu ecclesias esse dico, quatenus populi sui reliquias vtecumque misere dispersas, ac dispersas illic mirabiliter Deus conseruat. Sed quod conuersio delecta sunt illic non vera ecclesia, dico unumquemque eorum, & totum corpus carere legitima forma: In summe I asseme, vnder the Popes dominions to be certaine churches, in as much as God doth miraculously preserve the reliques of his people, dispersed and forlorne: but yet so, that the true marches of the church are taken away, and that every congregation, yea the whole body, doth want a lawfull forme of government. Is there then a church Caluin, where are no pastours or gouernours! O vile esteeme of the bloude of Christe, to thincke his true church, purchased therby, deuoid of sinceritie of doctrine, and also of all manner of deuine regiment! Sub Papa tyrannide manserunt, & ista manserunt ut has sacrilega impietate prophanaris, & immani dominatione affligeris, multis & exitialibus doctrinis corrueris. Churches haue remained vnder the tyrannie of the Pope, and so they haue remained, that he hath prophaned them with a cruell domination, and corrupted them with opinions damnable. O exquisite pure and fine Protestantes, prophaned by Antichriste, and corrupted by doctrine damnable! O worthy valew of Christ his passion! if prophaned, if corrupted, how then Protestantes, how then ghospellers, vnlesse it litle importe a Protestante how he liueth, or how he beleeueth! where is now that wedge of golde Protestantish before Luther, but in the soules of men prophaned and corrupted? It makes no matter said he, where it was, so it was. No matter for Christe to haue his church preach the ghospell, and to minister Sacramentes, to refute heretickes: sufficient, that it dissembled vnder the Pope, externally professed his religion, although therby prophaned and corrupted? O pretious wedge of Golde! O Maria vestris iudiciis iustissimal! O Seas, your surges are more iust, then these mennes Iudgements! Assuredlie yf this Procter of the goulden wedge had no more skill in coined gould, then he hath in gould in boullion, or wedge, we should finde him more humbly prudent: and yf an aduersarie, yet more soberly engaged in his hostilitie against vs. Notwithstanding in truth the goulden wedge is more beholding vnto his spurs, then the goulden fleece. But more to the purpose spoke one, nor longe sithence, att Paulus crosse: They aske vs, said he, where was our church, and what profession of faith it made before Luther, and I answere that it was knownto almightie God, neither were the faithfull therein such fooles as to betray themselves vttering to the world their faith. Then here I learne, that Protestantes are no fooles, and that they will haue allwaie a care of their skinnes: also that the golden wedge was in the hands of very wise men in the seruice of Christe, couched close in the rear-garde, or in a quiuer, hurtinge no bodie, because they would not be hurt themselves. If this be a good reason of Protestantish lurking and silence, how much Christiã bloud might haue been spared; that in the seruice of Christe, Martires and Apostles of Countreies haue pouered out? How vnadvised were they, that opposed themselves against the torrent of heresie, as of Arrianisme and the reste, seing, a good Protestant will not be such a foole as to betray himselfe? Is it not a singular vanitie in the Protestant to auouch, that there hath been a Protestantish church before Hus, and Luther, men of his religion, and to recite no historie or monument in prooffe thereof? How knoweth he that there was any such church, vnlesse he haue it by reuelation? Is it not an argument stronge for the contrary, that in deed there were not then any Protestantes, in that no testimonie from actes, monumentes, from preachinge, or administeringe the Sacramentes, do repute the same? If the grandfres of Protestantes were heretickes and they the very progenie of Gnosticks, of Egnomians, of Vigilantians, of Iouinians, of Predestinations, with whome they conspire in doctrine, then must I needs acknowledge

Sir Edward
Cooke his
wedge of gould
de Alizon of
Treason,
Bene in Ludo.

Coltrid sermo
att Paulus
crosse.

knowledge

Discoverie of Heresie, and Antechrist. Chapter 6. 63

knowledge Protestantes to haue been visible, I meane in the multitude of these men-
 nesheresies, although neuer any one person was to bee founde that in all matters of
 faith agreed with their Luther or Caluin. And what doth importe a note of the church
 assigned by Luther, but as much? *Vt vera Dei ecclesia heretici vocentur: That the true church*
is to bee called hereticall. Then I thus conclude: seeing that from the times of the
 Apostles by any sacred action or worcke the Protestantes appeared not in the world as
 visible, or extant vntill Wiclese, Hus, Luther, it seemes that among them is not to
 be found a competent authoritie risinge from such, as were Inuisibilians, Nouel-
 lers, factious persons: or that it is expedient for any man now resolutely to take scrip-
 tures in that sence, in which by such persons they are interpreted. Contrariwise si-
 thence the Romane church hath alwayes been visible, notorious, hath still preached
 the gospell, administered the Sacramentes, held iurisdiction from Christ vntill now,
 therby it attaineth to the crowne and scepter of authoritie; vpon the which, men
 euen by the verdict of reason, may securely repose their soules, and follow the di-
 rection therof.

4. Amongest other offices pastorall, and examples of care for the spirituall good of
 Christ his flocke, the assemblies of Councils in causes of faith, religion, and man-
 ners haue beene euer most eminent and famous. In which Councils, for that the Bis-
 hops of Rome did preside allwaie as cheefe and principall, and therby made knowne,
 that such meetings were the wachfull endeauours of the Romane church, do much
 att this day recommend and exalt the authoritie therof. A strange thinge that by ver-
 tue of the holy ghost this church should gaine such credit through the Christian worl-
 de, that it was of power so often to call all the Bishops in diuers nations residing, to
 one place, to one common conference, for seruice of the whole misfittall bodie of
 Christ! A vertue incredible and admirable bequeathed to the same by our Sauour
 Christe, that so many potent heresies, burnished out with shapes of glorie and sancti-
 tie, supported by the sworde and scepter, yet by the Definitions of Popes and Coun-
 cels should be crushed, broken and finally mouleer into obliuion and contempte! Iu-
 lius the Pope reciteth a Canon of the *Nicens council* decreeing, *Non oportere prater sen-*
tentiam Romani Pontificis Concilia celebrari: Not to be lawfull, that Councils be helde
without the authoritie of the Bishopp of Rome. And therefore this Iulius did irritate a
 certaine conuenticle in the East, for wante of authoritie to it deriued from that su-
 preame Bishopp, alleadginge alaw of the church: *Acta illa irrita esse, qua prater sen-*
tentiam Romani Pontificis constituntur: Decrees to be voided, which without the sentence
of the Bishopp of Rome are enacted. Dioscorus in this respect condemned by the Coun-
 cell of Chalcedon, *Quod synodus ausus est facere sine auctoritate sedis Apostolica: That*
he assembled a synode without authoritie from the seat Apostolike. Seinge therefore all
 the generall Councils are monumentes, and thinges acted by the Romane church, they
 doe greatly sett forth the authoritie of the same: whereas yet neuer Ministers, or
 Protestantish superintendentes held any Council for the confirmation of their faith,
 or establishment of their religion. When then began this new authoritie Protestan-
 tish, start out of the ground of an vnknown race, and enhanced so sodenly to the
 topp of honour, of gentrie, of nobilitie, now so potent and irrafragable for the ex-
 pounding of Scriptures, that neuer beefore appeared in the dayes of our forefathers
 in Councils, much lesse there determined in matter of heauenly misteries? O pre-
 sumption intolerable, for this base, obscure, vnorderly sinagoge to strue now for
 empire with the Romane church, emperesse of the world; that the broode and goslinges
 of one *Iohn Hus* should checke and controule the successours of the Apostles! May
 it not then be well thought, that his eyes are euen out of his head, that will thinke
 the

Authoritie of
 the Romane
 church from
 councils.

Socrates lib.
 4. Cap. 9. Ath.
 Apoll.

Zozom lib. 2.
 Cap. 13.
 Iulius. ep. 1. ad
 orientales.
 Council Chal-
 cedon. act. 1.
 August. ep. 92.

the expositions of scriptures, given by such vspartes, whose grandfather in Councils were branded with that odious marcke of *Anathema*, of heresie, to be preferred before others, deliuered from the Romane church, whose authoritie is greatned by all the lawfull precedent Councils, and whose ancestors there spoke, disputed, and defined for God, and his church? Is it probable, that the societie of Protestantes should be the church of Christ, purchased by his sacred blood, enriched by the graces of heaven, fortified by the assistance, of the holy ghoste, or worthy of the economic and incarnation of Christe, of his bitter passion, of the descente of his sacred spirit, and yet neuer sithence the Apostles to haue held counsell for allmightie God, for truth, for pietie and deuotion? O wonder that men should euer be so enchanted and blinded by Satan, as to harken to their voices expounding scriptures, voices I say of persons ignoble, not cronicked by histories, not famous for great interprises in the church, not notorious workemen in the haruest of Christe, but rather cockes, growing from the moderne donghill of humane intemperance, loiterers taken from places of sloth and voluptuous libertie, the kennel-rakers of olde filthie and condemned heresies! Seinge therefore that authoritie must guide a beleeuer to the trew meaninge of Scriptures, he assuredly shall appeare moste endowed with iudgement and discretion, that perceiuinge the authoritie of the Romane church to be the greater in respecte of these noble, learned, and religious Councils it hath holden: Protestantie in the meane season not bearing heade in the worlde shall accept and follow what therby shall be appointed and ordained.

*Authoritie of
the church
Catholike.*

*Augst. in
Psalm. 65.*

*Iue 24.
Augst. lib. 2.
cont Petil.
Cap. 38.*

*Augustin de
ver. relig. Cap.
7.*

*Caluin. lib. 4.
Inst. Cap. 17.
Sect. 49. Cap.
3. Sect. 3.*

5. It doth likewise highly extoll the vertue of Christian faith, and also the merites of our Sauour Christ, that the doctrine of his church hath been Catholike vniuersally acknowledged amonge Christians: whereas contrariwise heresies of precedent times haue not had that efficacie to dilate them selues in such ample manner, whereupon S. Augustin: *Ecclesia Catholica appellatur, et quod per totum orbem terrarum diffunditur. The church is called Catholike, for that it is spread ouer the worlde. Which vniuersalitie, as also S. Augustin remembreth, was promised to the church by our Sauour, speakinge to the Apostles: You shall be witnesses for me in Hierusalem, and Samaria, and in all Iudas, and to the end of the world. Plane indicauit, unde Catholica vocatur: Plainly he did shew of what the church is called Catholike. Which vertue of the gospell perspicuous in the Romane church, no heresie hetherto could euer equall or matche, being at no time so generally receiued of men, so known or diuulged in like places of extente and latitude. Yea as saith S. Augustin this note of vniuersalitie was so apparant in Christ his church, that the very heretikes, although affectinge this name and title of Catholike, yet talkinge with the infidels or externes, still called the true church the Catholike church, the vniuersall church, protestinge that faith, which intertainned the greater number of beleeuers. And of this qualitie is only the Christian and Romane church: and that so demonstratiuely, that it is more then monstrous impudencie in the Protestante, to chalenge or vsurpe the same. Caluin himselfe conf. flieth from the time of S. Gregorie the great, our Romane religion to haue been vniuersall and euerie where predominante. But likewise euident proofes we haue to all edge out of the writings of the Fathers, which liued within the first six hundred yeares, before S. Gregorie, as from S. Basilus, S. Ambrose, S. Epiphanius S. Augustin, yea moreover from S. Dionisius, Ireneus, Tertullian, Origen, Ciprian, Clement of Alexandria, Arnobius, that they in their times approued all our opinions, now contrarie to the Protestantish faith, as Catholike and vniuersall. And hearupon Protestants allso disclaime from those prime ages of the church in the which, as they acknowledged*

Intercession was made to Saintes, none contradictinge it, Satisfaction for sinnes was appointed, sacrifice celebrated, freewill defended, the primacie of the Romane Bishop allowed, meritt of workes admitted, the reall presence from the times of the Apostles beleueed, as Wickleffe acknowledged: all generally maintained without reprobation or reproche. And hereupon is evidently inferred, that as now the Romane faith is vniuersall and common so also hath it been from the Apostles. And if the Protestantes will with iudgement, sinceritie and solide learninge, auerre their religion to be Catholike and vniuersall, I meane to be the promise of God by his prophets made to his sonne Christ, and a worthie purchase of his blood and passion, then must they declare, that the Christian world vniuersally did teach and beleue according to their moderne faith and practise, as that a confraternitie of Elders hath had supremacie in euery particular congregation, or a kinge, or a Queene in their dominions: that the Sacramentes effect no grace, and in number are but two, that Baptisme is not necessarie for the children of the faithfull; that Saintes are not to be worshipped, or prayed vnto, that there is no seccricie in the church, accordinge to the rite of Melchisedech, that Antichrist, spoken of in the Apocalips, is the succession of Romane Bishops, that no sinne is imputed to a faithfull man, that vertues are not meritorious that the scriptures expounded by euery priuate spirite, are the onely rule of faith, that the church may erre: I say, they must iustifie these articles out of the vniuerse consens of Fathers, and Doctors, of Councils, and Histories: which thinge as it is impossible to performe, so it is admirable, that any Protestante should auowe his church vniuersall, Catholick and spread by Conuersion of nations ouer the face of the earth. No, no, they cannot shewe vs any societie of their sute, but the litle flocke, as all heretickes doe, a minute faction, or some ruste, propagated from olde condemned heretickes: or their religion to haue been visible to humane eye before Luther and Caluin. wherefore in that the Protestantish beleefe is not now Catholike and vniuersall, nor euer was, they bruters therof wante sufficient authoritie to perswade, or to make men beleue, that to be the true meaninge and sence of Scriptures, which they pronounce. A base iudgement it is, the which Protestantes after Donatistes frame of the church of Christ: as to be compacted of a fewe Protestantes, circumscribed in certaine corners of the world, and yet they in their very caues to be att deadly feede and strife one against the other, like adders, and serpentes! *Quid est heretici, quod de paucitate gloriamini, si propterea Dominus Iesus Christus traditus est, ut hereditate multos possideret? What is it, heretickes, that ye do glory of your small number, if our sauour Iesus Christ was therefore be trayed, that he might haue many for his inheritance?* Whereupon the same S. Augustin refuteth the Donatistes, the confreers and confortes of Protestantes, who also vaunted of their litle flocke in Apricke, and opposed to the generalitie of the church the perfection of their pretended sacrament, and especiall intelligence of them selues in the worde of God. *Litle flocke, litle wisse.* It may indeed so fall out, that such affaires, which proceed from the will of man, deprauid by corruption, may possesse the greater number of any company, but not likely, that the common iudgement of the moste experienced, and versed in any contemplation of science, should swarue from truthe, or be by any particular man resonable contented: and therefore a great wayght in matters of Philosophie is the consent of Philosophers, and so also is the agreement of other professours in their faculties. Seeing therefore that faith and beleefe is a worke of the minde and vnderstandinge, it is more then audacious pride to reiecte the consentment of vniuersalitie amongst Christians. And therefore S. Augustin by the verdict of this agreeing multitude in the Catholike fraternitie, esteemed it a sufficient presse of authoritie to ouerrule whatsoever priuacie

Cal lib. 3. Infr
Cap. 5. Cen-
sur. cent. 2 ca.
4. Walden li.
2, Cap. 22.

Isa. 1.
Psal. 40.
Psal. 2.
The protestants
nauer Catho-
like.

August. lib. de
viti. cred. ca. 7

Greater num-
ber in matter
of opinion or
faith, will of
best authori-
tie.

August. Sup.
lib. de unit. es-
tle lib. 1. de
pastor. Cap. 8.
Tertull. lib.
prescrip.
Cap. 1.

cie of deuise to the contrarie, and it to be alwayes the stronge power of christ, and apparant marcke of the Catholicke church. The which, *Si totum orbem consideres, re-
fector multitudine: If thou consider the whole world is more abundant in number.* Here-
vpon may be deduced, that no Catholicke ought to ioyne issue with the Protestante
interpreting the Scriptures, for that as saith Tertullian, without Scripture we may
know, that to heretickes do not belong the Scriptures. The Protestante hath no law-
full vocation or succession, he is not a member of the Catholicke and vniuersall church,
he relieth on his owne spirit, neglecting externall authoritie, and so retaineth no faith.
He hath not appeared in the world before Luther and Caluin, or consigned his faith
by memorable attemptes, as by preaching and teaching aright, by conuersion of col-
tries: and therefore he holdeth no title or claime to the holy Scriptures; and we by the
churches definition, not examining scriptures, may know him for such a one. There-
fore when we make recourse with him to scriptures for triall of truth, we doe it by a
condescence, by a fauour, by a pittie and compassion, to conuert him: not deeming,
to him in any sorte to appertaine that holy writte. Other famous and wonderfull en-
terprises doe approue and sett forth the authoritie of the Romane church, as that by
her all nations from Paganisme haue been conuerted to Christianitie, from barbarous
manners traduced to ciuillite of accustome; whereas the Protestanter neuer yet, with
all his swearing and protesting, hath gained any pagan prouince to the faith of Chris-
te. How then can a iudicious person, seinge that he must finally retire to authoritie,
and enquire after the same, all Controuersies hauinge this issue, whether Catholics
or Protestantes doe more sincerely interpret scriptures, resolu on the Protestantes
side, so deauthorised by all collections and proofes, that concerne a prudent exa-
mination?

The Catholicke, moued by externall authoritie to beleue the canon of Scriptures, ex-
presseth thereby an acte of diuine faith: whereas the Protestants abandoninge that au-
thoritie, in the beleefe thereof hath not saith diuine or humane, or any assent pre-
bable and iudicious.

CHAPTER VII.

A comparison
betwixt the
wordes of god
incarnat, and
the wordes
written.

IT will not bee vnprofitable, before wee enter with the heretick into Controuersie
about faith, apertaining to the Canon of holy Scriptures, to note certaine proprie-
ties, and Characters in them imprinted by thee holy ghost: which proue their diuine
veritie and inspiration. Therefore it semeth to me, that there is a great propor-
tion of similitude betwixt the worde Incarnate in the person of our Redemer, and
the worde written and recorded in Booke. Our Sauour, contrarie to the ordinarie
course of nature, was conceived and borne of a mother virgin: to which yeldeth cor-
respondence the manner of vtering diuine misteries found in sacred scripture. For
Moyles, the prophets, and Apostles, Registers of the holy ghost in their written dis-
couerie of Theologic, and heauenlie thinges, vsed not glorious Athens, or clamor-
ous Scholes of Philosophie, or Eloquence: whose elementes notwithstanding, ac-
cording to vsuall manner of learned mens proceedinge in writing, serue for fit prepa-
riment and furniture: and are, as it were parents of farther knowledge: but by their
penns to engender faith in the minds of such as couet to knowe almighty God, they
presented that tenor of sense vnto them, which had for virgin mother, neuer deflow-
red

red by error, truth, and that truth, which no characters could decipher, no mans intelligence find out, being the supernaturall lightening breath of the holie Ghost, who can thincke such depth of meaning, sue consequence of discourse, such congruities with reason, such avoidance of any absurditie, contained in holy writt, sithence that it is not deriued from the Academicke, nor sleight of politick inuention, from other cause to come, then from virginall and supernaturall reuelation! All verities of Christian beleife and force thereof are comprised in Christ, as in the origin and first spring. In like sorte no dogmaticall assertion, as obiection of our moderne faith is now defined by the Church, the which is not contained within the letter of Scriptures: for that in them was deliuered vnto all Doctors and pastors a plenarie reuelation of all mysticall truth to serue for ensuing ages, as matter and subiect of Christian credulitie. Moreouer, as our Sauour comprised in his one person a visible nature of humanity, conceived of the holie Ghost, and an other of his inuisible diuinitie, so in sacred Scriptures are to be considered the sounding or killing letter, as speaketh the Apostle, and the secret and quickning spirite of sense and meaning, intrened by the spirit of God, fit to reuiue our dying soules and bodies.

The humanitie, which vailed in Christ his diuinitie, was humble and lowly: but his diuinitie inuincible and maiestieall. So the stile of holie writt deuoid of flouer and colour, seemed to many barbarous and rude: and therevpon Porphyrie, as reporteth Eusebius called Moyse a rusticall writer. But the inward tenor is a cutting sword, whose eger edge spareth neither bonne, member nor life. In this sorte, almightie god, to manifeste his power vnto mankind, intended to vse the pastorall weapon of Dauid his sling, to wit, simplicitie of speech, to vanquish proude Goliath of worldly Eloquence and Philosophie: and by the modest harmonie of truth silence the wanton tunes of lasciuious Sirens as noteth S. Iustinus. In which respect, as reporteth S. Thomas, out of S. Denise, in scriptures often times are found metaphors and similitudes, taken from things of basest rate, to the end that almightie god might more significantlie and familiarlie discover vnto vs the profunditie of his eternall wisdom. Rupertus therefore likeneth Scriptures powerfull sense, enclosed within the contemptible shell or huske of the letter, to litle Moyse, so strong an instrument of almightie God, in his infancie imbarcked in that meane wicker basket, and committed to the mercie of the streame. Truly thou art a hidden God, God the Sauour of Israel. It was the high counsaile of Almighty God (saith Rupertus,) To semper the elegance of the spirit in Scriptures, with the viliitie of the letter. Lett then Calfatius, a protestant with his choise phrases, and Beza with his courolable stile, translating scriptures seeme rather prophane of the diuine word, then interpreters thereof: not with Appelles to paint out heauenlie Helena, but rather with smooke and soule iniurioulie to begrime her. For this cause (as reporteth Iosephus) the strong and iust hand of almightie God stroke with madnes the proud wit of one Theopompus, a Gentil, who would needes sett vpon the sacred text a varnish of Grecian aloquence. Also Theodorus by the same might, lost his sight, endeavoring with Scenical coulor of words to recommend to the vulgaritie, as more plausible this humble character of the holy ghost. It is the purpose of almightie God, that as concerning aparent shape, scriptures retaine the rough handes and vesture of Esau: but in voice, as natures instrument of reason, to wit, in concealed sense they present vnto vs delicate and deuine Iacob our Sauour Christ word of God incarnate whose although according to outward appareance small as delicious manna, litle as fierie musterd seede, hidden as mounting leuen, yet implied he admirable treasures of diuine misteries, and enterprises. In sem-

Iustin. orat. pavanet. Aug. lib. 18. in can. 37. 38. lib. 20 de gen. ad litt. cap. 9. vincent. liti- nen li. aduer- su barjets. 2. Cor. 3.

Euseb. li. 3. Histo. cap. 17. Hieron. pref. in script. Hieron. in Triphi- lio. Heb. 4. 1. Reg. 17. Iusti. orat. ad Gent. pag. 27. S. Thom. 1. parte q. 1. art. 9. S. Dionis. Cap. 2. celest. Hierarch. Rupert lib. 2. in cap. 9. exod. 1. Ista. 55.

Iosephus 12. q. Antiq. cap. 2. Euseb li. 8. Prapar. c. 1.

Gen. 17. Exod. 16. Math. 13. Luc. 13.

blable manner, the word of God written, in shew simple and bare, supporteth neuertheles senses of sordie forts, as literall, morall, celestially, and mysticall: in the which the greatest wittes of diuine Deuines can finde no ground, or ende of their conceivable contemplations. It was an efficacious qualitie of our Saviour his person, like vnto a lodestone to draw hardned hartes to his retinu and seruice: kewise to procure an intollerable torture for hellish feedes to suffer at his deuine presence. In the same manner holy scriptures sounding in the eare, haue sodanly with S. Anthonie, as recordeth in his life S. Athanasius, moued many to forsake the world. *Loue the knowledge of Scriptures* saith S. Hierom, *and thou shallest not loue the vices of the flesh*; And as concerning scriptures spell and charme against deuils, the auncient fathers, with S. Chrysostom, note, that no thing so potentlie doeth repulse Sathan his temptations as orall, or mentall recitation of some passages of them properlie therunto applied. The worldes Redemer Christ by humiliation and mortification of his crosse, after a fall did rise, and purchased thereby his owne glorie, and power with man kind. So when sacred scriptures booth in the selues, and also in martires are persecuted, euē they ariue to greater splendour and dignitie. For when Dioclesians flames were extinguished, forth with the scriptures were more in respect and estimation: the faithfull honoring religiouslie in triumph the booke of the holy Ghospell, as reporteth S. Hierom. And after, as we see in cathedrall Churches at this day obserued, sacred volumes were adorned and enriched with couers of gold and siluer: inameled curiouslie, and embossed with perles and precions stone. Christ our lord was beheld with corporall eye, but onely knownen by inward light. So scriptures are redd by vulgare skill, but only vnderstoode by the saine spirit, by which they were first endighted, as out of S. Bernard wee are aduertised by Rupertus. Our Redemer of some things him selfe made open remonstrance by ouerture of parable, plaine speeche, and miracle, but others things he kept still couered in obscuritie and in misterie. Euen so the worde written deliuereth vnto vs in plaine termes sondrie truthes for our necessarie information: other matters it maintaineth in darkenes to humble vs, and to draw vs to labors and paines of farther search, as aduertiseth vs Clem. Alexandrinus. *In some things*, saith S. Hierom, *I demurred, in others I passed without stopp, and in many things I confessed my owne ignorance*. Some regarding the huminitie of our Redemer, subiect to calamitie, thereby denied his diuinitie; Others by wonderous workes taking a scandall of his diuinitie, empeached his humanitie: to some he was a stone of scandall, to others a stoon of firmitie, and saluation. In like sorte heretickes haue taken occasion from scriptures them selues to impugne scriptures, and to withstand their sacred senses: some with the Ieuise by the literall sence imparing the spirituall, others with Origen, by the spirituall frustrating the substance of the literall. Our Saviour Christ, and worde incarnate, from the cradell in Bethlem strangellie and strongellie arriued through manie tribulations and obstacles safe to the right hande of his eternall father. So also the Scriptures, and written worde of almightie God haue passed through sondrie aduersities, as in an arke haue bene tossed vpon the waues of deluging sinn, and arriued safe to this present hower. When the captiuitie of Babilon with flames of fire had destroyed the Scriptures, they were admirably restored by the Prophet Esdras. After this Antiochus sacking and spoiling Hierusalem, burned them, as we read in the historie of the Machabies. But the spirit of almightie God raised vp the sauentie Interpreters, and so by a Greeke translation of theires making them after knownen to the Gentiles, procured, that they thereby were reserved and graced in the librarie of Ptolomæus, king of Egipte, as wee read in Iosephus,

S. Au-

Math. 9. Hier.
lib. 1. in math.
ca. 19 math. 8
Athanasius in
vita Anton.
Hieron. Epist.
ad Rusticum.
Math. 8.
Hieron. Epist.
ad Rustic.
Chrysost. hom.
4. de lazaro.
August. lib. Cō
fess. cap. 12.
Iohan. 12.
Math. 16.
Hieron. in cap.
8. Zachar.

Bernard. Ad
Frates De
Monte Dei.
Rupert. lib. 3.
in Iohan.
Hieron. Epist.
22.

Rom. 9.

Ezdr. 4. cap. 14
August. lib. 15
Cin. Ca. 3. Clē
Alex. lib. 1.
from machab
lib. 1. cap. 1.

Discoverie of Heresie, and Antechrist.

Chapter 7. 68

S. Austin. Tertull. Ireneus, Epiphanius, S. Augustin, and other records of renowne. This Greeke edition having suffered decay also in proceſſe of time, was repaired by the paines of Aquila, Theodotion, Simachus, all heretickes, and enemies of Christianitie: and yet the sacred Texte did not perishe vnder their malignant handes! Then ensued the furie of Dioclesian, in all partes of the world by violence seeking after these holie bookes, by martirdome, by torments, forcing maine to surrender them vp, whose consumed all with fier as manie as could be found, or extorted, as we haue reported vnto vs by Eusebius, Arnobius, S. Augustin, Gildas, and others.

Saltem latentes paginas

Librosque opertos delege:

Quo Secta prauum somnians

Iustis cremetur ignibus.

The lurking leues and hidden bookes discerie,

That hamerfull sect in iustice flames may die.

Yet not withstanding the olde testament was preserved by the Ieuie, who heareth now that booke as wrighteth S. Augustin, out of which a Christian may learne his faith, and a pagan with him selfe be refuted. If we add to these perills, harsarding the heauenly text, they inuasions and practises of all heretickes, euen to this day, contriuinge the corruption and abolishment of it, and yet consider the pure integritie of the same, now flourishing, potently mouing, and daylie conuering soules, we may well conclude, that it is in custodie of almightie God his especiall care, as manuscript of his owne hande, spirit of his owne mouth, as our Iacobs ladder, raised by him for vs to descend with Angels by humilitie, and ascend with them by glorie,

2. The protestant, as craftie vassal of Antichrist, maketh resemblance, as if hee would honor and maintaine the heauenly estate of Scriptures: but in deede, with the barbarous philistines casteth earthe of sundrie errors and prophonations into their cleare springs, discovered by oure celestiall Iacob. To this purpose therefore will hee haue the deuine text translated into diuers vulgare languages, to the ende that too much familiaritie may auile the dreadfull maiestie thereof: that many versions, in decourſe of yeares, may breede varietie of letter, and meaning; that varietie therein cause vncertainitie, vncertainitie procure at the length contempt and infidelitie: that euerie peasant hauing ordinarie recourse to the Bible, may breake out by distemperature of mistakeing from others into many heresies, and heresies multiplied may finally violate and deface the sacred text. This, this is the marke of protestantish hypocrasie, drawing the kine of Cacus bark ward to the caue of damnation. Good god, what monsters of sondrie editions one England hath brought to light of late dayes, and among all, by verdict of Hampton court, hath entertained as a iwell, on most corrupt, which hath origin from Geneva, the finest forge of Antichristian coyning and coggerie! The lutherans in Germanie haue so reuelled scriptures in mortley, that their violations and corruptions amount to millions. What number of thousand falsifications are to be found in the English lection of protestants, the puritans doe record. The prophet Iosel foretelling the great calamitie to fall vpon the Ieuſe by outrage of forraigne nations vseth this metaphor: *He hath unbarkeed myſtrees, making it naked, hath foyled it, and caſt it a ſide: the boughs thereof are made whight.* Which may be verie fittlie applied to our purpose. For as the barke, an outward fence, preserveth the tree, and it wanting, affordeth entrance to wind and weather to kill the same: so the maiestie of learned stile, made sacred in the title

Ioseph lib 12.

Antiq. cap. 2.

Iusti. orat. pa-

ranus Tertull.

Iren in Apol.

cap. 19 Iren.

lib. 2. cap. 23.

S. Augusti lib.

18 ciu. ca 42.

Euseb lib. 8.

hist cap. 5. Ar-

nob. lib. 4.

cont Genes.

August lib. 7.

de baptismo

cap 2. Gildas

lib de excidio

Britan. Pru-

dent. Carm.

de 5 Vincito.

August. lib. 18

Ciu. cap. 42.

Gen. 20.

The protestant

his audacious

familiaritie

with scriptu-

res.

Gen. 26.

Confer Ham-

pton Court.

Coclans De

Actis lutheri.

Iosel. cap. 1.

Lus. 23.

of a triple language vpon the crosse of Christ his passion, barreth our audacious popular ignorance from entrie: and against it preferueth the diuine sense of heauenlie misterie. Therefore Antichrist seeketh by protestants to disrobe the booke of God, as tree of life, taking from it the barke of a lettered stile, that once made naked to the glance of euerie vulgar eye, it may therby suffer empeachment of grace maiestie and authoritie. But proceed wee to the controuersie.

Rom. 1.
Truth scandered.

Caluin. lib. 1.
Inst. Cap. 17.

Scripture by
the church de-
clared diuine,
not made.

3. The Catholike truth, beinge the very strength and power of allmightie God, not to be directly ouerthrowne by argument of reason, or sinceritie, a wonderfull thinge to consider, how the protestant sinisterly assaileth it with an ignorant, yet malicious reproch: and to the ende that through sclander it once defamed, may loose the iudgements of the vulgaritie, grace and colour, he busieth himselfe with all extremities of endeauiour. Wherefore in that we asirme, our faith not to produce in vs an assent to the Scriptures, as the infallible worde of God, before the definitiue testimonie of the church present them to vs as such, he will needes enforce vpo vs, as if we should say, that the church maketh and coyneth Scriptures at her pleasure, neither that they can be diuine, and inspired from the holy ghost, before the church giue to them her approuance and cognisance in the confirmation and consignement of the sacred Canon. A palpable and grosse calumnation. We know right well, all bookes of holy Scriptures, which the church alloweth, to haue their originall truth from the spirit of God, that first endired them, and not so receiue the same from any other authoritie supposable: yet for that, as I haue heretofore rehearsed, the proper and internall truth of the article to be credited by faith, or the outward eternall truth of God allmightie, doeth not immediatly sollicit or excite our vnderstandings to the knowledge of them selves, but only by externall authoritie, which obiecteth and proposeth a misterie vnto vs, to be beleueed; so although holy Scriptures haue their prime warrant and veritie from the sacred truth of the holy ghost, before sentence of church, yet to our faith perfectly they appeare not in the qualitie of obiectes, vntill veridict of the church haue accordingly so denounced. The like is to be seene also in humane faith, as when an Astronomer reporteth the day and hower of a future eclipse, it is not his worde that doth effect the veritie of the thinge related, but the vouchangeable course of nature: yet this truth would gaine no credit with vs, vnlesse by the Astronomer it were fortolde. The Protestant moreouer proceedeth in his sclander, auouching the Catholike Romane to negiecte all diuine faith about God his worde, and to build whollie vpon an humane credulitie, deriued from authoritie of mortall men. And beare passionate altogether in his angrie and aquorde Rhetorickes, declaimeth against vs in ruffe, as men, that care not for the booke of God in their instruction in faith, that looke not from aboue, from the father of lightes, to receiue the illumination of faith, but solely doe follow the perscript, the lawe, the decree of men on earth, and of men liable to errour and deceipt. This imputation, composed of vanitie, doth vanish and breath away of it selfe. For as the wordes, ytered by the mouth of a Prophet, were the wordes of almightie God, and in humane shape, and resemblance a testimonie diuine, so the sentence of the church, guided and instructed by the holy ghost, is a sentence supreme and heauenlie: *Qui vos audit, me audit: he that heareth you heareth me*, as spake our Sauour to his Apostles, and in them

Jacob. 1.
Faith of scriptures by the church is diuine.

Luc. 10.

Concill Aurof.
Can. 5. Toll. 4.
Can. 55. Tri-
dens. Sess. cap.
6.

vnierally to the pastours of the church. Then if we consider the cause efficient of the Can. 5. Toll. 4. acte of faith, as the will commaunding it, and the vnderstanding effectuating the same, Can. 55. Tri- therin also we acknowledge no office mealy humane, as if the naturall forces of these dens. Sess. cap. faculties were competent to such a worcke, but rather make accompte a light of grace, 6. of an illumination, by God inspired into the soule from aboue, and merited by the

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sole passion of our Sauour Christ. Now lett vs explicate to the very minute particularitie the doctrine Catholike, as concerning beleefe of Canonically Scriptures.

4. The authoritie of church, conducted by inspiration of the holy ghost, as it is in general the rule of Christian faith, propounding that to our notices, which we ought by vertue of faith after to beleefe, so also is it of that selfsame valew and credit with vs, when we by diuine faith giue assent to this or that written worde, as to scripture Canonically, ended by the holy ghost. This veritie is first proued by the practise of Christianitie; for there are infinite at this day, that by diuine faith beleefe holy writte, yet not able to read it: as S. Ireneus affirmed of diuers barbarous nations, good Christians, hauing no knowledge at all of the scriptures: which persons for their rule of faith, beleeuing notwithstanding the Scriptures, as oracles of the holy ghost, haue no other poole star, then the Tradition of the church. There is now almoite no Christian, although simple and rude, which beleeueth not Scriptures to be extant and autentike, as diuine testimonies of reuealed truth, and that in them God hath to the world expressed and intimated great and wonderfull misteries for the instruction, and recuringe of mankind; yet they attaine not to that faith by the letter of scriptures, beinge ignorance thereof, but only by authoritie of Pastours and Doctours in the church. And in the scriptures themselves we haue this authoritie of church recommended, as the ordinarie meanes, that God doth vse to informe and feed his Christian flocke, as well in matter of faith, as vse of Sacrament: for that in this church the holy ghoste *Pasuit episcopos regere ecclesiam Dei: Hath placed Bishops to gouerne the church of God.* And to the Apostles and their successours for this cause was giuen the charge of teachinge and instructing others: *Docete omnes gentes: Teach ye all nations.* Whereupon may be formed this argument: As in the church certaine are designed Pastours and Bishops spiritually to feed and illuminate mens soules, so are there others of inferior sorte bound to accept of this pastorage, and receiue nurture of spirite from their functions of dispensation and administration: but to this qualitie of a shepheard and Prelate doth appertaine principally to notifie vnto the people what writings are the worde of God, and Canonically scriptures, what sense and meaninge in that worde is implied: so then hereof may be concluded, that for the knowledge of Canonically scriptures, and firme beleefe of them, we are espetially to attende the decree of sacred authoritie in the church. For otherwise if the faith of Scriptures solely proceeded from the verdict of a priuate spirite in him that readeth them, and also by vertue of the same spirite the sincere intelligence and sense of them is to be absolutely inuented, no authoritie as inducement in the meane while seruing vnto that faith, then the calling, the duetic, the Prelacie of Bishops and Pastours in the church are thereby cashed, auoided, declared as vnprofitable; seinge that euerieone in all pointes of beleefe, and moment of saluation, may be his owne karuer, his owne iudge and doctour, takinge and sensinge scripture at his owne heste and pleasure. Whereas to a farre contrarie drifte the Apostles, for them selues, and likewise for their successours, did vrge and propose their one authorities, as rule of faith, beinge Princes in spirituall affaires: *Formam habeo sanctorum verborum, speaketh S. Paule qua audiisti a me in fide. bonum depositum custodi: Haue thou a forme of sound wordes, which thou hast heard of me in faith: keepe this good depositum:* as if he should say, that his authoritie of Apostleshipp should be a direction and warrant vnto S. Timothie, both for his proper personall faith, as also for the commitment of truth to the mindes of the residue, and of others. And againe: *Qua audiisti a me per multos testes, hac commenda fidelibus, qui idonei erant, & alios docere: The thingest which thou hast heard from me by many witnesses, these commend vnto to faithfull men, which be fitt to teach others: also assuringe*

Beleefe offered
by the
church.

1st on li. 1. cap.

Scriptures
commend the
authoritie of
church.

Ephes. 5.

Math. 28.

2. Tim. 1.

2. Tim. 2.

him

2. Tim. 3.

approued and attested by so many witnessles, to proceede securely in matter of faith. *Tu uero permans in eis, que dedicati & credita sunt tibi, sciens a quo didicaris: But thou continue in those things, which thou hast learned, and are committed to thee, knowing of whom thou hast learned.* Where sainte Paule as matter for him selfe, and all other succeeding Prelates in the church, proposeth his one authoritie to be thought of, as a principall guide and argumēt to beleefe. Which outward authoritie in the church, for that it is sure in matter of truth, firmelie linked to the oracle of truth and veritie, the holy ghost, the same Apostle rearmeth it: *Columnam & firmamentum veritatis. The pillar and foundation of truth.* and accordingly S. Ireneus calleth this selfe same authoritie of externall prelacie and Doctorthipp in the church, *Amplum quoddam, & diuini depositarium: An ample and rich treasure: ut omnis quicumque velit, ex ea potum uita sumat: that from the same euery one that will may take the drinke of life.* Which

1. Tim. 3.

Iren. lib. 3.
Cap. 4.Externall au-
thoritie ap-
proved by
Christe.

Iohn 15.

Rom. 10.
Heb. 11.August. li. 11.
Ciu. Cap. 2.Lib. de util.
cred. Cap. 5.August. Cont.
epist. Fund. ca.
5. lib. 18. Cont.
Faust. Cap. 7.
lib. 33. Cap.
ult.Externall au-
thoritie a ge-
nerall moitie
so faith.

manner of proceedinge in cause of faith by authoritie externall, we may see praised by our Sauour Christ himselfe: for he did not only expose his sacred person to mens viewes, as if only by their priuate spirittes, and himselfe beholden, he expected of them a faith that he was the sonne of God, the worde incarnate; but by his preaching and innocent life, by miracles, by testimonie of S. Iohn Baptiste, he atcheiued and an externall authoritie, therby as it were with argument appling their mindes to faith; and conuincing them to that effect: otherwise if by externall workes that authoritie had not been attained, *peccatum non haberent*, the Iewes had not contrasted the crime and guilt of infidelitie, as they did. So in like manner to giue an assent of faith, that this or that writing is Canonical scripture, it is not sufficient to read the same, but some externall authoritie, established by the holy ghost, must first denounce vnto vs what we are to beleue: in that faith, as generally speaketh the Apostle, is by hearinge, that is, by testimonie of some authoritie so reportinge. Whereupon, as teacheth S. Augustin, seing that man by knowledge from error was to be reduced to diuinitie, and notice of God, to bringe such a thinge to passe, serued the misterie of the incarnation: where the outward humanitie of our Sauour Christ, authorised and agnized by men through miracles and vertues, reduced them to the recognition of the Diuinitie: *Ipsa ueritas, homini assumpto, consensit atque fundauit fidem, ut ad Deum iter homini esset per hominem*. In regarde wherof, S. Augustin about the Canon of scripture, framed his faith precisely according to the externall prescript of authoritie: for when the Manichies professed to beleue the gospel as sacred and canonically, but not the Actes of the Apostles, he returned them this answer: *Cui libro necesse est me credere, si credo euangelio, quum utramque scripturam similiter mihi catholica commendat autoritas: which looke I must beleue, if I beleue the Gospel, seing that alike both the one and the other the catholike authoritie doeth approve. Ego euangelio non crediderim, nisi ecclesia catholica commoueret autoritas: I would not beleue the gospel, vntill the authoritie of the catholike church moued me therunto; callinge the authoritie of the church a Confirmatio authoritatis certaine and sure, consistinge In traditione & commendatione ecclesia: In tradition and commendation of the church.* And this verie resolution in case proposed is evidently proued by reason it selfe, drawn from the nature and substance of faith in generall. The scriptures as they doe propose vnto vs the misteries of our faith, for example the Incarnation, Birth, Death, and Passion of Christe, so are they alio objects of faith themselves to be beleueed, and proposition of them is to be made vnto vs from some distinct testimonie externall. For the motiue or argument of faith, in that it is not regarded in the proper and internall nature of the thinge beleueed, for so such inducement should not cause the assent of faith, but of opinion, or euident science, it

Discoverie of Heresie, And Antechrist. Chapter 7. 72

must nedes be remarked in the sentence or assertion of auctoritie externall. In which sort, auctoritie of a prophete, either utteringe his minde by worde of mouth, or letter written, causing faith about thinges to come, as contained in the gospell, to that gospell, or matters to be thereby beleueed, was externall. Also auctoritie of the new testamente objectinge to our faith the misterie of the glorious Trinitie, the merittes of Christ, the effectes of them by iustification, comparatiuely is externall, reference being made of such auctoritie to thinges beleueed. Wherefore seeing that the Canon of scriptures, or that these characters and wordes are certaine signes of God his truth, by them reueiled, do make an object of faith, they must be also proposed to our credulitie by some auctoritie externall, and that distincte from the scriptures themselves; which can be no other thinge, then auctoritie of Church, so, or so defininge. neither doe we sequester our beleefe, thus guided by the church, from God himselfe, as rule supreme of our faith, if the grosse conceite of the Protestanter could be refined to a more sincere and iudicious esteeme of our doctrine: for beleeuinge the Scriptures, moued by auctoritie of Church, for two causes we assigne vnto him the high mounte of our faith, to the diuine center and rule therof: firste, sufferinge our selues to yelde to faith, pressed by auctoritie of church beleeuinge these booke as sacred, and canonicall the proponent, whome we respecte and followe by faith is diuine, that is the Church, pillar and foundation of truth, and the very holy ghoste speakinge by the same. Secodly, in regarde of the objecte, and thinge beleueed, the finall and principall motiue is the truth of God himselfe reueilinge: so that when the church telleth vs by inspiration of the holy ghoste, God to haue reueiled his misteries in these, or other wordes, and booke, forth with we certainly beleuee such writings to be the worde of God, because his truth hath so apouched: resolution an issue still made into that prime and supreme truth of God himselfe. But for that we know not the veritie of God to haue cōsigned and endited this or that booke, but by externall auctoritie of the church, therefore before we render faith to the written booke, we regarde auctoritie of church; the which once attestinge to vs the booke to be sacred and Canonicall, then doe we beleuee to that tenor, not for the auctoritie of men, but for the auctoritie of God himselfe. This kinde of diuine faith for many hundred of yeares expressed the Iewes, beleeuinge sondrie misteries accordinge to proposition of them made only by tradition, when no worde yet registred them; notwithstandinge that auctoritie of tradition, deliuered by men, did not abolishe the nature of diuine faith, or hinder the resolution of their faith to the very truth of God himselfe. The same condicion also of diuine faith is euident in all those, which beeing now vnlearned know not Scriptures: and likewise in them, that beleueed in Christ aright before the gospell was written, assenting only there vnto by power of infallible tradition in the church. O, how wish I, that this light of our doctrine might be able to pearce the palpable ignorance, and grosse darcknes in the Egypciacall soile of Protestantes!

Herevpon may the Reader take aduertisement, for the better direction of his faith, in this fundamentall and principall pointe, concerning beleefe of holy Scriptures. For as he may see, the Catholike Romane to haue one vniforme knowen externall motiue, that is the auctoritie of the church, to serue all indifferently for the faith of Canonicall scriptures. so if he discusse and consider the opinion of the Protestant in his matter, he may openly beholde, that he hath no certaine rule of faith, yea no faith at all; but only a phanaticall delusion, and imagination of a priuat spirit, estranged altogether from the verie naturall proprietie and essence of faith and beleefe. He is of opinion then, that the Church, with her auctoritie and prelacie, serueth only to the vse of a messenger,

*Faith deuine
by externall
auctoritie.*

*2. Tim. 3.
Eph. 4.*

*The Protestants
conceiue no
faith about
the Canon of
Scriptures.*

or conuayer of holy writt vnto the societie of the faith full: vpon whose receipt, he affirmeth, a man by an inward light, not moued therunto by auctoritie of church, which he reputeth as humane, and fallible, perfectly to vewe a sacred maiestie in them, and so giueth to them full assent of minde, as to the bookes of almightie God. He will needes in this affa^r deale and carue for himselfe, and pursue by his spiritt the Scriptures, as houndes doe the game, hunting by the nose. Wherevpon if some Turcke, or ape, should exhibit to a Protestante the bible, he little respectinge externall auctoritie, vnles he thincke honorablie of the Turke, or the ape, would forthwith as well perceiue certainly, whether the whole volume of bookes tendered, were canonicall or noe, whether pure, or violated by Pagā, or hereticke, whether any thinge, in successe of time frō the fraile stile of mā, had insinuated it selfe into the sacred text, as yf the church should make him such a present. *O Theologi nati, nōdū satī! O diuines, so borne, yet not as yet begot!* To omit discourse, for disprouall of this priuacie of spiritte, as that it is vncertaine, variable, and motley in the braines of sōdy men, yea of Luther ād Calvin that it cānot yeld to any reasonable persō a reposed and resolute assurāce that it is not of abilitie to proue it selfe for the instruction of others, or to denounce any one repugnant, as culpably obstinate, as particularly hereafter shall be declared, for the reiecting and refusall of such spiritte, it shall be sufficient, now to proue, that the assent giuen by a Protestante to the word of God, in vertue of that spiritte, is no faith at all, or worke of minde, conducing to saluation. But by the way, this their beleefe, or science of holy Scriptures, in this is blemished by disgrace, that with their honour and credit the Scriptures neuer came vnto their handes: neither haue they any reason to thincke them pure and vndefiled. From whome then receiued the Protestantes the sacred Bookes? who bequeathed or legaced vnto them that heauenlie writte? Not the congregation Protestāntish doubtles, neuer extant sithence Christe according to testimonie of any historie: therefore they tooke them from the Roman church, and that with outrage of violence, of fesh, and extortion. For seinge Luther and Calvin were not children or disciples of the Roman church, but rather deuoted enemies against it, that church by ordinary deliuey did not recommend vnto them the holy bible to expound: and therefore they got it by fury and hostilitie. O Goodly and godly guardians, keepers, receiuers, and expositors of God his booke, that attained to such function by robbrie and rapin, not enteringe in to possession of the inheritance, as doth the rightfull heire or successour! Who can with iudgement deeme you freindes to this booke, or to be the proper clarkes consecrated to the treue intelligence therof? Contrarie wise we reserue, studie, and reade this booke giue vs by our predecessours, lawfull Bishops and Pastours, all of our faith and religion: we holde our title of succession vnto it of inheritance, of administration, as their children. Seinge therefore that Scriptures lawfully do not appertaine to Protestantes, they build vpon our ground, they cutt downe our woodes, they trouble our fountaines; as speaketh Tertullian, whilest they make seruice of our Scriptures in fauour of their doctrine: and so accordinge to iudgemente, no man can thincke, that they haue the trew prooffe, and triall of that sacred worde. Moreover they graunt, that from auctoritie of church, tendering to their handes this heauēly booke, they must first cōfesse an humane faith, that such a booke deliuered is sacred and diuine, and that for the auctoritie of church so attestinge: and from thence by operation of a priuate spiritt haue faith of they are to proceed farther, and expresse at the last an acte of diuine faith, or some other kinde of science, and knowledge. But what humane faith, I beseech you, can arise from a church, with iudgement in you, about canonicall Scriptures, from the auctoritie of church? *Feeld. lib. 4.* of a church, I say, the which you censure to haue strayed heretically from truth? of a church

The Scriptures lawfully doe not belonge to Protestantes.

Origen Homil. 31. in Luc. Tertull. lib. proserip. Cap. 16.

The Protestant ceive an humane faith, that such a booke deliuered is sacred and diuine, and that for the auctoritie of church so attestinge: and from thence by operation of a priuate spiritt haue faith of they are to proceed farther, and expresse at the last an acte of diuine faith, or some other kinde of science, and knowledge.

Feeld. lib. 4. of a church, I say, the which you censure to haue strayed heretically from truth? of a church

a church Romane, the which only you exclude from out the compasse of a sauinge faith, when as the Grecian, the Ægyptian, the Armenian congregations, your werddes endowe with that faith? the Romane church, the which you hold gouerned by Antichrist, to be a societie of his slaues, an armie of ennimyes remassed, assembled, for battaile against Christ, deemyng the same church, consequently, prophane, idolatricall, superstitious? and will ye, nill ye, from this church receiued you first Bookes of holy writte. The selfe same church, that gave you Scriptures, tolde you, that there were seauen Sacramentes, a dreadfull Sacrifice of the Aulter, one cheefe and hige Preist ouer all the church: and if in these pointes the church deserue no humane faith, neither doth it, bequeathing vnto you the canon of scriptures. O trim and gallant humane faith of a Protestant, deduced from authoritie so misprised and auailed by himselfe! If he will giue an humane faith to the canon of scripture for authoritie of church, and suffer his credulitie in that matter to be ordered by her commandrie, why doth he not surrender att the least as much credit to the church of Christe, as he doth afforde to the sinagog of the Iewes? He will precisely accept as sacred two and twenty bookes of the olde testamēt by humane faith, trust, ad beleue thē, because the Sinagog of the Iewes so prescribed: but after the blood of Christ bestowed on the church of Christians, after purchase therby of the holy ghost for her, he will examine her definition about the Canon of Scriptures, as not absolutely worthy of an humane faith, and finally reiect as apocriphall, sondrie bookes by her approued as sacred and canonicall. Why did not your Luther admitt as Canonicall, at least by humane faith, the Apoccalips of S. Iohn, the Epistle to the Hebrewes, seinge the Councils Anciran, Carthaginian, Tolletane, so decreed? Why refused your Caluin to acknowledge as diuine, by humane faith, the Bookes of the Machabees, The historie of Tobie, Hester, in that S. Ciprian, S. Augustin, in the name of the church, recommend them vnto vs in that prebeminence of title, as doeth also in such respecte the third Council of Carthage consign as sacred the bookes of Tobie, of Iudith, of Wisdom, of Ecclesiasticus? How then true Caluin, that the church, that is the church Romane, for that the Protestantish sinagog either neuer was before Luther, or lurked in inuisibilitie, is a faithfull keeper of the words of God? Hence may be concluded, that sithence the Proteitiant receiued the Scriptures from the Romane church, whose authoritie he doth, in sorte named, extenuate and detace, he cannot with iudgement frame an humane faith vpon recommendation therof; and so failing in this humane credulitie, he debartes himselfe and others from proffesse to diuine faith in matter of holy writte and Scripture. Lett vs now proceed to triall, what faith or knowledge a Protestant may haue about this worde of God by any other meanes. Yet beefore wee enter into this discussion, wee shall receiue greate light frō a distinctiō of a triple veritie of sense in holy Scriptures. First thē there is a veritie of *Letter*, wherby the sense of god his word is conformable to the language, wherein it was first deliuered: and is called the trew literall or historiall sense. The second is a veritie of *Canon or Inspiration*: by vertue wherof the sacred sense is said to be deuine, to bee the word of god, spokē and inspired by the holie Ghost. The third and last veritie is that of *signification*: wherby the sense is agreeable in truth to thinges by the same sense purposed, which veritie of *signification* followeth necessaritie the former veritie of *Canon or Inspiration*: in that it is impossible, that a verball sense spoken by Almighty god should not bee agreeable to such thinges, as by the same are declared. wee are therefore to frame our Triall according to this triple reference found in holy Scriptures.



*Luther prefat.
1st. Concil.
Ancir. cā. ult.
Toll. 4. Carth.
3.
Cip. lib. 1. 4^a.
3. August. 18.
Cin. Cap. 36.
Concil. Car-
tha. 3. cā. 47.
Caluin. lib. 4.
Inst. Cap. 1.
Sect. 3.*

*A triple veritie
in the scrip-
tures.*

*The canon of
scriptures known
by faith,*

We Catholikes holde as an article, and obieſt of faith, that theſe, and theſe Booke, are of diuine veritie, and vttered by the ſpirit of God for our inſtruction: holdinge them as true by the very truth of God himſelfe, authoriſing them, and in vewe and force of that truth doe we beleuee them as canonically and ſacred. Notwith ſtandinge for that this truth of God moueth not our mindes to beleuee immediatly without inſtrument externall; for common ſenſe teacheth vs many thinges to be trewe in them ſelues by decree and ordinance of God, and by ther proper exiſtences, which neuertheleſſe we actually beleuee not, in that we heare not of them, nor are expoſed vnto vs as matter of our credulitie: therfore that this prime truth, and formall motiue in the obieſt of faith, may determine vs to aſſent of diuine beleefe, the externall propoſition of the church is neceſſarie, it beeing alſo aſſured, & expreſſed by the holy ghoſt, which authoritie of church propounding moueth vs to beleuee Scriptures as canonically, in that the veritie of God himſelfe hath reueiled. Whereby the holy ghoſt by audible wordes of church doth propoſe and report it ſelfe to vs, as regiſtred in the wordes writte by letters and characters. And ſo both for regarde of the thinge beleueed, as alſo for the proponer and reporter thereof, our faith hath ſtill a ſmall referente to no humane thinge or creature, but to the holy ghoſt, and truth of God himſelfe. That the knowledge we haue of Scriptures, as canonically and ſacred, is a peculiar acte of faith, is euident: for ſeing that truth in canonically Scriptures is ſupernaturall, for example, that the booke of Geneſis was ended by the holy ghoſt, we cannot thereof haue any ſciſce demonſtratiue: and ſo it remaineth only as matter of faith and beleefe: which is confirmed by teſtimonies aboue cited out of the Apoſtle S. Paule, willinge S. Timothee to preſerue his doctrine and writings in reckoninge of his authoritie and Apoſtleſhippe: which authoritie externall is the proper medium or argument of faith, and not of ſciſce or euidentie. whearupon Tertullian affirmed, that a ghoſpell vnder the name of S. Luke, forged by Marcion, could not be an obieſt of faith, for that ſuch ſcripture was *Deſtituta patrocinio antecellorum: denoid of patronage from aunceſſors*, as beinge not approved by authoritie of the church. In like ſorte S. Auguſtin, wheras Manicheus auouched, certaine apocriphall writings for canonically ſcripture, tolde him, that ſuch writings could not be matter of faith, for want of externall authoritie, and that the bare aſſertion or beleefe of Manicheus was not ſufficient to afforde them a competent authoritie, *Quam per eccleſias Chriſti ab ipſis Apoſtoli conſtitutus non accipiunt: which it hath not receiued by the churches of Chriſt, conſtituted by the Apoſtles*. He ſaid moreover this Manicheus, that if he will cleaue altogether to his counterfeite ghoſpell, reſolution ſhall beto hold with thoſe, *Quibus precipiens euangelio credas: as who command I haue beleueed the ghoſpell*. Which authoritie of commanders in a church, if it could be infirmed, or reproued, he added: *Iam nec euangelio credere poteris: I could not then beleuee the ghoſpell: quia per eos illi credideram: In that by them I haue beleueed the ſame*. For which cauſe S. Auguſtin, alſo calleth the conſent of people in the church, the ſucceſſion of Biſhops in S. Peters chaire, the name Catholike and vniuerſall, *Chriſtiani nominis chariſſima vincula: The deere chaines of Chriſtianitie*, holdinge a reaſonably in true beleefe. But wheras we Catholikes make our aſſent geuen to canonically ſcripture, an acte of Theological and diuine faith, and the Scriptures like wiſe in as much as they imple and containe the firſt truth of God, an article and obieſt of the ſame Chriſtian faith, the Proteſtante framinge in minde his acknowledgement of ſcriptures, doth not giue them credit by acte of faith, but only by an Anabaptiſticall *Maniſme*, that is a pretended inward actiue light and perſuaſion. In prooſe whereof we muſt diſtinguiſh in the proceeding of faith, the thinge to be beleueed, and the proponer.

Tertull. lib. 4.
Cont Marcio.
August. li. 13.
cont. Faust.
Cap. 4.
August. Cont.
epist. Fund.
Cap. 6.

Exp. 4.

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or testimonie externall, auouchinge the veritie of the same. For example, the beleefe of a future eclipse designeth the eclipse beleeued, and respecteth likewise the sentence of an Astronomer prognosticating to that effect. Which authoritie of the Astronomer proponent is altogether externall to the eclipse: one beinge vpon the earth, the other in heauē. Then we must note, that two conditions are requisite on the behalfe of a Proponent: first that he be more notorious and apparāt vnto vs, then the thinge proposed: secondly that he haue his authoritie independent of the matter reported. In which guise we knowe the credit of the Astronomer before we beleeuē his worde, or the eclipse to come: and this astronomer hath his credit from his learninge, and publicke fame, with vs, not frō the eclipse foretolde. Now vpon this doctrine we may enforce against the Protestant a plaine demonstration, that by faith he knoweth not the Scriptures or worde of allmightie God. The obiekt therefore, to which assent is giuen in the beleefe of Scriptures, beinge the written texte, in as much as it is tyed and lincked vnto the first truth of God, and as it were a conclusion or consequence inuolued in that first truth as principle and cause, this whole obiekt composed of text, and diuine truth, cannot be beleeued by vs but by authoritie externall both to one, and to the other. Which authoritie, for that we Catholickes remarke and beholde in the definitiō of the church, thereby by proper acte of faith beleeuē such Scriptures as replenished with heavenly truth, in that, churchly decree affirmeth the same. But the Protestant cannot describe vnto vs any fit and meet proponent seruinge to his faith of the Scriptures, and therefore of them hath no faith at all. Well it may be, that one parcell of Scripture once beleued, may serue as proponent vnto another, as if one should be induced to beleue the gospell, then this parre so beleued, might be an apte proponent of other bookes written by the Prophets, for that Christ in the gospell approueth them as true, and so the proponēt should be externall to the thinge proposed, but in reckoninge of the whole corps of holy writte, there is therein no generall proponent: first for that the proponent concurring to faith must be externall to the thinge proposed, and Scriptures cannot be externall to themselves: then the proponent ought to be more familiarly knowne vnto vs, then the matter recheard: but a contradiction it is, that Scriptures should be more knowne then themselves. Then seinge the Protestant, in assent to Scriptures, respecteth not the proponent in the Scriptures themselves, nor externally in the church, as a more notorious, and infallible, it remaineth remonstrated, that he hath no faith at all of Scriptures, but his owne personall meere fancie, and although namelesse, yett sufficient to his persuasion. If he answer me, that he by faith in the worde he beholdeth a more manifestie of stile, as a thinge diuine: I tell him, that he respecteth no such thinge in the worde of faith for wante of authoritie externall, nor hath he faith by generall authoritie, by hearinge a testimonie of credit: for the maiestie of offense is only the materiall parte of the obiekt to be beleued, and so cannot be a proponent to it, in that it wanteth conditions requisite to a proponent before recounted. For the maiestie, as a qualitie supernaturall propound is selfe to the enlightened eye of understanding, as the beames of the sonn doe mouing the eye of the hodie by the one internall splendour, the assent caused thereby relying on a *medium* or motiue inuolucall to the obiekt, must needes bee an assent of euidentie. Which proprietie is altogether different in nature from the obscure and enigmaticall knowledge of faith, as teacheth of set purpose S. August in: and in no sorte can agree with the doctrine of the Apostle, who affirmeth, faith to be of sugh things, which appear not: Wofe apparancie is a reserved priuiledge for the Blessed, when the internall verities of now beleued misteries shall be displayed, and the courtaine of faith drauen aside. Which

The thinge beleued and prouider thereof conuena to faith

The Protestants by faith knoweth not the scriptures.

August. lib. de uici cōcordien.

Rom. 10.

1. Cor. 13.

manifestation of deuine things by shoue of ther one inward natures, the same Apostle calleth a vision of face to face. Neither for affirmation of faith will it serue, if he say, that allmightie God makerh to him a proposition of his heavenly truth by an inward light, for this light is not that propoent, we enquire after, necessarie to the acte of faith: in that this light worketh only as cause efficient of faith, when as on the parte of the object, to be beleeued, is required an other propoent, externally auouchinge this or that: as in humane and ciuill faith besides the naturall ability and cause efficient of faith, I meane the will and vnderstandinge of a man, must also concurre a relation, a reporter, to engender in one the acte of faith. In regarde wherof, not only the Catholicke, but also the Protestant, will denounce the Anabaptist as phanaticall, as deuoid of faith, when he saith that by an inward light God reueileth to him diuers trutthes, not written in scriptures: because in such faith he giueth no place to an outward authoritie, arriuinge to the eares of the beleuer. And certes, for the selfe same cause, the Protestant is scemably phanaticall, a meere deuifer, expressinge no faith about the scriptures, but only his owne enthusiasme, and priuate contemplation, not makinge reckoninge of any authoritie of Church preachinge and teachinge, whilest he would seeme to beleue the scriptures. Heare the Protestant. In faith, as in one barke all it hath, faileth, sincketh, and resolued is into fume.

The protestants
vision of scrip-
ture exami-
ned.

7. Surely I need not farther to straine the power of argument, as I see, against the Protestant here in, seinge he himselfe ouermastered with forcible truth, leaueth his faith behinde him, and maketh vse of an other knowledge, more euident then faith, as did Manichæus, that is of a cleare, open, plaine science, and intuitive vnderstandinge of holy Scriptures, telling vs, that not by faith, but by vision rather and aspekte apparate of soule, he knoweth this or that writte to be scripture canonicall & deuine. Is then the Protestant, with all those grosse humours, harboring in a climatt so materiall and concrete, sodenly spiritualised into the nature of an Angell by vertu of his intuitive notice of thinges supernaturall! O cristall and starrie eye of this eagle, if in the meane while his rude creakinge discried him not to be a very goosel! Faith therefore, that is commendable, and without fault, presupposeth knowledge, and right beleuings groweth out of it. We holde therefore, that euerie true Christian doth most euidently discerne and know, that God speaketh in the scriptures. Doubtlesse heere appeareth great pride and arrogancie of spiritte in this conceipt Protestantish. For seinge it is a thinge altogether supernaturall, and therefore of consequent obscure and mysticall, that this, or that writings, was spoken by allmightie God, we Catholickes deeme to be remnant no other meanes for vs to attaine vnto certaine knowledge therof, then by the ductifull obedience

Fauld. lib. 2.
cap. 8.
Calum. lib. 1.
Inst cap 7.
Sectio 5.

Augu. 7. cont.
epist. Fund.
cap. 4.

Iron lib. 1.
cont. bar.
Eusil. cont.
Eunom.

of faith: *Etiamsi propter nostra intelligentia tarditatem, vel vitæ meritum, veritas nondum se aperitissimè ostendat: Although by reason of the slownesse of our vnderstandinge, or merit of life, the truth in euidence doth not appeare.* Wherefore this perfect and discovered knowledge in matters of qualitie supernaturall, chalenged by sondry persons, they Fathers worthely haue reproched as most vaine and hereticall. The Gnostickes in sacred and diuine affaires assuminge to themselves such science, were censured as idle and pre'umptuous, accordinge to testimonie, giuen by S Irenæus in like manner, when Eunomius promised his hearers euident proofes, and intelligible reasons in the mysteries of faith, he was refuted by S Basil. Alto Manichæus and Faustus wauntinge of such insight manifest, and vewable in thinges of faith, were refuted by S Augustin in his bookes, *De utilitate credendi, contra epistolam fundamenti, and De moribus Ecclesiæ Catholicæ.* Semblable arrogancie and bautre surely now menageth

the braines of the Protestant, in that he endeouureth by his opinion of euident knowledge of holy writte, to equalise or surpasse the condition and estate of Angels, although spirittes, yea although illuminated with the light of beatitude and vision of allmightie God himselfe. And in deede where is euidence of science, there is no faith at all: in that faith, according to the Apostle, it of things not appearing by face, as it were, or in them selues not disclosed, but only is an ænigma or darcke acknowledgement of them by outward authoritie. Contrary wise the Protestant in this supernaturall misterie, that this writtinge is the speach of allmightie God, professeth a knowledge more manifest then can be made of a conclusion in any arte by force of demonstratiue inference: that is a planie vision of soule, that these wordes are the wordes of God himselfe: and that in as euident a manner, as to the eye appeareth the son beames, and the sweet of hony vnto the taste, sensing the same, according to the doctrine of Caluin. Neither is this euidence and vision inuitiue proper and peculiar only to the learned Protestant, for that it is a grace supernaturall, and so the free gifte of God: therefore common to every Protestant, that beleeueth in God and Christe, although neuer so ignorante and rude. Which indeede is a meere vanitie, a foolerie, an estimation vnworthy of the witt of man, not deseruinge a learned refutation, if the vrgencie therof and estate of persons deluded, required not of vs the same as serious and important. For examine therefore of it, lett the case be made, that to a vulgare and popular Protestant be exhibited the volume of the bible, written with characters Hebraicall or Siriacall: then doe I demaund, whether the Protestant by vertue of his light, of that booke may haue an euident vision, that it is the booke of God, or no? If answere be made affirmatiuely, that the Protestant would euidently know it for such, if such indeede, then surely he will make a Protestant a strange creature, when as the eye only seinge the character, the vnderstanding in the meane season not knowing what it is, whether composing as vowell or consonant, whether a true letter, or a false, whether imposed to signifie this, or that, or nothinge, yet shall know that such characters euidently forme oute significatiuely the worde of allmightie God! and I doubt not, but if triall of this were made, sometimes he would affirme, for all his visuall light and perspectiue knowledg, the fables of Æsopp to be canonicall scripture, lettered with characters Siriacall, or vnknown vnto a protestant. But if it be said, that such Protestant by his light of euident vision should not be able in that case to beholde and iudge the volume as the booke of God, for that he cannot read it, from thence will ensue, that no Protestant can haue faith, and thereby be saued, vlesse he can read. The Catholicke although simple and vnlearned, may not withstandinge by certaine and firme assent of faith beleue these Scriptures to be the sacred worde of allmightie God, and canonicall, although not able to reade them, in that he beleueth so much by externall authoritie of the church. But the Protestant making that authoritie only humane, subiect to errour, by vertue therof he cannot gaine a sure and diuine faith, but must atcheiue such faith by the worde it selfe: which worde if the cannot read, he cannot by euident vision know it to be the worde of God: and if the know it not to be the worde of God, he cannot beleue the sentences and misteries therein expressed to be true: if not this,

*The pride of a
Protestante.*

Rom. 10.

Heb. 11.

1. Cor. 13.

manife-

he wanteth faith, and so iustification and remission of sinnes. Had, not then Protestants great need to be good clarkes! To proceed in our case, lett be exposed to this Protestants vnlearned the volume of the bible, which he can reade, as the Latin text: yet being not of abilitie to perceiue, what the wordes signifie, or how the wordes are composed of sillables: then I demaund, whether such a Protestant by meanes of his light visuall and inuitiue, shall evidently be able yet to see and beholde it as the true and sincere wordes of God, ore no? If I be aduertised that he may: such a retourne of answer weare suerly would well serue for Hilarie terme, and to make me hilares, mery euē at the harte. Certainly most strāge that a pesant & rustick Protestānt, in a latin text should weue a misterie, and yet, the text it selfe by him not perceiued or vnderstood: as it was once said of an olde wife, desirouse to be married for her abilitie of bodie, affirming that she saw very well the needle on the top of a barne, but the barne she could not discern! Wherefore if I be tolde, that such latin text, is no fit obiect for the light and eye of the English Protestant, I will draw neare vnto his owne house, and mother, exhibiting to him a faire Geneva bible, printed not in the Romane, but English tongue, and then I aske, whether that Protestant vpon vew and readinge of such booke, shall straight way assuredly say: *This is Gods booke: I see it as evidently, as the beames of the sonne, as Paules steeple, as two and two make foure: lett no man teach me my lesson herein, I see it, I see it my selfe; by the light of the lord shininge in the lanthorne of my owne head: or shall he not be of that power and faith?* Doubtlesse heere I shall resolutely be tolde, that such a Protestant by open and manifest vision shall be of force to know the booke of God, and frame this proposition thus purporting the euidēt vision of his intellectuall conceite: *I evidently see in spiritt, that the sense of these English wordes is canonical scripture, spoken by the Lord himselfe.* In this mentall proposition, aduisedly I haue placed this particle, *The sense of these English wordes*, because this name Scripture doth not signifie the meere character and worde, but the sense signified by them: and for that cause I haue been answered, that an English ignorant Protestant could not by characters Siriaccall or latin, evidently know the wordes of God, because he vnderstood not the sense, in the which he might discerne a diuine and sacred maiestie, if such sense in deed be the worde of God. This therefore in this manner presupposed, I farther aske, whether the vnlearned Protestant evidently seinge the sense of scriptures to be vttered by God, as his worde, still doe hit vpon the true nature and littéral sense of the worde, or sometimes vpon the false and surmised? if alwayes vpon the true, surely then this vnlearned Protestant by his light is suddenly become a great clarcke, and needeth not helpe of any schoole or vniuersitie, in that he reading the whole bible, as he evidently seeth it all to be the worde of God, so doth he see evidently the meaning and sense thereof, intended by the holy ghost. Yf sometimes be deuise a false interpretation, then doth he by his light see a lye: that is, that this erroneous sense is the worde of God, and spokē by his mouth. But be it, that this beleeuing Protestant, as a rustike, or artizan, lighteth continually vpon the true and intended sense, yet he must first be assured such sense to be literally true, before he can see visually, and by inuitiue science perceiue, that sense to be spoken by almighty God. Wherefore it is to be noted, that in the sense of wordes is a double truth to be considered. The one is a truth correspondent to the wordes, that deliuer such sense: and the other a truth answerable to the thinges, or obiectes spoken or specified. For example, the wordes of a lie, haue a true sense, and a false: that is, there is a sense truly signified by such wordes, although the sense be false, in as much as discordant from the obiect and thinge, the wordes otherwise reportinge, then the thinges are. So the Protestant must

Hieron. in c. l.
ad Gallat.

Two kinde of
truthes in
wordes.

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wordes, before by his euident visiō he can see, that such sence is the worde of allmightie God. Wherefore these degrees may we distinguish in all processe, which a Protestant maketh aboute the worde of God, First in minde he saith: *These english wordes are conformable and equivalent to the Hebrew, Siriacke, and Greeke wordes, in the which originall the Scriptures were endited*. Then, *This is the true and literall sence of euery passage in the bible*. After, *Euenently I see this sence as spoken by the holy ghost, and so to be the worde of God*. Lastly, *I firmly beleue the sence of scriptures, thus expressed by wordes and spoken by God, to be true in regard of the matter, for that spoken by God*. So that this latter truth is a truth in respect of the matter and obiecte, the former in reckoning of the word. An example wherein one may appeare distinguished from the other, may be supposed if one had an euidence, as Adam, and some Prophets had, that God himselfe spoke vnto him. In which case it would be one thinge to know the verball truth of the propositions spoken, which might be effected some tymes naturally: and an other thinge to know the truth of them absolutely in reason of the obiecte, which is caused by faith: in that the Prophettes, which had that euidence of God speaking vnto them after beleueed him, and those misteries vttered, by no other knowledge beeing able to perceiue them then by faith. Wherefore seinge the Protestante hath not such an euidence of God speaking and yet euidently perceiueeth that the sence of Scriptures, expressed by these wordes, is auouched by God, he must needs first know the true sence, in regard of the letter, and of the English letter, in reckoning of the originall letter, wherein scriptures were first recorded before he can attribute such sence to Allmightie God: which is absurde, impossible, and ridiculous. For I demaund of the Protestante, how he knoweth that this is the literall sence, and no other: that this English letter, is agreeable to the Hebrew or Siriacke? Either this is knowen vnto him by humane knowledge, as by humane discourse, humane opinion, or humane faith, or by diuine vnderstandinge, as by heauenly infused faith, or infused science of vision, and euident aspect? The former cannot be auouched probable by the Protestante as concerning humane knowledge of discourse, reason, or faith; first in that it is not imaginable, that euerie Protestant knowinge the scriptures to be the worde of God, should naturally be instructed and furnished with science of the tongues, with commentaries of other writers, with conference of places, seruinge to the findinge of the trew sence of scriptures. Then for that no humane knowledge is certaine and infallible, if vpon this foundation he should build his vision and reuelation of scriptures, as the worde of God, all would be resoluēd to an humane thinge and vncertainie. Also in reckoninge of humane faith, I may aske the Protestante, from what authoritie of man doth he deriue it, and how the euident knowledge of scriptures, as the word of God, settled vpon this humane faith, can be firme and assured? Moreover I enquire, what externall authoritie mouth a Protestant to beleue that these English wordes accorde with the Hebrew: that this is the true and literall sence of the same wordes? For wante whereof he must resolue and say, that he knoweth both one, and the other by euidence inward, not by faith, but by apparancie of insight, as the eye seeth the sonne, and the taste senceth the sweet. O admirable Protestante, that not onely knoweth the literall meaninge of euerie period in the bible, but also knoweth it as opely and manifestly, as if his eye should fix it selfe vpon it as blacke and white! And if euery passage in bible may be thus euidently knowen by a Protestante to be Scripture canonically, then as euidently doth he see throughout, that the English word is of equall significatiō with the Hebrew: and also that this sence is the true and sole literall sence of euery parcel thereof. For to suppose that a Protestante vewing and reading any written booke should see

evidently such booke to be inspired, by God, as his worde, and yet not as evidently see the true sense, by that worde declared, is more then a foolerie: in that otherwise an English man ignorant or doubtfull of the sense, yet might pronounce the text Siriacall to be the worde of God, only the sight of characters and figures scrueing him for his open and euident vision of knowledge and vnderstandinge in the word of God. And who perceiueth not, that the absurditie of this fiction is repugnant to all reason, common sense, and experience? For Graunt we once to euerie Protestante this light of vision, then it wold follow, that if any one should reade vnto him some parte of the bible, and sometime change and inuert the text, or insert any clause or sentence of his owne, notwithstanding this illuminated brother without booke would crie out *O freind, you goe about to deceiue me, you reade not the worde of God, you alter it, the worde of God speaketh thus or thus.* And if to a Protestante should be exhibited a corrupte coppie of a bible, manie things added to the text, the true wordes transposed, halfe a sentence heere, and halfe there, one sole period here, and the ensuying strained disorderly by interposed wordes from the same, yet notwithstandinge euerie good olde wise or gossipp Protestantish by vertue of her light and vision, could separate the forged from the true letter, and place euerie distracted period in its owne proper roome: which is impossible to imagine. Then hereon would it follow, that euerie simple Protestant were able in his light intuiue, as to see evidently each parcell of the bible to be holy writte, for that light of faith is squared no more for the booke of Genesis, then Exodus, and so consequently for the rest, so also to giue the true, found, and literal sense of euerie particle therof: vnlesse a Protestant can evidently see the sense of wordes to be spoken by God, and yet not know what that sense is, and so in darcknes play at had I wist. In this glorie shineth the vaine presumption of a Protestant, and the whole race and course of his faith resolueth it selfe finally into this ridiculous and contemptible imagination, and self pleasing phancie. Yet to presse the matter, and the Protestant to a straiter particularitie, supposition may be made, that by two manner of meanes the Protestant may pretend to haue euident vision, that this scripture, and sense therof is canonicall: first by euidence *Attestantis*, that is when euidently appeareth vnto him, that God almighty speaketh those wordes of Scripture vnto him. Secondly by euidence *Rei attestata*, of the thinge spoken in it selfe. As concerning the former, the schoole teacheth, that God hath sometimes in that sorte represented him selfe to the vnderstandings, and also sense of certaine men, as of Adam, Moyses, Ezechiel, S. Iohn Euangelist, so that they knew euidently, and not by faith, that God spoke vnto them, and no other creature. Which might be effected in sondrie sortes: as in that intellectuall *Transseunter, by passe*, they saw the substance and nature of God: or by some collustration of minde and externall shape weare assured that God deliuered to them such or such speeches. Which kinde of euident aspect of the person atteslinge, or affirminge, although it make euident, that God doeth vnto the wordes, yet without preiudice to faith in men beleeuinge such wordes to be true. For if the worde import some matter supernaturall and mysticall, we cannot make acknowledgement of the truth therof, otherwise then by the authoritie of God auouching: which authoritie in that it is externall to the miserie, can cause no other assent in vs, then that of obscure faith and credulitie. Also this euidence of some atteslinge or speakinge, in regarde of the hearer, doth not depend on the sense or meaninge of the wordes, but only on the qualitie of the person so appearing in manifestation. For example, if an English man should heare speake the great Turcke in the Sclauonian, or Turckish language, such a man of English nation might euidently know, that the great Lord Turcke did speake, and yet not vnderstand the meaninge of his wordes. To our purpose and enquirie, I can-

*Evidence of
God speakinge
may stand
with faith.*

not thincke, that the spirit of a Protestant is aduanced to that pitch of perfection, as that he will professe, readinge the Bible, to haue *Euidentiā assestantis*, evidently by eye of intelligence to beholde God speaking; for if he were thitherto inanced, then if one should read vnto him the bible in the Siriack tongue, straight way he should evidently also see God speakinge, and auouch it of his owne knowledge to be canonicall scripture, in that, as I haue said, the euidence of a person speakinge, doeth not relie on the sense and meaninge of the wordes spoken But it is a very phrensie to conceipt any such deuse. And if the Protestant be so lostie a diuine, as that evidently he seeth God speakinge, lett him by wordes declare vnto vs, what he seeth in, or about God; vnlesse he be rapt as high as S. Paule; beyonde the reach and signification of wordes. O foolish pride? It remaineth then, that he hath *Euidentiā rei assestante*, euidence of the scriptures themselves denounced. Which if it be true, lett him also decipher by wordes of mouth that strange and diuine obiectione in the scriptures, the vision wherof maketh him intuitiuelly to see, that God alone vttered those wordes: otherwise I will still say, he faineth of himselfe, and for solid Theologie, bruteth and brocheth out a deluding Poetrie. And what hereticke euer banded his malice against faith, that chalenged not this spirit personall and peculier, resoluinge all vnto it, and opposinge impudently the same against all force and maiestie of authoritie whatsoever? Who now but Protestantes haue this vision, all other Christians in the east or west, contenting themselves with an assent of faith about the veritie of scriptures, and neuer aiminge at this vision intellectuall and euident? And is it possible, that euerie Protestant in the world should be able to see evidently each parte and parcell of the bible to be spoken by God, as canonicall, and sacred scripture? *Their Prophetts haue not found any vision from God.* Who then can with iudgment resolve to build the work of his saluation vpon the religion and beleefe Protestantish, that is thus failing and quailing in the verie foundation and groundworke of beleefe? The Protestante hath no way to come to know what scriptures are canonicall, but by this his vision speculative, not being in the meane time able to persuaide or prove such vision to any, that shall enquire of it: a vision in deepe phanaticall, forged, a meere chimera, and the deceitfull coloures of the rainebowe, made by the reflexion of beames shininge from the sonne of his owne pride and folly. Contrary wise the Catholicke for himselfe hath a sure and euident rule to knowe canonicall scriptures; that is a diuine faith, whose obiectione is proposed by the holy ghoste, speakinge in the church; and by remonstrance of the same rule, he may induce others also to the self same sute of his faith and beleefe, as more expresse in the proper place shall be entreated. Wherin we follow and embrace the aduertisement of S. Augustin, that seeinge, we must yelde our selues to the authoritie of Scriptures, and preferre it before any other contrarie argument, that is for scripture to be embraced of vs, *Qua ab ipsius presentia Christi temporibus; per dispensationes Apostolorum, & ceteras ab eorum sedibus successiones Episcoporum, usque ad hac tempora, toto orbe terrarum custodita, commendata, clarificata, peruenit:* The which from the times of Christ his presence by dispensations of the Apostles, and other successions of Bishops from their seates, euen vnto these dayes, throughout the world reserved, commanded, and illustrated, hath come vnto vs. No vision then or phansie Protestantish are meanes to know scriptures, accordinge to S. Augustin; but only the authoritie of the church, helping to faith and our Christian credulitie about the worde of allmightie God.

7. Now to summ vp the whole discourse, we are to discusse more particularly the forenamed triple distinction of verities, contained in holy writt. The first, as I haue said, may be called the veritie of *letter*: that is the veritie vocall, or gramaticall, con-

2. Cor. 13.

Thron. 23

August. lib. 33
cont. Faust.
Cap. vltim.

A triple veritie in holy scrip-
tures.

sisting in due proportiō of correspondencie betwixt the worde or lāguage, and the sense, thereby signified. Which veritie of its owne nature is not diuine or supernaturall, but may bee vnderstode some times by a meere philosopher, a learned Iewe, or infidell, by the power of iudgemēt, wit and knowledge he hath in such tōges, in which the Scriptures were first recorded: although vnto this excellēt degree of vnderstāding, as to other pointes of literature, may seeme also necessarie some diuine aide of intelligence, through the especiall concurrence of prouidence in almightie God, and his illustration. Neuer the lesse this selfe same sense vocall, literall or gramaticall, may after bee made an obiect of diuine faith, when as the Church Canonically defineth this or that to bee the true literall sense of any parcell of Scripture. To which litterall veritie so determined faith assenteth, not for that it is searcheable or discerible by force of skill in the collation of places, or by Philosophie, but onely for that the first truthes of almightie God hath so by his church auouched. The seconde veritie may be termed the veritie of *Inspiration*, or veritie *Canonical*: which consisteth in an agreement betwixt the letter and sense of the scriptures, and the inspiration, or utterance of them from the mouth of the holie Ghost. Of which veritie speaketh S. Peter: *Holy men of God haue spoken, being inspired with the holy Ghost*. And this veritie is of its owne nature diuine and supernaturall, and so immediatly and properly an obiect of faith: which is comprised in this proposition: *These books are the worde of almightie God, spoken to man by himselfe*. For in deepe no witt can take notice of the connexion which is betwixt the literall sense of Scriptures, and the first truthes in almightie God: and therefore by faith onely it is to bee beleued. The thirde veritie is likewise diuine and supernaturall, and so by faith onely to bee perceiued: which may bee stiled the veritie of *Realitie*, or *Signification* to witt of conformitie betwixt the literall sense of Scriptures, and the thinges by them signified, declared in this proposition: *The sense of Scriptures are most trew, in regard of a conformitie they haue with the thinges in them specified*. And although this veritie of *Realitie* bee a distincte veritie from that of *Inspiration*, yett it doeth naturally and necessarily issue from it; in that it is impossible, that any writing shoulde bee inspired by almightie God, and yett want veritie of sense, that is conformitie with thinges, by the same expressed: and therefore this veritie is a supernaturall obiect of faith, as well as the other.

8. As concerning the first, or literall truth it shall bee after proved, that the protestante of it entertaineth no diuine faith. Onely now wee are to shew that of the other too verities he enioyeth no faith at all, or other mannner of knowledge: and so an open forrunner of Antechrist to abolish all beleefe in our Sauour Christ.

9. It hath beene sufficiently demonstrated, that the Protestante is not endowd with an euident science, that the written worde is inspired from almightie God, or that the sense of it is trew, in that faith is of such thinges, as appeare not, according to the doctrine of the Apostle. And the euident vision of obiectes diuine and supernaturall, is reserved for the estate of beatitude in heauen, when faith, as the slender intelligence of a childe, shall bee made voide by the succeeding vision of thinges, once in this life beleueed, as by the perfect and consummate vnderstanding of a man, in the ripnes of his yeares and discretion, as teacheth the Apostle.

10. That the protestant is without deuine faith about these two named verities, is also manifest. For hee cannot pretende anie faith, attained vnto by the preachinge authoritie of the Church: when as he demeth the Church, ether to be inuisible, or els in her prelatie subiect to error. And whereas he conde mneth and mispritch her authoritie auouching purgatorie, honor dew to Sainctes, the number of seven Sacra-

wante of faith
in a protestant
as concerning
the Canon of
Scriptures.

Heb. 11.

1. Cor. 13.

2. Cor. 13.

Discoverie of Heresie, and Antechrist. Chapter 7. 84.

ments, the reall presence, iustification; and meritt by good workes, he cannot after consequently according to providence rely on her authoritie, as his infallible rule of faith, about the Canon of holy Scriptures, or their truthe, in regarde of thinges by them specified. What pedigree then may he lay downe of his faith, authoritie of the Church by him now trauersed, and neglected?

11. Furthermore to debarre the Protestants from all instrument and organ of a diuine faith, it is to be remembered, that faith in generally dependeth on a credible Proponent, or vpon testimonie, different from the thing beleued, or object of faith, called by S. Augustin *Externall authoritie* such as in ciuill affaires is founde in lawes enacted by sage and wise Princes, in recordes and othes of honest Persons, in Preiudices of learned Iudges. Whereupon the Protestants reiecting outward authoritie to make some shew of his faith about the forenamed too verities of holy Scriptures, doeth vaunte that in reading of them, he doeth contemplate a certaine diuine maiestie, which doeth propounde vnto him, as a competent and sufficient testimonie, the veritie *Canonical*, and the other veritie of *realitie* in holy Scriptures, Let vs therefore examine and consider this *Maiestie*. Certainly the stile of holy Scriptures, it beinge plaine and simple, and for this cause derided by the Philosophers, as witnes the Fathers in their seuerall Apologies, doeth not carie with it, in man his veue, anie such strange *maiestie*. Wherefore this *maiestie* is a proprietie rather arising from the thinges deliuered in the Scriptures perceiued, after wee haue once beleued them: althoughe they bee also for the greater parte matters of humilitie, and depression, in regard of the deuine maiestie. Yett wee will not deny, that in the Scriptures doeth appeare a great *maiestie*, and that in this respect, the worde Incarnate dothe resemble the worde written and indighted. For as the shape of our humanitie in the person of Christe, did debase and obscure his diuinitie; and yet not so with any grosse couerture, conceale it, butt that the diuinitie by a beame of maiestie pearced the same, and appeared in his visage and person, in all his actions, as is remarked by S. Hierom. so the lowly letter, which attireth diuine misteries in holy scripture, doth not so darken the light of it, butt that a certaine maiestie doth show it selfe in some sorte of moderation. Neuertheles this maiestie is best perceiued by faith, when it is once admitted into a beleeving soule according to the prophet Isai: *unless you beleue you shall not vnderstande*. But this maiestie cannot stande as a competent authoritie to propounde holy scriptures, as spoken by almighty God: for that it is a proprietie ininseccall to the object of faith, which is holy writt: and so may render the same object onely as credible: whereas authoritie propounding such an object is to bee externall, and outward in respecte of the same, commonly knowne to all beleevers: such a one as is the authoritie of the visible Church. For the Apostle S. Paul; according to the ordinarie proceeding of the holy Ghoste, doth auouche, a preaching authoritie, arriuing to the eares of the hearers, to bee the sole instrument of faith: and that men not hearing, can not beleeue: without hearing, I meane, the founde of preaching, the which hath made a noise from the mouth of the Church, as he saith, in all the world. Moueouer the maiestie of holy scriptures apertaine not to hearing, to founde, or noise, and so cannot propose vnto vs sufficientlie, the veritie of the Canon, or the veritie of *Realitie* therein comprised. I speake not heare what the power of almighty God may effecte, being norttyed to certaine meanes, but onely of that, which according to testimonie of his worde, hee doeth ordinarily bring to passe, in that his worde restraineth faith to the noise and founde of his Church, or Apostles, sente and ordered by his authoritie: Whearupon yf the Bible were presented to a pagan, ac-

A protestant hath no deuine faith concerning scriptures. August. lib. de vtil. credendi.

Iustin mart. & Tertullian Apoll.

Hierom. lib. 1. in Math. cap. 5.

Isai. cap. 6.

Rom. 10.

cording to ordinarie proceeding of Grace, ether hee wolde espie no maiestie therein, or not credit by deuine assente of minde thinges therin contained. Yea moreover if one baptised in his infancie, and after liuinge all his time emonge infidels shoulde by chance light vpon the Bible, and reade it in a language vnderstoode by him selfe, yett according to forme of attaininge vnto a suall faith, layed downe by the Apostle S. Paule, hee woulde not actually beleuee, for want of a preacher and messenger, denouncing vnto him by voice, or other signe the veritie of the same: *How can they beleue in him, of whom they haue not heard? Hee doth not say, of whom they haue not reade:* for that hearing is prescribed as a necessarie instrument to ingender faith. Wherefore seeing the Protestant refuseth to acknowledge the authoritie of the Church, the which is to ariue to his hearing, as concerninge the veritie of holy scriptures, consequentlie hee appeareth vterlie voide of all deuine faith, yea a sworne antichristian enemy of the same. For seeinge that the veritie of Canonically scriptures is a thing to be beleued, and an obiecte of faith, as well as are the sacred misteries of the blessed Trinitie, or Incarnation, therupon as wee may say with the Apostle, How can men beleuee the blessed Trinitie, and sacred Incarnation, vnlesse they heare of them from the mouth of some lawfull preacher? euen in like reason with the same Apostle may wee demande, How can men beleuee by deuine faith the veritie of Canonically scriptures, vnlesse they heare of it from the mouthe and oracle of Christe his Church?

Seeinge that our Christian faith dependeth on the true meaninge of holy scriptures, the Catholicke church for guidance and direction herein, hath a certaine infallible authoritie: whereas the Congregation Protestantish deuoid of like assistance, is altogether phanaticall without faith, neither by wisdom and iudgement can it persuade a man to surrender himselfe as deuoted thereto.

CHAPTER VIII.

THere bee sondrie important reasons for the approouance of some graue and assured authoritie in the church, by the verdict wherof the sense of holy scriptures might be defined and established amongst Christians: and that by intelligence of the same, all faithfull should acquie and repose their consciences, surceasing from further strife, debate, and controuersie. Diuersly the holy Scriptures appeare vnto vs as obscure, hard, and difficult: first, for that they entreate of most high misteries, and deeply concealed argumentes, as of the creation of the worlde, of the blessed Trinitie, of a future Messias, shadowed in types and figures of the olde testament, enfolded with the sonne in grosse cloudes, couered in the sable mantels of darcke prophecies, of the worcke likewise of the Incarnation exhibited, of the verue and efficacie of Sacramentes, of the death, resurrection, and ascension of Christe, of the descente of the holy ghoste, of the present glorie of heauen, and future estate of the church vpo earth, mystically reueiled to S. Iohn the euangelist. Then yf we adioyne to this the vnacquainted phrases and idiotismes of such languagdes, wherein first the Scriptures were written and in them recommended to posteritie: also the dulnesse and weaknes of humane capacitie, partly naturall, and partly in paine of actvall sinnes in-

Scriptures difficult to vnderstand.

sted daily vpon offenders: in like manner the vulgar wante of meanes, whereby men finde themselves hindered from exact study of that holy booke, vndoubtedly we shall discern it a necessarie provision of almighty God, the appointment of some certaine visible authoritie in the church, for the vniforme deliuerie vnto all indifferently of the true sense and meaninge of his sacred worde. And as these reasons are potent and pregnant generally to such effecte and consequence, so in particular the malicious pride of some considered, to the which many of our generall profession are subiect, aiminge att vaine glory by peculiar inuention of theirs in thinges of highest degree and qualitie, will enforce the iudicious esteeme and censure of any Christian, to admitte and acknowledge one principall authoritie acceptable, regardable, and of vncontrollable importe for the exposition of this holy writt, And in that all hereticks haue sought to colour and garnish their errorres with a sophistricated shew, and pretended authoritie of holy scriptures, Luder himselfe callerh the bible the booke of heretickes, and confesseth that he is not of abilitie alwayes, accordinge to the true literal sense to expounde the Psalmes of Dauid, Wherfore to insiste in examples of some particular heresies, impeaching the very substance of Christianitie; notorious it is, that the Arrians marched in a certaine holy representation against Christ the Prince of all holies, impugned and infested the truth of Scriptures by the scriptures themselves: *Omnes scripturas*, saith Hilarius, *sine sensu loquuntur: sedem sine fide pretendunt. Scriptura enim non in legenda sunt, neque in prauaricatione sunt, sed in charitate.* All (the Arrians) utter scriptures without sense, pretending faith without faith. *For scriptures consist not in readings, nor in prauarication, but in charitie.* Insinuatinge by this last particle, that the Scriptures ought not to be interpreted other wise then by charitie, that is by the common rule of the church, ordayned properly for maintenance of charitie: whereas the priuate spiritt biasing and particularisinge the sense of Scriptures with a counter poise of affection, may bring in factions in to the church, to the bane of charitie and publicke consentment. Wherevpon in that our Sauour said: *Pater maior me est: The father is greater then I*: The Arrians would needes en force; the second person in Trinitie to be in nature and dignitie inferour to the first; for that by collation of places this worde Greater in scripture doth signifie ordinarily either an accidentall, or essentiall disparitie and Superroritie; and for that in Deitie is resident no accident, it must importe a substantiall inequalitye. Also they alleadged such Places of Scripture, which affirmed the Second Person to bee engendered or begotten of the First: enforced by their spirit, that theese wordes *Engendered* and *Begotten* signified a substantiall numericall Difference Betwixt the person engendering and begetting, and the Person engendered and begotten: in that it could not bee vnderstoode, how one and the selfe same substance could engender and beget it selfe. The Eutichians denying Christ to be perfecte man, vsurped that of S. Iohn *Verbum caro factum est: the word is made flesh*: so that as when one thinge is made an other, as water wine, wood fire, there is an exchange, and an ende of one substance, in like sorte they aouched, the humane nature to haue been absorpted by the diuine, as is a droppe of water fallinge into a huge forname sodenly dried vp. The Nestorians esteeming of Christ as purely man, and not substantially or personally God, for authoritie of their heresie produced such Scriptures as affirmed Christ to be man: and for that a Man doth include the naturall proprietie personall of a man, they enforced, that Christ was only man personally, and not God but by fauour and qualitie, *Homo Christus Iesus: The man Christ Iesus* Valentinians teachinge, the body of Christ not to bee framed of the substance of his mother, the blessed Virgin, but rather of a nature from heauen descended

Luther *prafas*
hist. An. 36.
prafas in psal.
Tertul. lib.
prafas adorned
with scriptu-
res.
Hilar. lib. ad
Augustum.
Augustin. lib.
cont. Fund.
Cap 4. & 5.
Hieron. in cap.
1. ad Gallat,
10. 14.

Prouerb. 8.
Ioh. 1. 30
Heb. 11.
1. Ioh. 4.

Flavian. op.
ad Leon apud
Leonem. 9.
Theodor. lib. 4.
habet. Fab.
Epiph. ha-
res. 77.
Enagrus. li. 2.
Cap. 2.
1. Tim. 2.

Iren. lib. 1.

1. Cor. 15.

Iren. lib. 1.

Luc. 11.

Tit. 1.

Rom. 8.

Ezechiel. 20.

Lucas Siculus

Baron Tom. 9.

pag. 1556.

Matth. 8.

Gall. 4.

Ioan. 3.

Ioan. 10.

Rom. 11.

*Humane modis
are used for
interpretation
of scriptures.*

maintained this blasphemie by scripture : *Secundus autem homo de calo caelestis: Tho, seconde man from heauen, heauenly.* The loathsome Puritanes in the Primatiue church auerringe no sinne to endamage a spirituall person, and once iustified by faith, vrged this textie. *Omnia munda mundis: All things cleane to the cleane:* correspondently as the Protestant doth in assertion of the same turpitude att this day, alleadge this passage: *Nihil autem damnationis eis, qui sunt in Christo Iesu: Noshings of damnation to those, that bein Christ Iesus.* The Manichies condemning the old testament, and author thereof, in defence of such impictie auouched the worde of God: *Ded eis precepta non bona: I haue giuen them percepiens not good:* and that finally the faintes, now raigning in heaue, shall hereafter from thence be excluded, the same heretickes cited this place of holy writte: *Filij autem regni eijcientur foras: But the children of the kingdome shall be cast out.* The Massalian heretickes reprobued all Sacramentes by this testimonie: *Sub elementis mundi eramus: Once we were subiecte to the elementes of the worlde.* Caluin, a Protestant, against the church, and common interpretation of Fathers, will not admitt our Sauour to speake of the water of Baptisme in these wordes: *Nisi quis renatus fuerit ex aqua & spiritu sancto non intrabit in regnum calorum: Vnlesse one be borne againe of water and the holie ghoste, he shall not enter in to the kingdome of heauen:* but rather of the water of mortification, for that sometimes water importeth figuratiuely in Scriptures affliction and misery. The Lutherish Protestant vnderstandeth these wordes of Christ: *Hoc est corpus meum: This is my body,* accordingly to the reall presence of our Sauours body and blood in the Blessed Sacrament, where the Puritane intelligenceth thereby only a sense significatiuely and representatiue of these precious thinges: The Protestant Caluinian diuulgeth, that iustice once attained, can neuer be loste, and that by warrantie from the Apostle: *Sine penitentia sunt dona Dei: The giftes of God are without repentance:* others in the meane time thereby vnderstanding only, that God doth neuer repent himselfe, and alter his iudgement, after any decree enacted, or benefitt bestowed. Seing therefore, that on the one side the vitall iuice and immortall Manna of our soules, is to be drawn and sucked from the true meaninge of holy scriptures: on the other, that for the light of the argument in them, for the vnacquainted and vncooth stile of them, for our owne imbecillities, the varietie of fancies in diuers persons, especially enflamed with desires of fame and glory, fashion that sacred letter to senses dissident, yea pestilent, and hereticall, doubles that Societie of men, in choice of faith and religion is prudently to be preferred, which hath better meanes to expresse that sincere intended veritie of the holy ghoste. And euen to the naturall vewe of reason, shall we in the sequele by comparatiue discourse lay open as euident, that the Catholick: Romane Church in this office and function, hath the sole preheminence and principallitie.

3. Although holy Scriptures, relating vnto vs the high misteries of allmightie God, are not vndoubtfully to be knowe determinatlie by man otherwise the by faith, yet for that they are deliuered vnto vs by forme of certaine wordes, familiarly vnderstood of fondry persons, therupon it is verified, that in some sorte the true and literall sense of them by humane industrie and employment may oftentimes be attained vnto, and cleared. For a iudicious student in this holy writte, well experienced in the Hebrew language yea if in case otherwise by infidelitie he should doreddite the sense in it selfe, deeming it as some inuention of man to inueagle the simple, and to establish a religion in benefitt and reason only of state and pollicie, notwithstanding being a native Iewe, or one exactly versed in that tongue, perusinge also the Commentaries of learned writers, conferringe place with place, where one passage would seeme to him to

illustrate

Discoverie of Heresie, and Antechrist. Chapter 3. 89

illustrate an other, and by such like laboure and diligence he might perceiue by naturall intelligence what sense and meaning these wordes doe importe: Likewise by an humane faith, consideringe the grauitie and singular learninge of Christian Doctores, or Rabines amonge the Iewes, he might seemably be induced, although an infidell, in regarde of the misteries themselves, to beleeeue this, or that, to be the sincere and substantiall meaninge of the holy text. But when controuersie is questioned betwixt the Romane, and the Protestant, about interpretation of Scriptures, then is vnderstoode not only the interpretation it selfe, as matter and obiecte of man his inuentiue esteeme, but also the assent we giue to the expressed sense thereby: which assent beinge necessarily required to iustification, is supernaturall; a free giifte of all-mightie God, not acquired by man his proper endeavour, but infused into his soule from aboue. And as concerning this gracious and diuine assent of minde about holy writte, the debate is now put in dispute and enquire. That the very vnderstandinge of holy Scriptures, accordinge to a literall truth, is an acte of faith, with others S. Augustin moite asseuerantly doth determine. Whervpon makinge his Commentaries vpon the booke of Genesis, for that the meaninge thereof was passing obscure and intricate, and by some expounded in a spirituell sorte, the literall sense cleane by them abandoned, contrarie to the rule of faith, and censure of the church, therefore in the fronte of the worcke he layeth downe by articles the Catholike faith: then thus he speaketh: *Secundum hanc fidem, qua possunt in hoc libro queri & disputari considerandum est: According to this faith we must consider, what may be searched, and disputed in this booke.* The reason wherof is also manifest: for seeing our faith and saluation is builde vpon the true sense of holy scriptures, the beleefe and knowledge thereof ought to be firme and assured, and so to passe in these respectes, the force of naturall argumentes, and therefore it must be an obiect of faith and heavenly credulitie. In which respectes, for that the literall and true interpretation of Scripture is an obiect and matter of faith, that this veritie of sense, may be beleeeued, it must first be propounded by some externall authoritie of credit, and of worthy reputation: which proposition cannot be the Scripture it selfe, in that the whole corps of the sacred Text is the thinge to be beleeeued; and so the proponer can be no other, then the outward iudgement of the Catholicke church. And for this cause, the scriptures themselves notwithstandinge vnto vs, that in the church ar officers and Pastours to feed the flocke of Christ: *Simon Peter feed my sheep. Confirma thy bretheren.* And againe S. Peter himselfe: *Every prophesie of scripture is not made with priuate interpretation:* which functions of feedinge, and exclusion of priuacie in expoundinge scripture, were annulled, and made void, if for the true meaning of holy writte men were not with allegiance absolutely to attende the doctrine of the church.

3. The protestante in this pointe of intelligence about the sense of Scripture, is altogether phanaticall fiele and vaine: neither thereof indeed retaininge faith, nor euident knowledge, or any other kinde of sober vnderstandinge, besides his owne vntreble and vnprouable estimation. He is therefore of opinion, that seeinge the authoritie of the visible church is but of an humane valew, and for frailtie of iudgement exposed easiely to errours, therefore he refuseth assuredly and confidently by her doctrine or definitiō alwayes to embrace the sense of Scriptures; but will that scriptures to themselves, his owne proper light bearinge superiouritie, as one place copared and conferred thereby with an other, should beproponeis and fit interpreters, vpon whose letter, when his priuate spiritte once setteth, the is he by his censure infallible to be informed aright of the sense thereof. Vpon that Doctrine Protestantish, as concerning

Sense of scriptures vnderstood and beleeued by faith
Augustin in Genesim. oper. imperfecto. li. 83. quest. 9.
59 lib. de agone Christi
Cap. 4.
Scriptures propounded by the church.

Ephes 5.
1. Tim. 3.
Ioan. ult.
Luc. 22.
2. Pet. 1.

The protestant hath no faith about the sense of scripture.

*The vision
Protestantish
about inter-
pretation.
Feeld. lib. 4. 4.
Cap 7.*

certain knowledge of Scriptures canonically, apparently may be inferred, that for the perfect and absolute vnderstanding of the bible, the Protestantes, not content with faith humane or diuine, chalenge to themselves an euident vision and cleare aspect of the same. *Euery true Christian* faith one, *doth moste euidently discern, and know, that it is God that speaketh in the scriptures.* Therefore I conclude, euery Christian, not only the learned, and inured in science of the tongues, but all doe euidently descerne and know the literall, and primarie sence of the whole bible, from the beginnunge of Genesis, to the ende of the Apoccalips. The adieu faith, faith the Protestante, in my assent of soule, touching the meaning of holy writte, in place of thee I haue a vision Angelicall, beatificall, an insight, an euident intelligence therof: *Euacuatur quod ex parte est*, the imperfection of faith is forced away by this my manifest vision of truth. I proue it to the Protestante in this manner: Euery Christian hauing tendered vnto him the bible, may euidently see in vision, that the written word and sence therof, is the worde of God, and spoken by his diuine spirite, therefore with the same euidentie doe all of them beholde the sence and meaninge of that worde: for if they euidently see the bible to be the worde of God, and doe not yet beholde the true meaninge signified and expressed by these wordes, then they pronounce that to be the worde of God, which they know not what it is, or els that, of which they may conceiue a doubt, whether such be the meaninge of it or noe. And canonically scripture, in the formality of it, doth not consist of meere characters, butt of the literall sence characterised and written. Hauiug therefore an euident of vision that this first Chapter of Genesis is the worde of God, or the first period in that Chapter, they haue the same euidentie consequently, that the sence, related to allmightie God, as his worde, is the proper sence of the written worde: saying thus in minde: We see euidently, that the sence of these written wordes in this first period of the first Chapter of Genesis, is scripture canonically, and the worde deliuered by God himselfe. Which thing supposed as a fundamentall ground and opinion of the Protestantish doctrine, is more then madnes; seeing that hereby is auouched, that euery beleeuing Protestante, yea each childe of a beleeuing father, borne in estate of iustice and faith, doth euidently contemplate the true literall sence of all the bible: I meane of those wordes therein contained, so strange euen vnto the learnedest, signifyng such deepe and vnsearcheable misteries, shadowing heavenly thinges vnder the tipes and figures of obscure and enigmaticall representations to the amasement surely of the worlde, in consideration of such Protestantish falsitie and foolerie. Also to attaine vnto this euident aspect and vew of a vision, as concerning the literall sence of all the bible by light of euery Christian, the Protestante will not iudge necessarie to studie the tongues, to conferre place with place, lastly neither to examine and balance the sentences of interpreters: for as without all these meanes euery beleeuing Christian euidently knoweth Scripture to be canonically, and spoken by God allmightie, so without dependance vpon them, doth he with semblable euidentie perceiue the sincere and literall meaninge of euery parcell canonically: vnlesse he will affirme that euidently he knoweth this written worde to be spoken of God, yet of the sence he doubteth, or cannot tell what to make of the wordes and stile. And I beseech him, if study of tongues be necessarie to that effect, how can euer Christian, as is auerred, euidently see this or that to be canonically scripture, yea how can he conceiue faith and be sused, in that he must gather it from scriptures, beinge not of abilitie to vnderstande Hebrew, Siriack, and Greeke? As for collation of textes, what places proue, I beseech his wisdom, the first Chapter of Genesis to be canonically scripture, and what this other? And so consequently, arriuall must be made to canonically

scripture

*The idle
spite of a Pro-
testante.*

Scripture so seene only by an inward light, without any externe testimonie at all. In like sorte, as not by faith, but by vision, without conference of places, the Protestante hath an euident sight of canonicall scripture, so also hath he by this his chauldage, the same vision of the literall sense of euery text in scripture, before he either study the tongues, conferre place with place, or enquire after the iudgement of the church. O lamentable resolution Protestantish by opinion so foolish and ridiculous! But if he be weary of this his vision of the literall meaninge of scriptures, as being the very heresie of the *Anabaptistes* and *Enthusiastes*, I shall apparantly proue vnto him, that of the veritie of that sense he can haue no diuine faith, debarringe himselfe from the proper organ and *medium* of faith, to witt externall authoritie of the Church. Lett vs therefore in particular search, what mouing argument be bath of heauenly faith, as touching the true interpretation of scriptures, and from whence he deduceth the same.

4. If the Protestant imagine, that from examination of the first and prime editions of holy scripture in their originall and natieue languages, he may deriue a diuine faith, that is a moste certaine and sure assent of beleefe, as concerninge the literall meaninge of euery passage in holy writte, then must he exclude by impossibilitie thereby all ignorant and simple persons not able to renew scriptures in those tongues, from meanes of trew and diuine faith. Moreover this readinge of scriptures in Hebrew and Greeke may be performed by a Philosopher, although an insidell: and in that it is but the industrie of humane employment or study, it cannot effect the assent of diuine faith. Also experience teacheth that passing skillfull men in the languages doe not alwayes accorde in the selfe same literall sense of scriptures, but rather thereby argue and dispute for diuerse, yea for repugnant; therefore from knowledge in tongues no certaintie of diuine faith can be produced; especially if we adde, that in processe of times, partly through negligence of writers and printers, partly malice of proud heretickes the Hebrew letters may be suspected to haue been altered by addition, by subtraction, by composition; by the position and late inuention of vowels this exchange might easily haue been brought to passe. And what diuine certaintie hath a Protestante that the Hebrew, now extant, is not diuersly corrupted and inuerted? Well learnedly, and by Theologicall discourse, may the true literall sense be expressed, discussion made of the Hebrew and Greeke coppies, but that such readings, knownen by vs, are of a diuine authoritie, or a sufficient inducement to heauenly faith, is void of all probabilitie to suppose.

5. From the originall tongues of holy writte it may be the Protestanter will make recourse vnto the Scriptures them selues, as most plaine interpreters of themselves: thinckinge that one place is of diuine authoritie to expound and other; and so alwayes will put a distinction betweene the thinge to be beleued, and the externall authoritie proposing the same. We catholickes allow this kinde of search as Theologicall, as learned, as probable, but that it maketh a diuine faith of the literall meaninge of any place we denie, and many of the Protestantes heerein refuse to stand in fronte against vs. And if a Protestant will maintaine for good, that he hath an euident vision, without collation of places, by the apparant maiestie of each single period, that it is spoken by almighty God, in force of the same vision, all collation of places excluded, he must also graunt, that he hath a vew of the very literall sense of the scriptures, as hath been demonstrated against him. In particular, that a Protestant by conference of places cannot obtaine a certaintie of diuine faith about the literall sense of this or that

The Protestant hath no faith from the original tongue.

Augustin. de doct. Christi. lib. 3. cap. 2. & 3.

Collation of places serueth not the Protestants for a diuine faith.

Ioan. 15.
Gen. 7.

Ioan. 18.
Luc. 24.
Ioan. 3.
Caluin. in
Antidot.

Ioan. 6.

texte, thus may it be proued vnto him. It is not true, that one and the selfe same worde in diuers places of Scripture hath one and the selfesame sense and meaning: therefore from collation of wordes is not to be taken the certaintie of a Christian beleefe. For example: where our Sauour saith, *This is my body*, the Caluiniste by by conference of places beatech foorth this sense: *This signifieth my body*, because in other places the particle *is* importeth no more: as when our Sauour saith, *I am the vine*, and speaking of circumcision, *This is my covenant*, meaning figuratiuely. An absurde collection, as not only the Catholike; but the Lutherish Protestanter affirmeth: for by the same argument the plaine contrary may be inferred in this argument: This worde *is* or *I am* in moste places of Scripture doth signifie the very deed and substance of a thinge, as when our Sauour answered the Iewes: *I am he: This is euermassing life*, therefore the same worde in this proposition *This is my body*, hath a meaning really and substantially, as that the thinge, which Christ held in his hande, was verily his body. Againe whereas the Fathers generally by this place, *Unless you be borne againe of water, and the holy ghost*, vnderstande by water the water of Baptisme; only Caluin against the rule of faith by his collation senseth water mortification; for that in some passages of Scripture water symbolically doth signifie tribulation. A sottise so to dispute, when thus the argument may be retorted: water in Scripture most commonly signifieth materiall and elementarie water, therefore in that sense it is rather to be taken in the wordes of Christe. Moreouer I demaund of the Protestantish expositor, whether doctriually doth he thincke, or by diuine faith beleuee, conferringe two places of Scripture together, that this place is the exposition of the other? if he holde so much only by way of doctrine, then the conclusion cannot be an acte of faith and diuine certaintie, but only probable, iudicious, and in some sorte true; if he will maintaine the other, he shall affirme a falsitie: for no scriptures clearely affirme, that this place is the interpretation of the other, or that in these two places one and the selfesame worde hath one and the selfesame meaning: therefore if he beleuee such a thinge, he beleueeth more then is defined in holy writte and is a phanaticall foole for this labour. Herevpon also is it a consequent, that the Protestant by diuine faith doth not beleuee the literal sense of any place of scripture: for as hath been disputed, in faith there is a proceesse from externall authoritie of a proponent, to assent of veritie in the thinge beleueed: but the Protestant in respecte of this texte in particular hath in Scripture no externall authoritie infallible and diuine: in that by faith, as hath been said, he knoweth not, this place to carry the trew and definitiue exposition of an other. Therefore if he beleuee this to be the proper meaninge of that place, he assenteth not by faith, but by his owne vision and dreame of a phantasticall spirit, deuoid of externall authoritie, distincte from the obiect of beleefe. Wherefore if I demaund of him, why he beleueeth that the literal sense of these wordes, *This is my body*, doth import as much as, *This signifieth my body*, he cannot answere me, for that this veritie is proponend vnto him as diuine by an other texte; *I am the vine*, for that this latter is not defined in scripture by the holy ghost to be the interpretation of the former: wherefore seeinge he doth argue to a conclusion about the former from this latter, and hath onely a doctrinall science, not assurance of faith, that it is the sincere exposition of the former, such conclusio or inferre cannot be an acte of diuine faith ad infallible certaintie because deduced only from principles of probabilitie, and humane coniecture: not being possible, the illation to be of an higher degree in truth, and certaintie, then are the premises from whence it hath issue life and consequence. Then he must say vnto me: I beleuee moste assuredly the sense literal to be that rehearsed, because in

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Discouerie of Heresie, and Antechrist. Chapter 8. 93

these very wordes *T. is his my body*, my spiritt beholdeth the same. But who seeth not here a plaine phanatisme, and an assent of minde altogether different and estranged from the nature of faith? For the selfe same proposition cannot make faith of it selfe, as beinge together the thinge beleueed, and proponent, as heretofore hath been entreated; in that the proponent implieth an authoritie, externall and outward in regard of the thinge credited: and is knowen, and well esteemed, if cause of diuine faith, by diuine faith it selfe, before in vertue therof assent be giuen of diuine faith to the obiect, that is to be recommended by that authoritie: as first we beleuee or know the authoritie of a person, before in force therof we credit his relation. Therefore the Protestant hath no faith of any literall and true sense of holy scripture, but only his owne pretended vision, and science of euidentie, by an intuitive aspect of minde. Which also is impossible he should haue, as hath been heretofore declared: I meane an impossibilitie, that euerie beleeuing Protestant should as euidently see the literall truth of the bible in spiritte, as he doth other verities, as two and two to make foure, this to be white, and that blacke, this substance; and the other accident; and that independent of any knowledge, study or humane industrie. It remaineth now we enquire what kinde of diuine faith a Protestant may draw from the externall authoritie of the church.

6. In this matter he is of sense and opinion, that the authoritie of church is only a certaine prejudice of humane iudgement, in some sorte to be regarded by euery Christian; yet for that it may sometimes aouche a falsitie, and reporte as true to the people, which the auctor of lies suggesteth, or man his frailtie dorb fall into, therefore absolutely he denieth that accepta^{ce} is to be made of churches definition by the faithfull: counsalinge rather euerie Christian to examine such decree by the letter of holie scriptures. Wherefore Caluin talkinge of the Fathers in auncient Councils in the primitive church, affirmed that in some things they erred: *Nimis affectu nonnuquam precipites se habuerunt. They were carryed away headlonge with too much affection.* Vpon which ground he doth thus determine of authoritie in generall Councils, or of Prelacie in Pastours. *Vi sint instar praiudicij, quod tamen examen non impediatur: quò sanè liceat ad scripturam amissum omnium Conciliorum & Pontificum decreta examinare.* Lett them be as a prejudice, which notwithstandinge hinder not examination: wherby it shall be lawfull, by the rule of scripture, to examine all decrees of Councils and Bishops. So then the Protestant although vnlearned, and scarce worthie the callinge and name of a sheepe, must notwithstandinge make enquire and syndication of all the church assembled in Councils, or represented in their cheefe Pastours, whether their verdicts be correspondent to the scriptures or noe. By which doctrine Protestantism is manifeste, that the authoritie of church serueth not for a diuine faith because assent procured by that authoritie is only an humane iudgemente, and so is not diuine or infallible. For if he say he beleueeth by diuine faith this to be the true meaninge of the scripture, because church so censureth, he contradicteth himselfe, in that from an antecedent of humane creditt cā no other faith be deduced the like wise humane opinatiue, and probable. But he question is frō what authoritie dorb he fetch his diuine faith in the case supposed. If he say from the worde it selfe, I tell him, that he giues me that for a solution, which is in controuersie: besides that, the worde and sense therof is an obiect of faith, and thinge beleueed and therefore must respect, (accordinge to the nature of faith) some other externall authoritie of saying, or iudgement: and in that he cannot alleadge authoritie of church, he wanteth competent authoritie, and the very nature and substance of faith and credulitie. Neither is it sufficient to say, that truth is authorifed to him by

From the authority of church the Protestants have no faith.

Caluin. lib. 4. Inst. Cap. 9. Sec. 8, 9.

Heb. 11. Rom. 10.

Heb. 11.
Rom. 10.

his inward spirit. for in that faith is by hearing, that is by some authoritie speaking vnto vs, a condition, requisite to the object of faith, to be regarded, is the authoritie of an externall proponer: for the Anabaptist for himselfe auoucheth an inward light, yet altogether deuoid of faith, and phanaticall: so I say, seeing that the Protestant is not directed by externe authoritie of church, nor places of scripture, compared mutually one to the other by a reciprocall consideration, he hath not faith in the assent he giueth to the literall sense of holy scriptures, but onely his owne phansie, a vision furnished of euidence; and so exposed to that calamitie, of which speaketh the Prophet Ezechiel, *Va Prophetis insipientibus, qui sequuntur sensum suum, & nihil vident: vae be to the foolish Prophets, that follow their owne sense, and see nothings.* How then may it come to passe, that a person furnished by nature with reason and iudgement, can abandon the Romane beleefe, and entertaine the Protestantish diuination; seeing in the fundamentall momentes of faith, to wit which is Canonically Scripture, and what is the true sense thereof, the Romane hath a diuine rule and Magistracie thereof, the Catholike church, an authoritie, *The Canon and rule of truth* as speaketh Epiphanius, when as the Protestants retaineth no faith of the one, or the other, no rule of authoritie prescribed vnto him, but what his private spirit shall commaund; and challenge vnto himselfe an euident vision of all truth in the gospell, pronounceth of himselfe, that he is able by vertue thereof to examine the decree of church, yea without all externall doctrine of men by himselfe to know the truth in all passages in holy scriptures? O folly extreme, o lamentable plight, to extoll his follie as the light of the gospell, and treasure of the world! If faith S. Augustin thou haddest no skill in poetrie, thou durst not medle with Terence, having no master: After, Cornutus, Donatus, and many others innumerable are required, that a Poet be exactly vnderstood: yet darrest thou without a guide to rush vpon holy books full of diuine things, and of them, without a master, define? *Eidem sine fide praeudent: They pretend faith without faith.*

August. lib. de
viti. cred.
Cap. 7.
Hilar. ad Augustinum.

The Roman Catholike for beleefe, requisite to iustification, hath the true rule of faith: as also for credit he giueth to God his grace, bestowed on him, and concerning his owne personall predestination: whereas the Protestants in all these matters is phanaticall, and viterly deuoid of faith.

CHAPTER IX.

Faith necessary to iustification.

THAT faith is a necessary disposition and preparation of soule to the obtaining of a iustifying grace and remission of sinnes, the Catholikes vniiformly, instructed by Scriptures, confesse and beleue. Yet they so designe and respect the object of this their faith, that it appeareth in vewe to them generall and Catholike, in as much as it is to be beleueed not only of this, or that person to be iustified, but by all good Christians, conforthing in one object, and matter of their vniuersall faith and beleefe, explicated popularly by articles of the Apostles creede, and recommended to all indifferently. This kinde of faith doubtlesse, conducted all those to iustice and sanctitie, which before our Saviour his coming pleased God, and receiued his spirit by the gifte of adoption. Our first parentes for a sanctifying faith had the knowledge of God his rewarde supernaturall, of the subsistences of one Deitie in the triple number of persons, of the future Incarnation of the Messias. Likewise that faithfull and holy

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holy Patriarcke Abraham beleueed a misterie vniuersall and Catholike, to witt, that of his race should be borne Christ Iesus, although against the ordinarie course of nature; for that his Isaac was to be a child of aged parents, deputed after by allmighty God to death and sacrifice: not with standinge, *Credidit Abraham Deo, & reputa- Rom. 10. tum est ei ad iustitiam: Abraham beleueed God, and it was reputed to him for iustice.* Wherevpon our Sauour Christ, when he exacted of men a faith conducent to their iustification, he marked and deciphered out that faith vnto them, whose object and matter was of all vniuersally to be credited: as that he was God and man, bellowed on the world for the redemption of our ruined estate and kinde. *Hoc est opus Dei, ut Ioan. 6. credatis in eum, quem misit ille: This is the worcke of God, that you beleue in him, whom he hath sent. This is eternall life, that they know thee only God, and Iesus Christe, whom thou hast sent.* So also when our sauour exacted of those a faith for the iustifying of their soules, whose bodies he was miraculously to recure, he still specified that faith, whose object was vniuersall and Catholike, historically recounted by theolde testament, his owne wordes, or tradition of the church: as that they should beleue his power and abilitie to worcke such strange and wonderfull feates: *Do you Mat. 7. beleue, that I can doe this for you? According to your faith be it vnto you, seeing the faith Luc. 5. of them, that lett him downe by the tiles.*

1. The object therefore of faith exposed vnto vs to beleuee, is principally the mercie of God through the passion of Christ, the infinitie of our Sauours merittes, such a faith is expected of vs, which moueth vs to deepe and hartie sorrow and repentance, enflameth vs with reasons of diuine charitie: a faith, that layeth before our eyes the turpitude, the vngratefullnes of sinne to wardes our Creatour; such a one serueth vs to iustification, and vter abolishment of our trespasses and offences: a sure faith, grounded vpon the reuelation of God in holy Scriptures, a pure faith, guiding directly to a vertuous life, especially to hate of wickednes, and sincere loue of almighty God. This kinde of beleuee doth shew in it selfe all the partes of faith, which any way may substantiallyl concerne the same. It is a beleuee, first related by credence to a thinge supernaturall, only to be agnised by the light of faith; then the object or matter of it, is true in it selfe, acted by the fact of God, and not made veritable by the deuising worcke of faith it selfe: moreover it is reueiled in holy Scriptures, and taught by the Catholicke church, as a thinge au thorised by God himselfe, and spoken by his prime and eternall truth. Lastly these thinges, which are beleueed of one particular man, thereby iustified, are Catholike and vniuersall, in that of all they are to be credited also, and assented vnto, as matter of faith: and therefore in regarde of this generalitie in the objecte of a iustifying faith, it is said in Scripture to be in the church. *Una fides, and Vnum Baptisma: One faith, and one Baptisme: Vnderstood a sauinge faith Ephes. 4. and one sure to iustification: For if thou doe confesse by thy mouth our lord Iesus, and Rom. 10. in thy harte beleuee, that God hath raised him from death, thou shalt be safe.*

3. The Protestanter, as the very foundation and corner stone of his Secte and religion, hath deuised a peculiar faith, to attaine the grace of iustification and remission of his sinnes: and therefore to that effecte, frameth a distinction of faith, as one to be *Historicall*, firmly assenting to such misteries and euentes, are recommended vnto vs by way of narration and historie of holy writ: the same reportes of all beeing indifferently to be beleueed: the other *Especiall* and priuate, appertaining to one pointe of beleefe, proper to this single person, not extending it selfe to the credulitie of any other: as when this man beleueeth Christ his iustice by God to be imputed vnto him, his owne sinnes not to be imputed. By vertue of which faith, as by a hand, iustice to be apprehended, the Protestante vndoubtedly doth define. The excellencie of which peculiar

Grill. Catech. 5. The iustifying faith Protest. Histori.

peculiar faith Calvin recountinge, whilest he compareth it with the other Histori-
call, as with the faith of Christ his Natiuitie, of his Death, Passion, and Ascension,
which in regarde of the object is Catholike and vniuersall, affirmeth this to be but an
image and shadow of faith, of no moment, yea not worthe that name: guinge the
price and flower to the *Speciall faith*, takinge holde of the promises of God, in forme
and manner rehearsed. *As soone faith Calvin as the least drop of this faith is infused*
into our soules, then we begin to contemplate the face of God pleasant, and faire, vnto vs
propitious: farre of indeed also, but yet soner with a certain assest, that no know
selues not to be deceived. This is the deceitfull Dalila, and Venus Protestantish. But
is it possible, that the sense of man should fall vpon this idole of falsitie, of absurditie,
of impossibilitie, of bestialitie and make it the mirrour and blisse of a sauing faith!

*The protestant
his iustifying
faith arrogat
impure and
impossible.
The heresie of
Carpocratias.
Iren lib 1.
Cap. 24.*

How can that faith be true, whose object is so elevated about the topp of Luciferian
pride, importing an equalitie betwixt a miserable man, and God himselfe! If the
Protestant be formally iuste by the iustice of Christ, then is he infinitely iust, as pre-
cious, as rich & sacred as the second Person in holy Trinitie: then are all iust in one
and the selfe same measure: and euery Protestant in iustice exceeds the ornament of
that qualitie in Adam before his fall, yea in the brightest Cherubin now in heauen,
to whome Christ his iustice originally neuer was imputed. Then is a Protestant,
withall that masse of filthie ordure, and continuall vomitte of concupiscence, as a-
miable to God the Father, and as deare, as is his only begotten sonne Iesus! For
what is the cause motiue to loue, but the perfection, the excellencie discovered in
thinge exposed to that affection, when as the Protestant dignified once with the ius-
tice of Christ, enriched with all his merites, and vertues, appeareth as glorious,
as adorned and complete, as Christ himselfe, and so as priceable to God, the Father
as he. Then consequently euery Protestant deserueth also as an ample guerdon and pay
as Christ himselfe, after that life vnspotted of his, after those prayers and endeauours
by preaching and teaching, by that precious current of his sacred and diuine blood:
seinge that all his desertes, all his prerogatiues, all his iustice, all his innocencie, all his
excellencie is imputed to euery Protestant, and is his very proper inheritance, his
grace, and perfection. May the modestie and humilitie of Christian beleue clime so
high, as to an object of such vnspokeable arrogance! Is this aspiring and poeticall
faith fraught with truth, so exorbitant and excessive in its proud mount and reach! Fur-
thermore no shew of veritie can beare such faith, the which affirmeth that of the be-
leeuer, which is in deed contradictorie to the very nature of thinges, and repugnant
to common sense and esteeme. And how, Protestant, tell me, canst thou in deed be
formally iust by the very iustice of Christ? Mayest thou be seembably omnipotent by
his omnipotencie, omniscient by his vision of all thinges, if they were but once in
like sorte imputed vnto thee? An ignorant person then may be properly and truly
surpassing well learned, if to him were imputed the science of Aristotle, or of S. Au-
gustin: Thersites, or Vulcan become as seemely featured, as an Aeneas, or Absolon,
if imputation of these mennes beauties were made to them by any cogitation: an of-
fending Protestant, one vpon earth is now as iust, as the sonne of God in heauen.
Can then a libertine person and a voluptuous person be truly continent, chaste and
pure by the integritie of Susanna, of the blessed virgin, or of any other, to him im-
puted? O Theologicall logicke of a Protestant! O vaine and false faith of a Phanati-
cally dreamer! And to speake merily, yet to the purpose, if the Protestant will surren-
der such great efficacie to his imputation, as admitting it of force to change the natu-
res of thinges, and verifie that, which in the subiect it selfe is not to be found, lette
him imagine, that God imputed to his worships nose all the coloures in the raigne
bowe

Discoverie of Heresie, and Antechrist. Chapter 9^e 97

bowe : then accordinge to his faith and beleefe , apprehending the same , such a nose of his should be truly vermillion , a green nose , a clarett nose , a yellow nose , and in somme a motley nose ; and yet a nose , of his one mothers makinge , and neuer framed otherwise then by the beames of the sonne diuersly reflecting. This gallant and stately faith enhanceth a Protestant his soule above the pitch of the raigne bow , and reareth him vp as high as God himselfe , reuelting him in heaven with the robes and furniture of the second Person in the blessed Trinitie ! Is this a true faith , and not rather a fiction of his idle head , of his humorous pride , and insolence ! But I tell him such his credulitie is not only a false assent and faith , but also it hat not the nature and definition of faith ; it is rather a meere fiction of a phanaticall deludinge conceipt , an apprehension as much sequestred from the substance of faith , as is the demure lookes of a goose , from the graue countenance of a Philosopher : and of the same I make him this euident remonstrance.

4. That faith , pretended by the Protestante , which doth not retaine the analogie of deue proportion or essence of faith , the object therof being not reueiled in the written worde , or by Tradition of church deliuered , is no faith : but that to Iohn or Thomas is imputed the iustice of Christ is not detected by one , or the other , therefore the beleefe of it is phanaticall and connterfaite. The former proposition I suppose the Protestant will lett passe by admittance as good , and currant : vpon the minor he will thus distinguish : truth it is , that no such thinge performed to Iohn or Thomas is reueiled either in Scriptures or by Tradition , yet this is definitiue affirmed in Scriptures , that if Iohn or Thomas by a diuine faith beleuee Christ his iustice imputed vnto them , then is it so in deed : and this condicionall is sufficient to faith. I repleie : first false it is , that such condicionall is denounced by holy writte ; in that this selfe same holy writt telleth vs , that to obtaine iustice att Gods handes , faith alone is not a perfect disposition on our sides , but that also we must trust , and hope aright in the mercyes of God , that we must repent vs of our sinnes , that we ought to embrace God and our neighbour with the armes of charitie , as shall hereafter be proued. The Protestant therefore , yf beleeuing in this affaire , will goe aboute to excuse his faith from all phanatisme or delusion , must show , that the obiectes of his iustifying faith are reueiled in Scriptures : that is he must proue from the letter therof , that ther in are deciphered these two obiectes to bee beleued : to wit , that vnto a beleuer is imputed Christ his iustice , and that his sinnes heretofore committed , now in act , or to bee committed , are not and shall not be imputed. And when he searcheth for the obiectes of faith iustifying Abraham , or others recorded in Scriptures , he shall neuer finde any mention of theese obiectes , but only of other articles or misteries as importing the Incarnation and omnipotencie of God. Therefore those obiectes can not be beleued of a Protestant withoute a phantasticall delusion , in that they are not specified in the worde. Moreouer graunt we that condicionall trew , yet will it not serue for the nature and proprietie of faith. Which to vnderstand , we must note , that ther be certaine operations of our vnderstandinge , which doe not suppose their obiectes extant , but make and coyne them : as when one deuisinge , thincketh on a golden mountaine , vpon a Chimera , composed of the body of an horse , the visadge of a mā , and feet of a harte ; which things for that they are not , neither haue they in deed any truth in themselues , are fashioned by meere operation of minde and fiction. Of this sorte the Logicians deeme to be their *Ens rationis* , things of reason : as when we mentally say : this selfe same sunne , which we now beholde , was also seen by Aristotle ; in which case the sunne hath a relation to the eye of Aristotle , and a denomination

*The iustifying
faith Protestan
ish is no faith*

*Rom. 1.
Heb. 11.*

*Rom. 4.
Iohn. 9.
A. 16.*

*Faith hath an
object true be-
fore the act of
faith.*

therby, not by act of thinge or qualitie in it really inherent, but only by force of a relatiue or comparatiue vnderstanding in vs. But the object of faith is not a thing faigned by idea of a sole conceipte, it is not a fiction or fabricke of minde, but a truth of God either in effect by some worcke of his exprest, or to fall oute vnfallibly by his prefixed decree; and therefore not true because beleueed, but rather for that it is true, and reueiled, therefore after reasonable beleueed. And this is so intrinsicall to the very nature of faith, that from it, faith in no consideration can be seperated: which I proue also thus. The object of faith is a thing mysticall and supernaturall, auouched by the truth of God: so that this truth affirming is the formalitie, and that which is principall in the same object: therefore a thinge is not true or reueled by God because we beleuee it: but for that the truth of God doth so attest it. The like we see in humane and ciuill faith; when we beleuee our freinde relating any thing vnto vs: where the thinge beleueed is true, and produced by existence, or by certaintie of cause, to come, before we beleuee the same. Wherupon I conclude, that seinge the Protestantish beleefe of Christ his iustice imputed vnto man, hath by God no veritie of fact before it be beleueed: for if it had, then should a Protestant be iustified before his faith, and I cannot tell then by what other means beside faith nor he neither; in that faith cannot frame its owne objecte, as that God should by faith of man make that good and true, which otherwise was not of that condicion and qualitie before: therefore he beleeuinge Christ his iustice imputed vnto him, is phanaticall, and no-thinge participant of the nature of faith, either diuine or humane. Is this the life of a Protestant, his gallantrie, the marrowe, harte and center of his religion, thus to beleuee; when the object of this his credulitie is forged by it selfe; and oflike quatic to a golden mountaine, to Eutopia, to a Chimera, Hipocentaure, and such fabrickes of idle and phantasticall conceiptes, and poore deceiptes of shallow iudgements! We Catholickes firmly beleuee the article of iustification by Christ, in that our faith teacheth vs, that there is no grace of iustification in man but purchased by his death and passion. We also beleuee, that accordinge to the Apostle the iustice of Christ is our iustice, in that ordained to our sanctification by inspired and working grace, mouinge vs to faith, hope, repentance, charitie, and finally imparting vnto our soules, as cause efficient, the inwarde guise of iustification: Christ being as it were the treasure house, beneficiall to mankind by sondry graces, and a fountaine diuersly flowing and watering the soyle of our soules.

Rom. 14.

*Faith Catho-
like of remissio
of sinnes.*

*Faith Protest-
tantish of re-
mission of sin-
nes.*

5. As concerning remission of sinnes, the faith Catholicke beholdeth likewise an objecte generall and vniuersall, proposed vnto vs by expresse testimonie of holy scriptures: to witt that all forgiuenes of sinnes, and cleansing of conscience from the guilt of crime, proceedeth from grace, merited by our sauour Christ: and that also in euery one effectually by Christe is performed this indulgence, if they seemely and requisitely cooperate with God his grace by faith, hope, repentance and charitie: of which condicions on our partes as performed we haue no certaintie of faith: in that no such thinge by God is reueiled vnto any particuler person by worde of Scripture, or definition of church. But the Protestant in this matter with his assurance, that his sinnes are forgiuen him, is altogether phanaticall, imaginatiue, and carried away with an illusion of his owne deuising braine. He is of beleefe, and that with equal certantie, as that almighty God reigneth in heauen, his sinnes not to be imputed vnto him: when as this objecte of faith in the meane while is not specified in scriptures, and is a secrett, concealed in the counsaile of the deuine knowledge. Is this his faith true, that blemished the very prouidence and iudgement of almightie God with iniquitie and falsitie! Is probably true this beleefe of a Protestant, when in the very acte and

rage, of sinne, before access of charitie or repentance, he beleueeth that God doth not impute vnto him his trespasses, nor doth behold the turpitude of his offence! If he actually sinne, and be defiled, how is he not rather detestable and loathsome to the righteousness of God? How doth not the eye of his pure intelligence tourne and auert it selfe awaye in disdain from so vglie a spectacle! O brutish faith, to giue indemnity to fornication, to adulterie, to murder, to treason, accounting Dauid nothing endamaged by his greuous and hainous misdemeanour! If this obiection be not trewe in it selfe before the Protestant so beleuee, how therof hath hee faith, which he pretendeth, and how auerred is it by the fafte of God? If it be not expressly declared in scripture, how is it not phanaticall, and altogether different and strained from the nature of faith? And why doth God impute to those, that once shalbe damned to hell fire, the sinnes of fornication, of adultery, and the like? because, answereth the Protestant, they wanted faith. And why doth he not impute to the predestinate such or more horrible crimes? For that, faith he, they haue faith. O pretie cloake of faith to sheld a good Protestante from the raigne: and from God deliuering letters patententes sealed by the signe of the crosse, to free him from damage, when he liueth most damnable? O abuse of faith! O sacrifice against the sacred price of Christs redemption, doth not faith rather aggravate the sinne, in particuler manner disclosing to the offendantes the malice of their miscarriage: for he that knoweth the will of God, and offendeth against him, as faith our Sauour Christ, is moste worthie of seuerer chastisement? But of this matter hereafter.

6. A certaine Protestanter, perceiuinge the marrow and pith of his Protestancie thus assailed by Catholike doctrine in his vaine and slight conceipt discovereth two *faiths* of a Protestant: the one consisting of an *Humane petition*, and *insuetude* for acceptance into fauour with God: the which, faith he, doth actually iustifie, and remitt finnes: the second is reposed in *Assurance*, and *certainitie* of that benefitt obtained: Which

Inc. 12.
The double
faith of a Pro-
testant exam-
ined.
Field. lib. 3.
Cap. 44.

peruasion, as he affirmeth, is no lyinge perwasion, for that it hath an obiection silent and true in deed before such assent of minde enter into the soule. Surely the absurditie and childish idiotrie of this distinction doth so amaze me, to thincke it shold proceed from the sense of a man, that I am therby hindered and distracted from the earnest reproofall therof. Was this raw batchiler, or old treuant so slenderly scene in the principles of philosophie, when he began to write, that he knew not, that operations so disparate and vnlike, could not haue issue from one and the selfe same habite or vertue? Why sir, learne now then, desire, and petition are actes of the will, whose obiection is formally *goodnes* not archieued, but held in request: whereas assent of assurance, credulitie and faith is effected by the vnderstanding, respectinge for obiection that, which is *true*, in as much as *true*, with reduplication of forme. How then could your vnlearned surmise make one vertue as cause of two actions, placed in diuerse faculties of the soule, and different in the formalities of their obiections? Good God, who euer heard, that desire and petition was an acte of faith? It is evidently false sir, and therefore if men be iustified by acte of petition and desire, before assurance by assent of the vnderstandinge, they are iustified before faith, and without faith: against the maine current of the worde of God. And what Christian diuine euer yet said, that men were iustified by desire and petition, before this silly booke write? Which assertion of his is not only false, but also contrarie to the best learned of the Protestantes. For Calvin, and Chemnitius, meaninge to exclude all inhzrent iustice infused, accordinge to the tenour of the Catholike doctrine, and to establish the externall iustice of Christ, as imputed vnto the children of God, found out to that effect no other meanes, then that such iustice should be apprehended and ap-

plied vnto men by intelligence; that is when they beleeued, and were by vnderstanding perswaded, that the iustice of Christ was so imputed vnto them. But that Christ his iustice should be imputed vnto a man, because it is desired and wished by petition, is in no sorte imaginable. Moreover this grosse and materiall sophistrie defendeth not the faith Protestantish from phanatisme, neither doth it shew, how it hath all the essentiall partes of faith. For I take the seconde acte of faith mentioned by that Protestante, seuerally. by it selfe for examination, and enquire of him, what is the obiecte of that assurance and beleefe of minde? He will tell me, that the obiect thereof is the iustice of Christ, imputed to this or that beleeuers, by meanes of a true and right desire and petition. Which thinge beenig once drawn from his owne confession, I tell him that, to the end, for example, that Richarde by assent of vnderstanding should beleue by a diuine faith any thinge, the same is to be proposed as spoken first by God in the written worde: vnlesse he resolute to beleue without book. But in the written worde is no worde that to Richarde by vertue of a desire and petition is imputed the iustice of Christ: therefore Richard so beleeuinge, as he hath no warrantie of worde for his faith, so hath he neuer a word to say for excuse of his absurditie. This Richarde cannot by diuine faith beleue himselfe iust, vnlesse also he beleue that this worke of petition and desire was moste perfect; in which qualitie if it had failed, he had attained to no one iott of iustice: But no scripture doth so recommend and approve the petition or desire of Richarde, therefore this Richard is neuer a whit the richer by his credulitie, nor iustified on iot by operation of faith. Wherevpon he must needs confesse, that the knowledge he hath of his owne iustification, is not an act of faith, but an euident science, a vision intuitiue, such a one, as he affirmeth Christians to haue generally, when they see euidently, which is canonically scripture, and which not, what is the literall sence of these wordes, and what not. Then I perceiue that a Protestant meaneth to passe to heauen without faith, and in a certaine dreame or traunce of a vision to make his flight thervnto. A lamentable thinge to consider, how in our countrie where men for education wante the vse of good schooles, and seeke only for a popular and slight knowledge of the artes, fall and breake out into such absurde paradoxes, as we haue heard recited, and refuted. Herevpon also is it consequent, that seing this faith Protestantish is phanaticall and friuolous, there are no argumentes to euduce any vnto that credulitie: where as no scripture affirmeth, to this particular man to be imputed the iustice of Christ, or his sinnes not to be imputed, or els that his faith and desire is good and effectuell: and therefore the preacher hath no proofes or motiues to perswade any man so to beleue, not knowinge whither the obiect of such a faith be verified by the truth and fact of God or no.

*The faith of
a Protestant
not to be per-
swaded.*

*Faith Pro-
testantish with-
out certaintie.*

*Rob. Abbat.
pag. 4. 2.*

7. Lastly this argument may serue to refute the faith Protestantish as altogether counterfaict and hipocritall. Diuine faith, although it want euidentie, yet it retaineth a most firme and solide certaintie, but no Protestant holdeth this certaintie as concerning the imputation of Christs iustice vnto him, or not imputation of his owne sinnes, therefore he possesseth no faith diuine of such affaires. The former proposition must passe as true: the seconde may easely be proued. Caluim is of opinion, that a true and diuine faith cannot be separated from charitie, and obseruing of God his commaundementes, as farre forth, as is necessarily required to a mans his saluation: but if the Protestant enter into search of his life, finding it accompanied with many sinnes, and often breach of God his commaundementes, he may iustly doubt, whether

whether his faith be sure or no : and as there is not a Protestant, which evidently knoweth his vertuous life to be answearable to the precept of God in holy Scriptures but may in that consideration be afrighted with some dubitancie and perplexitie, so also may he thereby wante the assured certaintie of his true faith, in that such faith necessarily is accompanied with all manner of vertues, and the obseruation of Gods commandementes : of which effect of faith, seeing that the Protestants cannot by reuelation priuate, or out of publicke recorde in scriptures, deriue to his conceite a certaintie therof, it followeth that neither of the cause it selfe, that is of faith, can he haue that perfect and full assurance. For as Calvin himselfe speaketh. *The harte of man hath so many corners of vanitie, and doth swarme againe with so many hid places of lyes, and is covered with such deceit of hipocrisie, as oftentimes it deceiveth it selfe.* Where then is certaintie? and so what is become of faith? Again faith Calvin, faith continually would shake, if it depended on workes: Whereupon must follow, that to obtaine certaintie of faith iustifying, or that a Protestant should fully be assured of his owne faith, it nothinge importeth him how he liueth, whether like a man, or like a beaste: or contrariwise if the knowledge of faith depende on the knowledge of workes and good life, according to Calvin faith should be vnstable, quivering and warbelinge in distrust. The resolution of the arche protestant Luder, in this matter is most filthy and impure. He perceiuinge, that if men should take notice of their faith by effecte therof, that is good life, all securitie of faith woulde be forthwith disturbed, teacheth, that although a beleeuing Protestant see himselfe contaminated with sinnes, in riot and disloyaltie towards allmightie God, yet if amonge the whole packe of iniquitie he do not espie infidelitie, amidst them all, plunged neuer so deepe in that donghill of libertie, assurance of iustice may stand stoutly vpright by a certaintie and vndoubted virilitie: *Quia promissio facta nullis peccatis est mutabilis, nisi sola incredulitate: Because the promise made is not altered by any sinnes, but only by infidelitie.* Whereupon if a Protestant will enioy the certaintie and assurance of his faith, he must only haue an eye to infidelitie, and then permitt the deuill and the flesh to dispose of him as they list: and to this sweete disposition Calvin will further him, auouching, that if a man by a true iustifying faith once apprehend the promises of God, no sinne euer after can expulse this iewel, and his grace of iustification. O cleane certaintie, and quiet sleepe of a Protestant! To proceed, how knoweth the Protestant, that he harboureth not infidelitie, or that his faith is diuine, not phantasticall, hypocriticall, or such a one, as he saith the Anabaptist retaineth, beleeuinge also that he is iust by the iustice of Christ imputed vnto him? If he tell me, that he is assured therof by faith, I shall demaund where the obiekt of that faith is proposed vnto him in scripture, as that the faith of Richard is a sincere and heauenly faith? If he can produce no texte seruing to that purpose, as he cannot, how then is his faith truly faith, and not rather a phantasticall perswasion? We Catholickes, not chalenging to our selues the certaintie of faith, as touching our personall iustification, or that our endeauours, through the grace of God, in faith, hope, and charitie, are of qualitie, which is requisite for saluation, contente our selues with a morall kinde of certaintie of them, deduced from the carriage of our liues: as if we deeme ourselues contrite for our sinnes, to haue receiued the benefite of preiustly absolution, not to entertaine for the present any affect or purpose of mortall sinne, or to be willinge to expose our selues to daunger therof, then may we repose our selues with tranquillitie and peace of conscience

Caluin. lib. 3.
Inst. Cap. 2.
Sec. 9. 11. 12.
C. 30.
Sec. 7.
Confess. Aug.
art. 4.

in the goodnes and bosome God allmightie, and in the conceued happines of our owne estate.

Catholike beleefe of predestination.

Rom. 11.

Rom. 2.

Rom. 11.

2. Pet. 1.

Bernard ser.

2. de Penit. coss.

Rom. 11. 12.

Phil. 2.

Rom. 11.

*Predestination
Protestantish
phanaticall.*

*Stapleton.
lib. 9. de iustif.
Cap. 13.*

*Calvin lib. 3.
Iust. Cap. 2.
Sect. 2. 4.*

8. As concerning predestination, the beleefe of the Catholikes hath all the conditions exacted by the nature of a diuine faith. The obiekt and matter of our faith in this point is vniuersall and generall, propofed vnto vs for beleefe by the expresse word of God: to wit that all predestination is decreed and accomplished by the goodnes of God, and deferte of our sauour Christ; that also certaine persons, accordinge to the depth of his vnsearchable wifdome, chosen out from the vniuersall masse of perdition by a grace most potent and effectuell, shall be brought to finall perseuerance in good, shall end this mortall life in estate of iustice, and enioy, finally blisse eternall in heauen, as rewarde and stipend of their workes. In regard of our particuler predestination, we haue no assurance by faith, that God hath decreed and ordained the same, because it is a secrecie of his one closet, couched in the height and depth, as speaketh the Apostle, of his one iudgements vnsearchable: notwithstanding beleeuing in the meane season, that if by the grace of him we arriue not to perpetuall saluation, it to come to passe through our default, and not any law of God, or defect of succourse, excluding vs from possibilitie of the same. And what perswasion we in particuler haue in this kind, we deriue it not from faith, but from the testimonie of a good conscience: and to this effect of notice and knowledge, in a moderate sorte of our predestination, we are willed to employ our selues in laudable actiōs, that by our good workes, as saith S. Peter, *we make certaine our vocation*, that is, that not only good workes in vs may effect saluation, to which we are called, as meritorious cause therof but also we from the suggestion of our owne cōsciences, after good workes may entertaine an humble intelligence, and good concept of our owne particuler predestination: and for this manner of faith and perswasion we haue assurace giuen vs in the scriptures. In the meane time we follow the counsaile of the Apostle: *Be not to highly wise, but feare: work your saluation with feare and trembling. He that standeth, lett him take heed that he fall not.*

9. The Protestant, whose aspiring conceiptes still mounte vp to the topp of pride designes, searcheth there for a libertie to beleue what he listeth without controlement, and for a repose and rest of action, to the end that sinnefull pleasures, by an assured conscience, pay not to deare for the sweete of his offences. Therefore he will needes perswade himselfe, and that by certainie off faith, that he is to be faued, and determinatly predestinate. The Lutherish Protestant, and the Caluinian, accorde in this beleefe of predestination, yet diuersly they deduce the same. The Lutherane teacheth faith and iustice to be lost by certaine course and grosse sinnes, yet notwithstandinge designing, that this iustice infallibly is to retourne, and affect the soule againe in the last moment of life, and vitall breath. The Caluinian censureth this opinion Lutherish, about the losse of iustice by any acte, as halfe Papisicall: and therefore in that iustice, as he determineth, can neuer be abolished by any fact of man, he concludeth, that one assured of his present iustice, therby is also acertained, of his finall perseuerance and predestination. But we Catholikes auouch this doctrine Protestantically, as that the personall predestination of any particular man is matter or obiekt of his faith, as moste false, and phanaticall. How can a Protestant by faith beleue this great mistery of God his counsaile, vnlesse it be reueiled vnto him, and that not only by an inward light, as pretendeth the Anabaptist, but also by externall proposition therof in the worde of God? And what worde of scripture telleth a Lutherane, that as sure as God reigneth in heauen, his iustice expulied by sinne, is after to retourne to his olde home,

home, and to resanctifie the soule of a knaue? Eyc vpon vanitie, to belecue that, which hath no shew in the holy scriptures! Then it is not faith, that a Protestant conceiue of his proper saluation and predestination, but a vision, an inwarde illumination. O happy Protestant, that hath so good an eye, as to pearce beyonde the sonne and the starres, and to beholde his golden chaire, and paradise provided him in heauen! what were such a paire of eyes worth, the which scituated in the head of a droncken Suagerer, take vewe so distinctly of the best thinge, and most secrete, imaginable! Also the Caluinian Protestant cannot claime any notice of his predestination by act of faith: in that no place of scripture telleth him, that God hath enacted and decreed his predestination; and that also by no knauery of his he can loose his iustice. But whether to rendeth this predestination heresie, but to turpitude of life, to a securitie in pleasure, and to the certaine bane of all Christianitie, as shall hereafter be declared? A strange thinge to consider, how the Protestant vnder name and title of faith impugneth faith, and in place therof fetleth an vnknown kinde of vision, a reuelation and arrogant phanacie extrauagant! Christians commonly for their knowledge of holy scriptures, alledge by externall authoritie an assent of faith: the Protestant disdaining the obiect of faith faith, that he evidently beholderth what worde is spoken by the diuine maiestie. Faith ordinarily directeth Christians to the beleefe of the true literall sense of holy scriptures, where the Protestant wearie of faith, chalegeth an euident vision thereof. Christians entitiled by the name of Catholikes, professe, that by faith they attaine to iustification, the Protestant not fancying the humilitie of faith, auoucheth, that he is iustified by an euident science and vision of Christ his iustice imputed vnto him. And wheras for the tranquillitie of minde as concerning our proper grace and predestination, we content our selues to liue in the feare of God, and to be acquainted with the testimonie of a good conscience, the Protestant surpassing this moderation of intelligence, will needes exceed the limittes also of faith, and aduance his conceipte to an euident vew of them all. Where then is faith, if Protestancie be admitted; when as with them a proud, insolent, phanaticall illumination obtaineth the credit of the principall and fundamentall article of Christian beleefe? yea it were an iniury against the very deuils, to equalite them and the Protestant in matter of faith. For the deuils do truly belecue accordinge to the nature and principles of faith, conuincd by authoritie, and motiues to faith, although they want that good inclination of will and affection to beleue: but the Protestant making no reckoning of externall authoritie, violateth therby the verie substance of faith, and frustrateth all force thereof, in his soule remaining phanaticall, illuminatiue, phantafaying this or that, as his pleasure in the forge of an idle and vnconstant head shall decree. Neither do Lucifer aspire so high, as the Protestante reaching at the very iustice of Christ; conformably to the humour of Carpocratian heretickes, as recordeth Ireneus: *Quia propter & ad tantum elationis prouelli sunt, ut quidam quidem similes se esse dicant Iesu: Wherfore certaine of them arrived to that excesse of pride, that they affirmed themselves like vnto Iesu.* Of an other disposition was that learned and holy Doctor S. Augustin: *I know well that the iustice of God remaineth: whether mine remaine or no I know not: for the Apostle terrifieth me saying: he that thinckes himselfe to stande, lett him looke lest he fall. Who in the number of the faithfull, as long as he lineth in his mortalitie, may presume to account himselfe one of the number of the predestinate? Wherby doeth manifestly appeare, that the Protestant according to rule of faith, and essentiall nature thereof, beleueth nothing: but only pretendeth the name and bare title of faith to the ende he may more effectually annulate and destroye the same: wherupon Tertullian putteth this Difference betwixt*

Faith impugned by faith.

Beda sermon. 18. de sanctis.

The deuill in faith preferred before the Protestants.

Iren. lib. 1. Cap. 24.

August. in psalm. 41. August. lib. de Corrupt. & grat. Cap. 12. De bono perse. Cap. 13.

Infidels

Tertullian. li. de Carne Christi. Infidels and hereticks, that *Infideles non credendo credunt: heretici credendo non credunt.* Infidels not beleuing beleue, bus hereticks beleuing, do not beleue.

For choise and direction in matter of faith and religion, especiall regard must be had to reiole on that parte where is found an authoritie definitiue for the end and decision of controuersies. Which rule prudentiall and discreet, standeth for the Catholike Romane church, against the faction Protestantish.

CHAPTER X.

The perfection of the church. 1. **T**He diuine wisdom of almighty God, in that it was to fashion, frame and order his church, not only by acte of infinite knowledge and goodnes; as in their owne sole natures they are inclined, and redound to our commoditie, but also by that precious purchase of Christ his sacred blood, by the workmâship of the holy ghost, obtained by the sweet sacrifice vpon the crosse, therefore it is worthelie to be esteemed of vs, as a thinge most singular, perfect, absolute, and for our necessities principally conuenient. To which effect of gouernement and direction in the same, this church was first in seemly and decent disposition of partes and members to be compounded. then for that humane abilitie is fraile to fall, and obnoxious to many errors, it was by assistance of the holy ghost also to be fortified and enlightened, that the affections of men might thereby be staid from ruine, and their vnderstandings freed from deceit. This vniuersall mother of our soules, this pillar of truth and spirituall Supporte, this mistres of science and learning, this immaculate spouse of Christ, this oracle of heauely verities, we Catholikes auouch to be Apostolike church Catholike, and Romane. From which church if we diuert our cogitations, before Luther no other church, worthie that name or title is to be found; and sithence his nouelrie and apostasie from it, no other church imaginable to be descried, that hath in it a succession of Bishops from the Apostles, by lawfull and ordinarie callinge; no other church so vniuersall and generall, no other church in like measure famous for multitudes, and conversions of nations, no other church equally renowned for sanctitie, for miracles, for holdinge generall Councils, for withstanding persecutions, and in somme, no other church so selled in vnitie of faith by one rule, square, and director therof. Yet I cannot lett passe, before I enter into the maine, a vulgar and silly obiection of the Protestant, faininge a prooffe that the Romane church cannot be the Catholick church, for that such church called Romane, importeth only one diocesse and bishoppricke in particular, as that of Canterbury, and Yorcke. A vaine and friuolous opposition. Lett them learne then, that in two respects the Roman church is tearmed conueniently the Catholicke church: first for vniuersalitie of beleefe, then for preheminance of power and iurisdiction. Our faith, that the successeur of S. Peter, the Bishop of Rome, is the visible monarch ouer all the church by the institution of Christ, is a faith receiued by all nations from the originall of their first matriculation, and adioynder to Christ our sauour: and therevpon in regard of such faith, whose common object is the Bishop of Rome, the whole church is surnamed Catholike and Romane. Then the Domination and authoritie of this Romane Bishoppe extending it selfe throughout the church, to all persons and causes spirituall, in reckoning therof allso Rome the

Gal. 4.

1. Tim. 3.

Cant. 4.

The Romane
Catholike

the empire of such a Bishop, the whole church is fully notified by the name of Catholike and Romane. In which sense thus S. Hierome doth question with Rufinus: *What faith is that, he calleth his? Is it that, in the which, the Romane church excelleth, or that which is found in the volumes of Origen? If he answer, it to be the Romane faith, then are we all Catholicikes:* Vnderstanding by the Romane church, the vniuersall Catholike church, in respect of the causes declared. So also Optatus Mileuitanus about thirteen hundred yeares past, to the same effect thus speaketh: *Come my spouse, come from Libanus, that is from the Romane empire, wherein are presthoodes, shamefastines, and virginities, that barbarous Nations doe want.* Victor also recordeth not long after, that the Catholicikes of Africke were persecuted by Arriā heretickes, vnder the name of Romanes. Which heretickes, with what soeuer manner of gifts you gratifie, or by obseruances comply with, know no other thinge, but to enuie at the Romanes and according to their willes continually they wish to darken the splendour and race of the Romane name, desiring that there were not one Romane aliue: by which testimonie we vnderstand; that the African Catholicikes, in euualencie and epithet of stile were called Romanes.

Hieron. Apolt.
1. in Rufin.
Cip. ep. 153.

Optat. lib. 3.

Victor. lib. 3.

Lucan. lib. 70.
427-280.

Romanos odere omnes Dominosque gramantur.
Quos nouere magis
The Romane name as lordlike men do hate,
Whilest knownen power doeth rebels mindes amate.

Allso Gelasius thus wrighteth. *The holy, Romane, Catholike and Apostolike Church by no constitutions of synodes is preferred before other churches, but by the euangelicall voice of our sauour is hath obtained supremacie.* This church therefore first by vertue of Presthood, ordinarie succession and mission, for the good of the whole, and all Christians in particular, as S. Timothie did, hath receiued grace, in her pastors not only for their personall iustification, but also for others better vniuersall direction and institution. Hēce saith S. Ireneus that in the church it is behoofull to obey the preists, the which with succession of their Bishopdomes; *Accipiant chavisma veritatis certum, haue received the certaine gifte of truth.* For seeing that allmightie God hath in his church placed pastours and Bishops for the spirituall edificatiō therof, with chardge to all inferior Christians, as sheepe, to be fedd therby and protected, to heare their voice, and to relie on their iudgments, therevpon it doth follow that definition of church is not a conclusion of humane knowledge or inference: which, as it is not of truth infallible, so might it cast the simple obedience, of the faithfull into errour, but rather a suggestion and reuelation of the holy ghoste, importing a diuine confirmed truth and an authoritie supreme and vncontrolable. In this respecte our sauour Christ is said to be the head of his church, *Which is his body*, in that he communicateth sense and motion therunto, which cannot tend to patronise falsitie. The same church is fortified also by the holy ghoste, purchased for it in valew of Christ his precious blood; the which, as the spirit of truth, *shall teach you all truth.* Wherevpon worthelie our sauour Christe censurēth as an Ethnicke and publican him, that shall refuse to surrender obedience to the determination of the church in such obstinacie euen opposing himselfe to Christ the sonne of God: *He that heareth you, heareth me* wherefore in elder times dutifully the Iewes, *Blessed God, and Moyses his seruants.* And for that the assistance of the holy ghoste is vnited vnto this church, the Apostles confidently spoke, hauinge before decreed a pointe of faith: *It hath pleased the holy ghoste, and vs.* And the holy Apostle S. Paule sayeth. *The church of God is a pillar foundation of truth.*

Gelas. Tom. 1.
epist. Decret.
ep. 8.

Authoritie
of Church.
2. Tim. 1.

Iron. lib. 4.
Cap. 43.
Ephes. 5. 6.
Luc. 10.

Ephes. 1.

Ioan. 16.
Matth. 18.

Luc. 10.
Exod. 14.

Tim. 3.

O

Wherevpon

Whereupon the Catholike for determining and ending of controuersies regardeth the authoritie of the church, represented or recollected in a generall Councell, by the assembly of the cheife pastours thereof, or els in the sentence of the Bishop of Rome, successour to S. Peter he having in the personne of that Apostle received from Christ a promise, that his faith shall neuer faile: to him also from Christ being committed charge *To feed his sheepe, and to confirme his bretheren.* Therefore S. Augustin willett men that are perplexed with doubt about the knowledge of canonically scripture, to consult with the church, *The which holy scriptures without all ambiguitie doe demonstrate, And to dispute against that, which the whole church doth thincke, is extremity of pride.* In reckoning of which function of pastorage, and care of the faithfull, the church is called by the auncient Fathers the holy mother of beleeuers. *There is but one mother, faith S. Ciprian abundant by good successe of secunditie. We are borne by her childbearing, and nourished with her milke: we are animated with her spirit.* This preserveth with God, this assigneth her children to the kingdome, which she hath brought forth. *Who sooner shall be separated from the church, is ioyned to an adulteresse, is void of the promises of the church. For he cannot haue God for his father, that hath not the church for his mother.* We Catholikes therefore, when any matter is questioned; as what is canonically scripture, what apocriphall; which is the true sense of scriptures, and which the forced and forged, what manner of seruing God in waye of pietie is prophane, superstitious, and what sincere and diuine, agnise in the church an office of iudicature and authoritie supreme, to compose and end all strife and debate in causes of faith and religion.

*The protestant
debaeth the
church.*

*Rainold. Thees.
3. num. 18.
Apoll. pag.
230.
Ephes. 5.
1. Tim. 3.*

2. The malice of the aduersary Protestant is here too too importunate, and spightfully vrgente against the Catholike position: for seing he referreth all decission of controuersies to the written worde, vnderstood and sensed by his priuate spirit, to this worde and spirit he conterposeth odiously the sentence of church as a testimonie of man, sometimes conformable to truth and vpon other occasions possessed with the spirit of error. *For the voice of the scriptures is the voice of God, but the voice of the church, is the voice of men. In the church sometimes speaketh a spirit humane, a spirit of error.* But if we Catholikes did thincke either with like arrogancie of our owne spirittes, expounding scriptures, or deeme so basely of the spouse; of Christ the church, of her pastours, of our spirituall mother without spott or wrinkle, of the pillar of truth, of the sanctuary of the holy ghoste, then had we no reason to regard in the voice of the same a foueraigne tribunall to ende controuersies in affaires of faith, by a finall sentence and determination from thence proceeding. Therefore this Iohn must know, that definition of church, is a definition of the holy ghoste, and that his spirit, if it will auoid the note of exorbitant pride and impudencie, must submit it selfe vnto the same. A prety iest, that in the church sometimes should speake the holy ghoste, at other seasons by turnes Sathan, as both inhabitants of one house and mansion place, for the desflouring of this virgin and spouse of Christ! One Iohn must iudge of what sorte the definition of church is; and those that will be carefull to be enformed in truth, must preferre this silly Iohn before the church: and so that Iohn dissenting from the church, is either out of the church, or the church without him. No no Iohn, the church is of diuine authoritie, which possiblie cannot erre. Others do charge vs as if making comparison betwixt the church and the scriptures, we accounted the authoritie of church the greater. A strange imposition! Do not we Catholikes acknowledge the scriptures as indited by the holy ghoste; can we then en throne any superioritie or seuerantie about his holy ghost! Doe we not also say, that

*Feeld. Cap. 4.
lib. 11.
Church and
Scriptures
both diuine.*

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the church in sentencing for common beleefe, is guided by the same holy ghost; and yet must needes be enforced vpon vs this silly absurditie, that forsothe the holy ghost is greater then himselfe, and that he in scripture, hath himselfe as superior in the church! Doe not we also auerre, that the church in reprobuing all heresies, doth argue and conclude out of scriptures, as fountaines of truth, and principles of Christianitie? may we then thincke the church instructed and directed by scriptures, to be more diuine and excellent then the scriptures them selues.

3. But against the Protestant I frame this argument. That societie of men, which hath not in it selfe a cheefe authoritie to determine and end controuersies, or to perswade a truth to others, is not to be esteemed as the elected company of all mightie God in matter of faith: but the partie and faction Protestantish wapteth that authoritie, therefore it is not the true church or fellowship of the faithfull. The former proposition if it should be deined, thereon would ensue, that the institution of Christ his common wealth is moste notoriously defectiue, and nothing els in deede but a stage of turbulencye, and a very masse of confusion. The following proposition doubtlesse is verified by the very instincte and drifte of the Protestantes reuolt from the Romane church, seekinge thereby to be disbridled from all externall auctoritie of commaundrie, and to define in matter of faith as he listeth, and in carriage of manners to liue as he lusteth. For where I beseech him, doth he regarde a visible tribunal of the holy ghost, to iudge for truth, and determination of strife? The church, in that from it he hath made an escape, as rennagate, nor will be subiecte to her checke and cōtrolement, diuersly by him is impeached for her prelatie of iudicature and final sentence. If the church assisted by the holy ghoste, be, as he will haue it, the sole company of the electe and predestinate, then in heate of contention how can man haue certain recourse to this church for censure, decree of God his secret election not knowne vnto vs: still in enquirie doubting whether in demand of iudgement from the church, we appeale to God, or to the deuill? So that then the Protestanter sailes in that shipp, which is tossed wonder fully too and fro with the combatmentes of aduerse opinions, as with the waues of violent vncertantie: yet deuoid, either from heauen or earth, of all sure succourse and direction. For when he bendeth his cogitation towards the externall and visible power in the church, then the proud and disdainfull eyes of his priuate spiritt will misprize the same, as to be subiect to erroneous decision, and therefore conclude, it not to be supreme and final, but farther to be examined rather by this his spiritt, and the worde. Wherevpon Luther not liking of the very Apostle S. Iames his determination about abstaining from bloud, and strangled meates, saith first, that S. Iames did crosse and contrarie the sentence of S. Peter, and therefore that his decree was erroneous: then he affirmeth such law of S. Iames, not to haue force to binde or oblige. This selfe same Luther reprobeth that famous first Councell of Nice, as deuoid of the holy ghost in prescribing continencie to preistes: still the flesh flie in him aiminge at his baite and pleasure. Caluine pronounceth of the churches iurisdiction definitiue in generall Councils, or otherwise, that no name of Doctours, Pastours, or Bishoppes, ought so to preuaile, *Quo minus omnes omnium spiritus ad diuini verbi regulam exigamus: That we should not examine all the spirittes of all men according to the diuine worde.* And againe. *The definitions of Councils are as it were certaine preiudices; Ita tamen vt examen non impediāt: So that they hinder not examination.* Which sayinge of Caluine doth plainly euacuate and disanull all authoritie of church. For hereon doth it follow, that euery Christian

Noua dogmata non statuit. Ecclesia sed uera eruit. uident. cons. Ha-

ref. The Protestāts hath no meanes to determine controuersies.

Luther. lib. de serm. arb. Cal. li. 4. Inst. Ca. 1. Rainold. Thes. 5. & in Apoll.

Luther. lib. de Concil. a. 2.

Lib. de Concil. part. 1. Caluini. Opus Theol. pag. 480. Caluini. lib. 4. Inst. Cap. 9. Sect. 12. 10.

may call to examine and lyndication all definitions of church from the Apostles times, and make himsele, sensing the bible, as he by his spiritt shall be enformed superiour to all such defininge prelates, and trie them whether their decrees stande for his choice or refuse. Is he, I pray you, in any court ciuill supream iudge, whose sentence after by the litigants themselues is to be discuffed, tried, and finally either to be admitted, or reiected by their priuate verdictes, and determinations? Wherevpon it is manifest in all ouerture, that these controuersies, which now are in question and dispute, as about the Canon of the scriptures, their lawfull senses, or other deductions from them, may be determined by issue of resolution, in the societie of Protestantes is not to be found any tribunall or parlament of iudicature, besides the particuler spirittes of euerie spitefull and seditious wrangler. Can there the holy ghoste, in vertue of Christ his passion, preside, where is no order of hierarchie, or meanes to end differences in cases of faith and religion! O folly to thinke it, and blasphemie to auouch it! No Protestant can presse a Catholicke with authoritie of church, therby to re. laime him to his sute, or repose him in vnitie with him of beleefe. No Protestant, seing his brother Protestant dissentance from him, may with iudgement interpose the power of church for vnion and accorde: but their spirittes must trie it out in single combate, they muste snarle and bite as long as they haue either in their giddy heades toth, malice in their irefull hartes, or life in their euill fauored corps. What is the church, say they, but a compaine of men subiecte to errour, as we see in the Romaine church such presidentes of idolatrie, of superstition, and iniurie to the passion of Christ? Therefore we purpose by the spiritt to enquire, search, winnowe and rife that, which is by the church defined. The booke of the Lorde cannot swarue from truth, neither can his spirit in vs decline from his righteousnes: then let booke and spirittes worcke it out by Protestantis manhoode, and by the inuincible capps of our maintenance. And it is in deed the golden pretence of Sathan in the Protestanter, as well to foster and nourish thereby endles quarels in causes of faith, blowing the coales still glowing hott of contention, as also to performe the same with a shew of pietie and warrantie from heauen, to designe the written worde of God as sole and supream iudge and determiner in questions of beleefe and religion. Thus in great confidence, and heat also of bloude, pronounceth a valerous Protestanter: *For triall of our differentes, we lay the bible before you, then which I trust you will not offer to bringe ought more auunciente. He who out of that booke can winne it, in God his name lett him weare it.* A terrible hackster, no doubt, that so diuulgeth in chalenge against all his prizes of armes! Good Sir, but consider how you braule and threat a farre of, how your booke is fenced against our approach, and you assured in the trench of your owne faction by pollicy and maiestie of estate. Lett the cruell and bloody humour of your ministers, delighted so with sanguinarie lawes against vs, although neuer by any generall Councell declared as yet hereticall or scismaticall, as one of your owne crew writeth, and consorting with the greater number of Christians now alieue, thus speake with his naturall breath of flame and fire: What Romane preist soeuer, that shall dare to enter this lande, and for the supreamacie of the successeur of S. Peter, for the sacrifice of the masse, for beinsitt of prestly absolution, otherwise enterpret the word then we doe, lett him be enquired after by terror of magistracie day and night lett him be apprehended as traitor, fettered and cast into a dungeon, conuicted, arraigned and adiudged to die a traitors death: that is to be drawne vpon a hurdle to the place of execution, there be hanged vntill he be halfe dead, after be bowelled alieue, and

*Abbot pag.
233. George
Abbotts booke*

*Dome pag. 5.
The Protestants
Benedicite*

his entrailes before his face caite into the fire, his body be quartered, and members fixed on poles vpon the gates of the citie for the foules of the aire to feed on: also let all their abettours and harborours suffer as felons, all perswaders to their faith be adjudged as in case of high treason, all their adherentes in religion pay in forfeiture to the fiscall two partes of their landes to the prince, and in their moueables be monthly spoyled by the rauage and pillage of the Pursuiuant: and then lay the bible before them and who oute of that booke can gaine it, in name of God lett him winne it. Mrry sir, if you entertaine vs a farre of with such a salue and peale of canonadoes, no meruaile if we tremble to come with in fortie foote either of your person, or your booke. Nonoe, it is not the puissance or vertue of this crauante, or of an hundred thousand more such Sir Georges a horse backe, that giueth repulse in England att this day to the Romane faith; it is the might of magistracie, the sworde of auctoritie, and so longe like to preuaile against our sinnes, yntill God of his infinite goodnes shall mollifie the heartes of our fages, and enforme them better of our innocent veritie. But I meruaile, what a manner of bible this Clarke hath got, and of what strange edition! His Luther, as proueth Bishopp Lindane, in the only new testament in fauour of his heresie corrupted an hundred, nintie, and one places. His Zinglius, for this texre, *This is my body forced in This signieth my body*. His English translations diuersly and manifestly against the Greeke and Hebrew are falsified, as to his shame hath laid open M. Gregorie Martin. There be men of his owne coate, that thus censure his booke: *No translation what soeuer is authentickall scripture. The Protestant translation Is a translation, which hath many omissions, many additions, which sometimes obscureth, sometimes peruerteth the sense, beinge sometimes senseless, sometimes contrarie. It containeth in it diuers corrupt translations of scriptures, by leauing out of wordes, putting too wordes, perverting the meanings of the holy ghost. There be many grosse corruptions, as may partly appeare by the abridgement of the Ministers of Lincolne diocess. The bible is peruered in eight hundred fortie eight places in the olde testament. The English Protestant bible is inferiour to the Turkes Alcaron*. Finally his Maiestie: *I could yet neuer see a bible well translated into English, but the worst of all I thinke the Geneva to be*. Well the bible beinge all this minister pretendeth to haue for defence of Protestancie, and iudge of controuerxies, what poore case is he in, his bible thus by publick testimonie & auctoritie disgraced? And where is the light of the ghost, the letter and sense therof thus obscured, diuersed, and falsified in the crew of Ministers.

4. And to come more particularly to the discussion of Protestantish absurditie on this behalfe, lett supposition be first made of debate and controuerisie aboute the Canon of holy scripture, and hereby we shall make triall what competent iudge retaineth the Protestante for determination of the question. As concerninge the Canon of scripture, demaund may be made of the Protestant, vpon what ground or warrantie he resolueth to admit two and twentie Bookes as sacred and diuine in the olde testament, and no more, although agnised by vs Catholickes of the same sortte and qualitie? He will answer, that in this behalfe and credulitie he hath an argumēt frō the auctoritie of the Iewish Sinagoge the which to his tenour of beleefe iuste made accout of so many Bookes, and of none els besides this precise number. Neuertheles it is euident, even by the Protestāte his owne principles, that this inducemēt or directiō of this is not sufficient for decisiō of the controuerisie: seinge that he graunteth that the Sinagoge, as well as the Christiā church, may erre in matters not fundamētall, and that the auctoritie of the same is but humane, fallible and not diuinely assured: so then if

Lindan. dial.
Dubitant.
Prateol var.
Mahom. Fedard in ep. ad Phi. & Annot 309. in Frag. Iren Testam. Rhem. Tab er rorum. Comell. pag. 54.
against Burg. Burges apoll. apud Comell. 93.
Petit. 22. an- cept. 11.
Survey of the Com. books: pag. 160.
Advertis. An. 1604.
Cōfer. Hamp. Courts.
For canonical scripture the Protestants want the rule of faith, and auctoritie of iudgement.

appeale be made in this question from the sinagog, the controuersie will remaine still fresh and in bickeringe, no obligation from God absolutely commanding any litigant without further examine to rely on the iudgement and determination of the Sinagog. And that the consignment of the Canon is not fundamentall, in sense and meaning Protestantish, as not importing the certaine meanes of saluation, the Protestant himselfe will not denie, saying that the Romane church, otherwise defining about the Canon of scriptures, retaineth neuertheles a sauinge faith, and erreth not fundamentally. How then shall a man know that the Sinagog of the Iewes, or congregation of the Protestantes, erreth not in faith of the Canon? From this munition or defence the Protestante repulsed, serueth himselfe with the authoritie of the Christian church: saying that he beleueth definitively this sett number of bookes as holy Scripture, because the church neuer doubted therof. Notwithstanding this foundation of their beleefe is vninsufficient also, slight, and ruinable, For if the church may erre in things not fundamentall, defininge any controuersie, why also may she not erre, not doubtinge or questioninge of that, which ought to haue been considered and debated? Here then is no finall and assured resolution. Moreover that this rule of faith, deduced from a generall acceptance in the church of bookes canonically, without deniall of any parte, is not the sole and proper arbitrement for appealing controuersies about scriptures canonically, a certaine Protestante constantly affirmeth. *The scriptures themselves* saith he *were not fully received in all places, no not in Eusebius his time. The epistle of Iames, of Iude, the seconde of Peter, the seconde and thirde of Iohn are contradicted. The epistle to the Hebrewes was contradicted: the churches of Siria did not receive the seconde epistle of Peter, nor the second and thirde of Iohn, nor the epistle of Iude, nor the Apocalyps. The like might be said for the churches of Arabia. Will you then conclude, that these partes of scripture were not Apostolike, or that we neede not receiue them now, because they were formerly doubted?* Then it is not sufficient, for the vndoubted aswear of a question concerninge the canon of holy scripture, as whether this booke be canonically or no in that the church, or a parte therof, did enquire of it as not then resolved in that point. And if it be affirmed by them, that the rule of faith in this matter is the authoritic of the Christian church, defininge in a generall Councell, then they overthrow their owne cause: in that our Catholike Canon of scriptures, consigned in the Carthaginian Councell allowed by the whole church, includeth the Bookes of the Machabies, the historie of Tobie, Hester, and Iudith, denied by the Protestantes. And how can sentence of Councell, in the Protestantes esteeme, be a competent iudge for truth, and finall end of controuersie, seeing that, as he auoucheth a generall Councell may erre, and by Luther and Caluin haue beene deseruedlie controlled as erroneous? And if the churches verdict must be examined by the worde, how is such verdict absolute and resolute for truth in regarde of the faithfull? Ther ore men by the worde rather must proue and knowe what word is Canonically scripture, and what not, and not by that, to wit the churches sentence, which must be tried it selfe by the worde. And surely this confusion amongst them in matters of faith about the holy scriptures, is most apparantly consequent out of that point of doctrine, wherein they holde, that every good Christian doth evidently see God to speake this or that worde in the scriptures. For if this be true, then a Protestante for acknowledgement of holy writte, only needeth, that it be presented vnto him, and objected vnto his inwarde eye of soule: which being done forthwith by vertue thereof he may resolutely pronounce, this to be Canonically scripture, and this not. Wherevpon if the church should recommend vnto his light as canonically, the bookes of the Machabies, of Hester, Tobie, and Iudith, by force of the same inwarde eye he would perceiue

Feeld pag. 72.
162.

Art. 6.

Bilson surmay
pag. 664.

Council.
Cartha. 3.

Feeld. lib. 4.
Cap. 8.

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Discoverie of Heresie, and Antechrist. Chapter 10. III

perceiue such writings not to be canonicall, alleadging for reason, that this his eye doth not contemplate in them a decent maiestie of stile and sence, answeringe to the true worde of God. And surely this light priuate in euery Protestant is deemed the sole iudge and determiner by them in the controuersie of holy scripture. For if a Catholike demand of a Protestant infallible argument, why he should accorde in opinion with him aboute canonicall scripture, he will propose his owne light and eye as the oracle of God, and his sacred inspiration in his soule for a rule and directory. The which pre-
 fence, for appeasinge of controuersies, to be allowable, no man can rightly imagin: in that this light and eye of the Protestante to others is not knowne, or beheld by any other, but must be examined by the worde, and referred to a superior iudicature: then moreouer this light and eye is diuersly auouched by many, euery one preferring his owne, and profering it to others as guid and conductour, and therefore can in no sorte be a meanes of attonement and reconciliation, when the truth of the Canon is questioned by diuerse and repugnant opinions. And as the Protestantish congregation retaineth no apparant tribunall to decide the cause for himselfe against the Catholike, so neither hath it any such helpe to vnion and agreement, when as concerninge Canon-
 icall scripture there be in the same contrarie and repugnant assertions. The Lutherish Protestant holdeth that the epistle to the Hebrewes, the epistle of S. Iames, the Apocalypis to be no canonicall scripture, whereas the Caluiniā admittheth them as the worde of God, seing it as evidently in spirit, as his corporall eye beholdeth the splendour of the sonne. Now for definition and reconciliation amonge them, what way or me-
 ans? Will the Caluian aouoch on his side the Councell of Carthage, or the autho-
 ritie of the present Romane church? It will doubtlesse appeare to the Lutheran fond and friuolous: for that the Councell of Carthage hath erred according to his opinion, and may erre, and that it is to be examined by his spirit and worde, he will constantly affirme. As for waight of the Romane church, the Lutherane will rewarde the Calu-
 nian with a scorae and reproach. Can the Caluian oppose with iudgement to the Lu-
 theranes opinion the credit of his Geneuian congregation; as vnto which the Luthe-
 ran ought to strike faile, and surrender obedience? If he doe, what will he reape ther-
 by but disdain, beaten vpon the face from his aduersaries contempte, who preferreth
 Saxonic before Geneua, and his Luther before ten thousand Caluins. Then must the
 Caluian display and vnfolde the glory of his inwarde spirit, and da'sell therewith the
 eyes of the Lutheran - call him to account therby and from the scrula therof prescribe
 vnto him a masterlike decision. O folly! Will the Lutherish spirit, especially fortified
 well with the vampe of wine, and strong liquor, not appeare as stout, couragious and
 resolute, as that in the Caluian. Will it encountering with the spirit Caluian in the
 street giue it the wall, or precedence? No no, iannes certes there will be att their mee-
 ting and immortall debates in fire of hostilitie after their departure. Farre an other sele
 of moderation professeth the Catholike societie of the faithfull, hauing the church as
 iudge in controuersies concerninge canonicall scripture: the which rightly enformed
 the spirit and soule of S. Augustin, when he said: *We receiue the olde and new testa-*
ment in that number of Bookes, which the authoritie of the holy Catholike church hath
deliuered. *Augustin*

5. Now for the generall resolution and determination of controuersies, which may
 importe the true sence of holy scripture, or doctrines entertained by faith and beleefe, *Protestantes*
 the Protestante will admitte no other iudge or ympier, then the booke of God, as be of *controuer-*
 speaketh in his deepe hypocrisie. For if the churches voice oftentimes be empeached *sies about the*
 with errour, and still in hafardie of her credit, therevpon ensueth, that this voice *sence of scrip-*
 and *tures,*

and definition must be farther examined by some other infallible authoritie, and thereby after triall either accepted, or refused accordingly. Which authoritie, as the Anabaptist designeth it in his spirit and illumination, inspired him from above, so the Protestant remarketh the same in the written worde. But being pressed somewhat by argument, the protestante will deuide stakes with the Anabaptist, and tell vs, that his priuāt spirit is supreme iudge also in all controuersies of faith; and that there be as many supreme tribunals of iudicature in the church as there are soules of faithfull men in the Christian world. O Babilon, how darest thou to mounte so highe in thy confessed arrogancie, or professe to endure the iniuries of time, thy stones not semented with coherence of any vnion or combination! The scriptures, as only deciphered by characters, speake not, nor giue any iudgement at all; but only the lawfull sense thereof standeth for truth: which sense the Protestante not gathering by canon or rule of the church, but by his peculiar spirit, aduanceth the Scriptures to superioritie, that he iuie thereby of his proude aspiring spirit, may clime as high and be as soueraigne as God, and decide, as supreme determiner, whatsoever in matter of faith shall be controuersed. Which insolent position of his first breaketh the hierarchie of the church, then excludeth obedience to pastours, and superiours, and finally remasset all in heape of tumult, enfoldeth all in a labarinth of perplexitie, and in a maze of confusion.

No vs of pas- For if the sheep must sentence and discusse the iudgement of their pastoures, they an
sours amongst in deede no sheepe, in that they feede themselves, nor pastoures, for that they haue
the Protestants. commandry ouer others. What need then the minister mounte into the chaire to
cleare questions of faith, to instruct his people listens that his preachings by the peo-
ple must be tried, and their seuerall spirittes must preside in the interpreting of the
worde? Why should they assemble their sinodes and conuenticles for approuance of
truth, when as the spiritte of euery particuler man, it not beinge of necessitie it should
be a Philosophicall, a Theologicall, or learned spirit, can, and may resolutely deter-
mine? The parish may tell the minister, yea all the ministers of the world that they
ought not absolutely to beleue them but only respectfully as by examine they shall
perceauce them agree with the worde. Then seinge the worde is supremacie, and by
they are bound in conscience to trie the doctrine of all ministers, as by a rule infallible,
supposing also that this worde is most facile and perspicuous, known vnto them by
their inwarde spirit, and not by authoritie ministericall, consequently their surest and
reddest way as to truth, so to saluation, is vtterly to quitt themselves of the ministers,
and their benefices, and euery man with his spiritt repaire to the bible, and there con-
fure and iudge as the lord shall suggest vnto them. Is this doctrine conformable to the
purse of the minister, his panche or maintenance of his wife and children?

Want of a 6. Morcouer this effecme Protestantish must needs drench and drowne infinite
iudge amongst number of people in perplexitie, and cast them into the whirle-winde and Europe of
Protestants vncertaintie, there to be folded and vnfolded, tossed and tumbled in varietie. For when
maketh all alteration breedes diuision among the learned about interpretation of scripture, one
uncertaintie. way Arius vnderstandinge, an other Arhanasius, this bende and face of text is vrged by
Caluin, and the oposite propension to the contrarie allowed by Luther, how shall the
simpler sorte, not able to ouer-topp them all by dispute, by censure, by expounding
scriptures, or from the originalls to lister out their integritie, attaine to any resolution
or repose in their assent of faith? He heareth those great Rabbines to pronounce in di-
uerse tearmes and meaning, each one condemning the other of false interpretation and
heresie: he hath likewise receiued aduertisement from the ministers of his owne sort
and sorte, that all men may erre in pointes of beleefe, and that only the worde is sole
touchstone

Feeld pag.

242.

couchstone for truth, and for reliance of choice: which worde, for that it amaseth him, so seuered and disbowelled in fauour of diuers sectes, and he not furnished with learning to iudge of all, he shall remaine finally in distraction, and floate in the waue of his owne vnlested imagination. Whither may his eye wader for vewe of refuge and reclaime? To authoritie of Prelates? Alas they are but men, they may erre, they are in turmoile of battell, and disagree ment themselves. To the wordes poore worde, dismembred thus on euery side by violence of opinions, whose pages rent and torne, flye flickering in the aire of debate, and each parcell thundereth out a fierie bulte against the other. To this worde repaireth all the cōbattants for munition, for powder and shot of an endles warre. The worde is vsed by the Catholike for batterie of Protestancie, and againe the Protestante soundeth the word for his songe of victorie and conquest. This seate of hostilitie, this narrow place of furious armes, these dartes flying about it, and out of the same killing eternally body & soule, make this worde too hote for my entrie or passage. Neither can I be so audaciously proude, as to thincke to recouer and gaine this booke and conquest from them all. They are learned that strue, they pretende the spirit of God generally, practise of church, and testimonies from auncient fathers are indifferently alleadged. Some make acceptance of these Sages, and reuerently embrace their iudgements, others say that they are butt bare names, and instrumentes of Antichrist. *Non mouemur nuda nominum auctoritate sine momento rationum.* We are not moued by bare authoritie of names, without the moment of reason. An other telleth me that the booke or worde may giue me occasion of errour, if I follow not the exposition of the church, relying only vpon my owne priuate spirit. Also amaine crieth others to the cōtrarie, that *Spiritus iudicat omnia*, and that I must presse in amidst the troupes of dissensions, and there confidently determine as the Lord shall inspire. O Babilon, o slaues of Antichrist, how by your confusion do you haverse Christianitie, and by a senselesse folly, bewitch with Circe the soules of simple and credulous beleeuers.

7. If against the Catholike the Protestant, shall dare to obiecte the booke of God as iudge in controuersies, he shall neuer by reason and prudence drawe the Catholike to his side thereby, nor perswade any man, led by intelligence, that doubteth of truth, to enter faction with him in his rancke. We Catholikes professe, and haue made demonstration thereof in many bookes, that all our opinions, dissenting from the Protestantes, are traced warratable from the worde of God, and that the Protestater to giue colorable subsistence to his errors, doth abuse cōtinually the same worde, and violently detorte it from that which it euidently implieth. Our Stapleton, and Maldonatus, to whome for solid learning yet Protestāt was neuer comparable, haue proued the same in their commentaries vpon the scriptures, to the perpetuall disgrace and reproach of Protestantish babbling, and childish cōfensing of simple people. Why the in matter of controuersie are we to yelde to the spirit of a Protestate, to a spirit seated in me, that to our antiquitie haue nothing to oppose but their noueltie, to our succession, their mission extraordinary and populare vocatiō, to our authoritie of Greeke and Latin Church, their naked assertions and contempt of auncientie? If scripture only must trie our cause, display then the bible, consider presse and balance each member thereof, and it will crie victorie for vs, shame and confusion against them. We holde a Prelacie of one Bishop ouer the whole church: Scriptures teach the same, *Thou art Peter, and vpon this rocke will I build my church.* We acknowledge a visible church still assisted by the holy ghost ordained apparantly to refute all errours and heresies, and to direct the faithfull in their passage to heauen, with the guidance of truth infallible, to foster and nourish their forces by effectes of Sacramentes, and exhortations most soueraigne: and

*Albot. lib. de
Antic. Cap. 2.*

1. Cor. 1.

*Scriptures
are for the
Catholikes.*

*Stapleton
Antidom.
Maldon. in
Euangel.*

*Matth. 14.
Ioan. 1.*

Matth. 4.

Marc. 4.

Luc. 8.

Joan. 3.

1. Pet. 3.

Matth. 16.

1. Cor. 11.

Marc. 1.

1. Cor. 15.

1. Cor. 6.

Apoc. 9.

The idol of
Protestantish
foolerie.

The Protestants
wavereth idly
gemeth for ends
of controuersies
in his owne
societie.
Matth. 26.

Caluin. lib. 4.
Inst. Cap. 17.
Sec. 25.

to this purpose scriptures proclaime our cause iuste, auouchinge the church to be a light vpon an hill, the pillar of truth, and mother of our soules. To Baptisme we attribute the production of a iustifying grace, and necessitie of the same in children: where Scriptures giue vs warrantie and assurance, tearing Baptisme regeneration, a cleansing, requisite altogether for entrance into the kingdome of heauen. We maintaine in the sacred Eucharist the reall and substantiall presence of the body and blood of our sauour Christ, therunto instructed by Scriptures, callinge that misterie expressly the body and blood of Christ. We holde none to sinne damnably of necessitie, but of free choice; and therefore not God, but man to be author of sinne, citing those scriptures, which importe the disuasion that God maketh from sinne, and threatens by him menaced and thundered out against offendours. That only faith iustificieth not, we define from Scriptures, exacting penance and charity to such effect: and that iustice is losse by notorious breach of God his commandements we beleue instructed by scriptures, excluding malefactors from the society of the blessed. Then if scriptures must decide the controuersie, we in the foresaid pointes beinge opposite to the Protestante, Scriptures will stande for vs, and for his condemnation. What then can the Protestante designe as iudge of controuersie against vs, for ending these questions? Will he remit vs to the church? No, every idiott of his sect is iudge of church. And where is the church, good Protestante, of what face and colour is it? In this miste surely, and masse of Babilon of confusion, Antichrist hath his seate, delighted with endles garboiles, enwrappinge all in a troublesome vncertaintie: and in the same, his sworne, vassall rolinge as Syphilus stone the Protestants, fight against truth and all vnitie. This is that pitchie and infernall fume and smoake of ignorance, that S. Iohn behelde breathing out of an infernall pit and goulfe. And to vse but one presideute and example for demonstration of their vanitie, what reason should moue any one to beleue a Protestante against all the commentaries of Fathers Greeke and Latin, to vnderstand the places of Daniel, and S. Iohn, speaking of Antichriste, of a society and succession of Romane Bishops, beleeuing in Christ, adoring Christ, looking for saluation by Christ, vicars and seruantes of Christ! This one resolution Protestantish surely is enough to engender a detestation of their interpretations of holy scriptures, in any mans hart, being so false, friuolous, yea blasphemous and particularised to the brains only of a few sillie spightfull and vnlearned companions.

8. Among the Protestantes themselves, within the compasse of one congregation, who knoweth and seeth not daily quarels, contradictions, disputes, controuersies a floate, all deadly and immortall? Where is not to be found any methode or superioritye for an end and determination. The Lutherish Protestanter in a substantiall point of faith dissenteth from the Caluinist, as touching the true and lawfull meaning of these wordes: *This is my body*: the one vnderstandinge it according to the reall presence, the other only for a tipe and figure of the same. In which difference the processe hath growne to that bulke and pitch, that the one condemneth the other as hereticall, and dammageable to the very pith of Christian faith. And from whence may be expected an attonement? *Sensum amplectimur* saith Caluin, *quem spiritus Dei suggerit*: We receiue that sense which the holy ghost shall inspire: in vertue whereof we be hold from aboue all, that shall be opposed against it from earthly wisdom. But will not Luther by his spirit mount as high as he and from the selfe same topp of an arrogant conceipt, censure him! likewise and his mountaine as erroneous? The Lutherane out of scripture defineth, that the grace of iustification is excluded by all grieuous

treipasse

trespasse against the law of God: where the Caluinian in maintenance of brutish deporment and libertie, teacheth, that no sinne committed is imputed to the faithfull. The Lutherane attributeth to Baptisme the effecte of iustification, when children moued thereby doe actually belecue, and apprehend the promises of God, and that by warrantie from the worde: the Caluinian acknowledgeth no such thinge, onely admitting as sufficient the faith of the parentes for sanctification of Infantes. Humeus
a Lutherane accuseth Caluin as favoring the Arrians, the Iewes and Mahometanes, in that he interpreteth such places of holy scripture, the which by the aunciente Fathers were cited in pregnant proufe of the equalitie of the seconde person in substance with the first, and for the comming of the Messias, altogether to the sense and meaninge of Arrius, and the Iewes, now denying Christianitie; and therefore calleth him an hereticke, an instrument of Sathan, the dogg of hell, and destroyer of soules: addinge also to these his hereticall and prophane interpretations the opinion of absolute predestination, as an obiection of terrour, seruinge for dispaire, or a lure, prouoking to securitie and presumption after the continuall vse of the delights of concupiscence. Who knoweth not the dissentments in Englande amonge the Puritanes and Protestantes, the former condemning the religion now regnant as superstitious, as prophane, directly against the worde, and conformable to the empire and commandrie of Antichrist? One will that the soule of Christ descended into hell, the other denieth it, finding no other hell then the anguish of the crosse. One deemeth the race of his ministers to come originally from the people, or extraordinary vocation of God; an other will, that they haue mission and office given them by the prelates of the precedent Romane church. And as these differences are now vpon the tragicall stage of hostilitie in present debate, armes and conflict, so are the maintainers of them subiect to others, yet to arise of like qualitie: and their number may daily encrease to the vtter violatinge of charitie, and dissolving all integritie and puritie of faith, if among them bee not found any meanes of composition and decision. They all crye in generallitie *The booke, the booke of the Lorde*: whereas the standers by, or prudent beholders, see that the whole strife is about the booke it selfe and meaninge thereof. Yea the Caluinian Protestanter must censure the Lutherist as graceles and wholly void of all heauenly faith and beleefe: for the Caluinist cannot think the Lutheran to haue the true light of faith, vnlesse that he suppose this light in the Lutheran to be vniuocall, and of the same nature with his: but of this he can frame no iudgement or conceipt: for if their lightes were semblable, and of one kinde, as two eyes in diuerse persons of equall force, they would perceiue the selfe same thinges indifferently proposed, accordinge to Philosophie, which teacheth, that if the eye of a yong man were in the head of an aged person, with one and the like temperature, and disposition of organ, it would effecte a sight of the same qualitie and force. Seing therefore that the Lutheran in his light doth not discric as canonicall Scripture the Epistle of S. Paule to the Hebrewes, the Epistle of S. Iames, of S. Iude, the Apocalips of S. Iohn, yea rather beholdeth euidently the contrarie, and censureth the light of the Caluiniste, reckoning of those bookes as canonicall, for a light erroneous, false, and counterfeite, therefore the Caluinian must esteeme of the Lutheran as altogether void of light, and sequestred from that beame of heauen into the darcknes of error and deceit. And if euerie true Christian doth most euidently discerne and know, that it is God, that speaketh in the scriptures, Then is the Lutheran no true Christian, in that he hath no such euidence of those bookes forenamed: vnlesse it must be graunted, that there is one light proper for Genesis, an other for Exodus, one for the Epistle to the Romanes, an

Humeus lib. Caluin. In- daizans.

Field. pag. 182.

Protestantes must censure one an other as void of faith.

Field. lib. 4. Cap. 8.

Ephes. 4.

nes, an other for the Epistle to the Hebrewes : and so pronounce, that there are many faithes of differente kindes and natures : one squared only fit England, an other for Fraunce, one light Saxonically, an other Geneuian contrary to Scripture sayinge : *Vna fides, unum Baptisma* : One faith and one Baptisme. When a prudent man therefore shall thus behold the Protestantes forced and banded in diuers fassions about canonically scriptures, and the senses of the same, not hauinge emong them any authoritie for composition and quietnes to maintaine vnitie of faith, and so agreement of charitie, what reason hath hee to make himselfe a citisen in their Babilon, a vassall to their Antichrist, an enimie of vnitie and Christian tranquillitie? If the booke must be iudge, why hath so many yeares passed ouer their heades, so many battailes fought, so many soules ouerthrowne, such alarmes resounded of defiance, of mortall warre, and yett by booke no ende or attonemēt? The Lutherane saith the booke is his, and that the Calvinian hath either purloined a coppie, falsified it, or abused that sacred stile: contrariwise the Calvinian not silent, or of a mouth flegmaticke, crieth out amaine against the Lutherane, and by the booke it seemes to himselfe, that he hath beat and pressed him to the ground, and vanquished what he could pretende. In this Babilō doth Antichrist furnish his soldiers to giue an hote assaulte vpo the bulwarkes of Christ, and amidst the troups of his Babylonian frie shall he personally appeare to charge the church of Christ a fresh with her last encounter. And it is so fell out, that the Protestantes among themselves to this day had no controuerfies or iarr of opiniōs, but agreed rather in one accorde & tēse, yet were they not by way of prudēce to be esteemed as true pastours & guiders of mēnes soules, for that the nature and frailtie of man considered, is being prone and apt to dissentiō, and counter wayes, they hauinge no meanes for vniō and peace, or enformation of the simple and vnlearned, without blemish and misprisiō to the very prouidēce of God, the naturall wisdom of man they could not be agnised as his instruments, or their societie acknowledged the true church: how much more this iudgemēt is now of validitie, sithence they are at variēce emōg the felues in capital matters of faith: Surely it is either extreme folly, or els notorious blasphemie in the Protestante to thinck, that God should cōmitt all instructions for beaue, to the sole characters of the writtē worde, ieopardie therby beinge of so many mishaps and detrimētes by the dissentiōs of men, and not to be among Christiāns any eminēt authoritie, for rule and assured decree. For what haue all heretickes from the beginning cried out for, but that the sole worde might be iudge, and no authoritie of church be interposed, therby to make all brandle in vncertaintie, to be confused in disorders and so finally to bury Christianitie in heapes and waues of disagreeing contentions?

Protestants
make a false
shew to follow
the church.
Feed. epist.
dedicat.

The church
hath condēned
protestancie.

9. Wherevpon this discourse of triall making an euident demonstration, that the societie Protestantish stādeth not for Christiā truth, but rather in confusiō and diuersity to beare armes for Antichrist, in that it wāteth meanes, and knowne authoritie, to determine cōtrouerfies. Some of that crue endeavour in shewe of wordes to acknowledge a church to that ed, and necessarie for a finall resolutiō in questiōs debated about Christiā faith: tearminge the church, *the Pillar and ground of truth*, wishing all to *Embrace her cōmuniō, follow her directions, and rest in her iudgement*. The veryēt cause of which aduersēment, he deciphereth to be cōtrouerfies in Number so many, in nature so intricate, that few haue time and leasure, fewer strenght and vnderstanding to examine them. Which doctrine as it vtterly overthroweth the Protestantish religion, so it traucteth and contradicth the maine principles of the same, & also of this writer himselfe. First who knoweth not the opiniōs of Luther and Caluin, in as much as they dissented frō the Romane beleefe, so haue beē condēned by the Church in preceeding ages, and also in their owne dayes : vnlesse after the fashion of the Donatistes men will cōtraite the whole church to their owne personnes, and to a few of their disciples? The church in the Councē

of Florence, about the nūber and efficacie of Sacramentes, hath censured the doctrine of Luther and Caluin in that point, as hereticall. The Councils Milevitan, and of Orange, decreeing fre will, haue reproved necessitie and fatalitie of Protestāish iudgemēt in the actions of the faithfull. The Council Laterane against them all confirmed and established the Catholike beleefe about transubstantiation in the holy eucharist: and also when Berengarius denied the veritie of Christ his corporall presence therein, he was reiecte by the Church in two Councils held at Rome, in one celebrated at Vercellis, and in one also kept at Turone in France. His and Wicleife in the Council of Constance, auouching the principall pointes of Protestancie, were condēned for heretickes: and in them declared the church, the very bowels of Luther and Caluin in their opinions, detestable and erroneous. Luther and Caluin knew right well, that seing the Fathers of the Greeke and latine church expounded scriptures for the supremacye of S. Peter, and his successours, the Bishops of Rome, they denying the same crossed the lawe and decree of the visible church: it being enacted in generall Councils, as in the firste of Nice, and in that of Chalcedon, siting S. Leo the Bishop of the vniuersall church: in the Laterane Council likewise vnder Innocentius the third, also in the Florentine. Luther and Caluin not admitting honour, or prayers to Saintes, or their Images to be worshipped, refusing to credit purgatorie, and the dreadfull sacrifice of the altier, cōtrarie to the generall beleefe in the church, whē they begā to preach their noueltie, how did not they interpret scriptures then according to the tenour of their owne spirittes, or how did they seeke for the church, follow her direction, and rest in her iudgement? By what warrantie did the Centuriators call these articles of beleefe the blemishes and staynes of the church, and of the Fathers, meere traditions of men, not grounded in the worde? Why did they determine, that Decrees of church and Councils must be examined, and with iudgemēt particuler and priuate be accepted of Christians, if they were absolutely to be accounted as rules of faith, and to be receiued as inditementes of the holy ghost? Therefore thus I conclude. Luther and Caluin impugning the Romane faith, did not follow the direction or rest in the iudgement of the church, either then present, when they preached, or precedent in the dayes of their forefathers: therefore they suarued from the rule of faith, and were consequently heretickes. Moreover whofoeuer now relyeth on Luther and Caluin, and doth not seeke for the doctrine of the church extante before their times, also in and after their dayes being in present record and profession, for direction and reliance, but rather resolueth vpon the esteeme of their owne proper spirittes, are caried a waye into errour by deceit. But the visible church of Christ in her vniuersalitie of beleefe, in her maiestie of Councils, in her learning and sanctitie of Doctours, disclaimeeth against all Protestātes, guided by Luther and Caluin, therefore without warrantie they decline into heresie, vnde of rest role and gyre in vncertanitie. They aswere, our faith Catholike now embraced by vs, & reproved by them, not to haue been the faith of the Church before Luthers time, but onely the opinions of certaine priuately factious personnes. But it is a shame thus to answer by a lounde lie with out professe, in a matter of so great consequence: lett him cite then, & name if he cā, the particularities; and how the generall Church by preaching and teaching gaue resistance vnto them, or taught with Protestātes, that men steale, and committe adulterie by necessity, that the reprobate neuer had sufficiēt grace to auoid sinne, that no sinne is imputed to a beleenger, that there are but two sacramētes, and that they geue no grace, that Baptisme is not necessarie for infantes, or that the Eucharist is nothinge els but a peece of bread, or a picture of Christ: that the Bishop of Rome is Antichrist. O church, where diddest thou appeare thus defining for Protestātes? What stile

Concill. Flor.
Concill. Milev.
& Aurof.

Leon. 9.
Nicol. 2.
Baron. Tō. 11.
An. 1050.
episcopi. 113.

Council. Nic.
Can. 6.
Chalced. Ar.
1. 2. 3. Concil.
Later. Cap. 50.

Centur. 2.

Caluin. lib. 4.
Cap. 9. Sec. 12.
& 10. Luther
lib. de seru. ar.
Can. 2. seculū.

Feeld. lib. 3.
Cap. 7.

Cap. 10.

Lib. 4. Cap. 4.

or language diddest thou vse to establish the Protestantish Societie vnder the prelatie and supremacie of a woman queene? *Things may be amisse in the church both in respect of doctrine and discipline*, as this brat of Babilon confesseth; then how may men securely follow her direction, or rest in her iudgement? He alloweth Caluin, saying, that *we haue no assurance that the church shall alwayes so precisely follow the direction of its worde of truth, as that she shall neuer erre, but so farre forth only, as she shall enuie be free in all things, necessarie to saluation*: if then the church may erre, the church must not be our *direction and repose*: no, but rather our owne examine, as the hereticall spiritte defineth. All differences betwixt vs and the Protestante, this good fellow maketh not fundamentall, but that with errorrs on both side, may stande faith of saluation, he will needes auouch: *we doubt not, but the church, in which the Bishop of Rome exalted himselfe &c. was notwithstanding the true church of God: that it held a sauinge profession of truth in Christ, and by force thereof conuerted many countries from error to the way of truth*. Yet will this writer, that such beleeuers and conuerters of nations, erred against the worde of God, and that the church, in which they liued, induced them into those errorrs. Wherevpon it first doth follow, that for saluation, it nothing importeth, whether a man serue Antichrist, or deteste him, whether he be a Catholicke, or a Protestante, a Lutheran, or a Caluiniste: to the euident overthrowe of vnitie, and all puritie of Christian faith. Secondly it is a sequel, that seing the church may erre, determining in these points not fundamentall, to appease the controuersies betwixt vs, and the Protestantes, or amongst the Protestantes themselves, there is *No pillar of truth, no direction, or bond to rest in the iudgement of the church*: but every man is to examine the church, and resolute finally as by his spiritte he shall be enformed: and this serueth doublelesse for the defence and establishment of Babilon, and that hereticall bloody Trumpett raging in her state and empire of confusion. But marke this fitting contradictorian wrangler, who talkinge of Councils, representing the force, commandrie, and magistracie of the whole church, saying that in the Councils is denounced *anathema* against all those, that shall refuse to obey their sentences, *Not because they thinke euery one, that disobayeth the decrees of a Councell, to be accursed, but because they are so perswaded in particular*. Then in a Counsell is not implied an authoritie absolutely to binde, as a rule of God, framed by the Holy ghost, but the same only as an humane definition obligeth no farther, then the particular spiritte of euery one shall prescribe. And then good sir, what meanes remainant haue you, beside private spirittes, to determine controuersies? Wherefore accordingly he pronounceth, that the dutie of beleeuing, or of eschewing heresie, groweth not from the determination of a Councell, but from private insight of euerie person in the scriptures, and in deductions from them. And that men, *after the decrees of a Councell haue passed upon them, may still doubt and refuse to beleue without hereticall pertinacie*. O where is the *pillar of truth* our necessarie *direction, or bond of obedience* from church, and towards it, when particular spirittes must ouer rule the same, discusse and examine it, and finally determine as the spiritte shall deduce a consequence from the scriptures? Is not this to patronise confusion, and that by a foolish contradiction? He admitteth also, that the Prelates in a generall Councell haue from God giuen them an authoritie of *publicke direction, of iurisdiction, of supreme power, to censure by excommunication, to suppress all such, as shall gaine say them*; and yet no certaintie that their definition is true, or the authentically interpretation of scriptures, which euery mannes conscience is bound to yelde vnto; which is of an *higher nature* as he speaketh. This Antichristian Protestante first blasphemeth against the holy ghost, saying that God hath giuen as it were a whip to the church to scourge and punish

Eccle. pa. 182

No iudge of
controuersies
allowed by
Eccle.

Apoc. 17.

Lib. 4 pag.
201.

They thinke
one thinge, &
are perswaded
of another in
particular.

A goodly Coun-
cell of equi-
uocours, or
liars.

pag 210. lib.
4.

Protestantish
blasphemie.

nish her contradictours, when as some times she may persecute the trueth, and members of Christ, in her enemies and rebelles. Then he broacheth forth his simplicitie: for if the churches decree be not *authentick* nor chalenging on our sides due- tie to obey, of what vse or necessitie is the church, seeing the priuate spirit is supream and last in appeale, as the courte of Chauncery in England? Then where is the reso- lution and determination of controuersies, the pillar of truth, the house of God, the rest of soules? *A right iudgement of men sayth he by their power of iurisdiction in main- taining the truth, and suppressing error, is not alwayes found.* Neuerthelesse by con- tradiction he yeldeth to the auctoritie of the church an infallible and assured fidelitie in the deliuering vnto vs canonicall bookes of scripture, and their integritie: *Were- uine as deliuered by tradition: deeming this kinde of tradition vttered by worde and i- uely voice only, for the credit of him, that deliuereth them, to be equall with scriptures.* If then the church cannot erre, telling vs what is Canonicall scripture, or what the Apostles by worde of mouth commanded posteritie to obserue, then it followeth that she cannot erre also in defininge matters not fundamentall, contrarie to that, which before he affirmed. For that the consignement of the Canon is not fundamen- tall, appeareth by his owne account, it beinge not necessarie to saluation euerie Chri- stian man expressly to beleuee such a precise and certaine Canon: and the Protestan- tes amonge themselves, and with Catholikes, disagree about the same as hath beene said; yet may they retaine indifferentlye a *sauiing faith* not varying in the foundations of Christianitie. Or if the church may erre in such definition, what meanes remainnant, I pray you, for composition and decision, when Christians shall in such matters di- versly thincke and auerre? Moreouer if the church cannot erre in approuing Scrip- tures, and in her recommendation of Apostolicall traditions, I demaund how he knoweth such diuine auctoritie in the church to be assured from error? If he answer, for that Scripture so doth tell vs: an absurditie must he needes discover in his owne wordes: for seeinge that scriptures are known by sentence of church, the credit of this church must first be otherwise established with vs, then by scriptures; because the infallible auctoritie of recommendation is acknowledged before credence be given to the thinge recommended, and also approved by vs by other precedent argu- ments, then may be deduced from such matter of report: appeareth in the example of an Astronomer, foretelling vnto vs the future eclipse of the sonne: and herevpon in the resolution of his faith, must he enter into his owne circle and labarinth, pro- uing the infallibilitie of church by scriptures, and also as the Catholike doth by her owne testimonie, and arguments of credibilitie, if in case to that effect there were no scripture extant in the world to witnesse and testimony the same. And for that fondrie controuersies doe arise about interpretation of Scriptures, I demaund of this writer, what meanes hath his church for vnitie and determination? He answereth: *We confesse that neither conference of places, nor consideration of the Antecedentia and Consequentia, nor looking into the originals, are of any force, unless we finde the things which we conceiue to be understood and meant in the places interpreted, to be consonant to the rule of faith.* But I enquire of him, what he vnderstandeth by the rule of faith? If definition of church in generall Councell, or in Tradition, he shall contradict him- selfe, affirming, that the church is not the rule of faith, as Catholikes deeme and beleuee; but that she may erre in matters not fundamentall, yea, so that sometimes al- moste all may conspire against the truth, or consent to betray the sinceritie of Christian pro- fession, hauing no auctoritie to binde authentically our soules to the obedience of beleeve, but that a man without pertinacious error may otherwise hold, then a Councell hath once defined: then when scriptures by Protestantes themselves are to

contrarie

Pag. 212.

Feeld. lib. 4.
Cap. 19.

pag. 206.

Feeld. lib. 4.
pag. 242.

pag. 205.

*Resolution of
a Protestant
his faith.*

contrarie senses expounded, and by Catholickes likewise against them all, the rule of faith, seruing to vntie and consentment of doctrine, is not authoritie of church defininge, in that such definition of church may erre from truth, and must be examined by another rule of higher condition and qualitie. Which rule then, accordinge to this giddie and perplexed writer, hauing the spirit of a wethercocke in his minde, the plummetts and wheelles of a clocke, seruinge the time, and will of the Sexton, for the attaining vnto the true sense of scriptures, is the priuate spirit; and to for decision appeale from the scriptures themselves, their originals, the mutuall conference of the places, must be made to his *rule of faith*, that is, to his spirit, and truth of God, beheld in scripture by the same spirit: and that in despite of all other spirittes, that shall say, or maintaine, spitt or spue the contrary. A goodly resolution certes of matters in controuersy. Yet for that he would seeme to say some thinge to the purpose, and to be vnderstoode, he in resemblance affirmeth, that the rule of faith ought to be tried by the church in a generall Councell, by the consentment of church in her vniforme Tradition. From whence it followeth first, that the spirit is not rule of faith, but must rather be ruled and examined it selfe by the externe rule of the church, and so the church as supreme and finall must end the controuersie. How then may the erre also, and is no rule, of faith? Moreouer giue we to the church an authoritie to decide in a generall Councell, then this supposition will strangle and choake Protestancie to death. I beseech him, where euer in the world was celebrated a generall Councell, the prelates therof beeing Protestantes? Lett him name them, and bringe fourth the recordes of their doctrine. Yea Protestantes by verue of their owne religion take away all conuenient meanes for the holding of a generall Councell. For if the Elderr in euery seuerall parish be cheefe, or each Prince in his dominion in all matters soueraigne, how can from all partes ministers be summoned to one place, there to conuent, by authoritie none beinge to commaund such meetinge, nor any bound to obey? Lett then triall be made by perusinge the historie of the church, by suruay of the writings of the Fathers, and decrees of Councells, and if we cannot shew out of them our Catholicke beleefe, now infested by the Protestant, to haue beene the generall beleefe of Christians, in number greater then any other sect dissenting from it: or if the Protestante out of those testimonies shall make remonstrance, that his doctrine, contrary to ours, was rather once vniuersall and the doctrine of the Catholicke church, ours in the meane season in faction only resistinge, then shall be gaine the victorie. Therefore lett vs come to this triall, and with shall presently be ridde of errour, and heresie her deadly foe. Neuertheles although we should yeld to the Protestant, that his faith was in that sorte Catholicke before Luther and Caluin, and the very beleefe of the externall and visible church, yet accordinge to the Protestantes owne principles of Theologie, we should not be obliged to surrender the priue to them, or confesse, that the vew of their authoritie were competent for the determination in controuersies: in that out of themselves we would tell them, that we and they differ not fundamentally with hazzarde of saluation, and therefore the Councels and Fathers for the greater number might erre, and *conspire to betray the truth*; that their definitions were not authentickall, and of an infallible assurance, that they are to be censured by the Scriptures, and rule of faith, God himselfe, together with our priuate spirittes: that we may contradict them all without note of pertinacious heresie: that in deed they cannot inflishe any *anathema* vpon vs, or spirituall detriment, if we resist them; but only the name and title thereof. We could tell them out of Caluin, that the very first Councells, auncient, and most pure, wanted things, that we might desire, that in them the Fathers, for defect of knowledge, might be deceeded

Field, sup.

and that sometimes passion and partialitie carried them headlong to error; and then what meanes I pray you, retaineth the Protestante, either for composing controversies amonge themselves, or to giue vs an assurance that we ought to yeld to any presiding authoritie, that standeth for them against vs? No, no, there is nothinge to trie it out, accordinge to their owne groundes, but a number of spirittes in confusion of Babilon and tumulte, struing and contendinge one against the other. The reason of which absurditie and impietie in them is deduced from their base and arrogant esteeme of Christs church, saying, that the iudgement of the Church is infallible only in this regarde, in that the writings of our sauiour Christ, and of the Apostles, which were members of the church, are infallibly true: but auouinge also, that the present church sithence their decease may erre, when controuersie shall rise aboute the meaninge of those heauenly writings of theirs, decision this or that way laid downe by canon of her self. Had once then the church an externall infallible authoritie of Christ, and after him of his Apostles, to determine controuersies, and sithence their times, especially charitie now waxing colder, the pride of man more intemperate then in the prime age of the same, is their now no iudge or rule to define for truth, and suppressing of error and infidelitie! O blasphemie against the prouidence of God allmighty, committing the moment of eternall saluation or damnation of so many millions, to vncertanitie, to the contentions of priuate spirittes, to the officers of Babilon, to opinatiue interpretations of Scriptures! O sacrilegious heresie against the very price of Christ his bloude, and patronadge therby of the holy ghost, whose assistance was promised to the church, to continue *vsque ad consummationem seculi to the end of the world*, affirming now no inspiration to be expected from that holy ghost, to censure for veritie, and to putt all in quietnes after disagreement! Doubtlesse here the deuill Antichrist, Sathan, and the Protestant, haue their foule fingers in the same dish of confusion, and conningly pointe to the Bishopp of Rome, as Antichrist, that mennes cogitations diuerted therby from the mistry of iniquitie vnder their noses workinge by them, may yeld and giue place to their inuentions, proiectes, and practises; and so by their employementes beinge battered once authoritie of church, broken downe all iudgement seate in the same, the articles of Christian beleefe may first stagger and wauer in vncertanitie, in dubitante, then Christians by priuate interpretations of scriptures may be all in a mutinie one against the other, seuered and sorted into many sectes and factions; to the end, that when Antichrist shall present himselfe more neare and closely vnto vs, he may easily breake all our forces, disperse vs in flight, and enthrall vs to his seruice and commandrie most abhominable. Wherevpon I conclude, that it cannot stand with the prudence and witt of a reasonable man, to esteeme the congregation of Protestantes, parte of the true church of Christ, much lesse his whole misticall body seing it retaineth no lawfull and apparant iudge of controuersies, but aimeth at an vncertanitie at schismes, to shake shiuer and breake Christianitie, and so they declare themselves by euident demonstration, to be the expresse and branded forerunners of Antichrist, as well in rusfull worcke and effect, as also in most detestable doctrine and pretended beleefe. But the ensuing chapters shall proue this against them more largely in particular.

Feild, pag. 121

Math. 28.

1. Tess. 1.

Diuine and heauenly faith is an assent of man his vnderstanding. giuen to misteries supernaturall, reueiled by God, most certaine, and assured: which certaintie of assurance onely can agree to the Catholicke Romane faith, and not to that of the Protestanter.

CHAPTER XI.

Faith not euident yet most certaine.

Object of faith most certaine.

D. Thom. 2. 2. 9. 4. ar. 8.

1. Cor. 2.

Gallat. 1.

1. Thess. 2.

2. Pet. 2.

1. Iou. 5.

Basil. in Psal.

115. Crisost.

homil. 12. in

apost. ad Heb.

IT hath been heretofore explained, by what kinde of truth and veritie the act of faith is caused in vs, and what auctoritie moueth men to creditt such things, as surpass the compasse and reach of their naturall capacities: whereby it was declared also, how the proper and internall substances of the things beleeued are not beheld in their owne shapes and formes, and therefore, our faith consequently to want that plaine euidentie of sight, which other sciences demonstratiue vnto studentes do afford: yet notwithstanding, seeing that our faith doth proceed to assente of minde in vewe of God his primarie and eternall truth, reueyling and speaking vnto vs by Scriptures, and sentence of the church, the creditt and infallible auctoritie of that truth, by the inwarde light of faith regarded, so confirmeth our beleefe, that in certaintie of assurance, and effectual adherence of mind, it exceedeth all other humane knowledge, caused by what meanes or argument soeuer. Which qualitie of most certaine assurance in the act of our diuine faith, proceedeth from the condition of the object it respecteth: the which being the very truth of God himselfe, more in opposition to error and falsitie, then any other truth framed by creation, in cause of the infinite perfection it implieth, thereon doth it follow, that proportionable to the object, the assent also of diuine faith in vs is especially certaine, and farther remoued from mistaking, then any other intelligence of man imaginable. For if we consider the qualitie in the object of faith, and perceiue it to be the truth of God himselfe, telling vs this or that, although it make not the thing true, that is reueiled, but rather presuppose it for true, yet in reckoning of our vnderstanding in beleefe, we hold the thinge for true, because auouched by the truth of God: and for this, as faith S. Thomas, that those things are not so assuredly certaine, which depend on humane reason and veritie, as those that are deriued from diuine auctoritie, therefore the object of faith is principally certaine, and so our assent consequently of the same faith yelded thereto is of like condicion. In proufe whereof, the holy scriptures pronounce our faith to exceed the force of naturall vnderstanding, and to be *In virtute Dei, In the power of God, the wisdom of God In misterio, In misterio, the Reuelation of Iesus Christ, Verbum Dei, Truly the worde of God, Spiritus sancto inspirati loquuti sunt Dei hominibus: Men of God inspired by the holy ghost haue spoken. Si testimonium hominum accipimus, testimonium Dei maius est, If we accept the testimony of men, the testimony of God is greater. Faith* Basil. in Psal. faith S. Basil, draweth the soule to assent about all naturall meanes. Neither can it be called *115. Crisost. homil. 12. in apost. ad Heb.* faith faith S. Chrysostome *unlesse who one hath a greater certaintie of the things, which are not seene.* So that the vigour of truth in such sorte affecteth by power the soule of man, that he will be sooner induced to deny any created truth, as that the sunne shineth, then that to be infallibly true, which he beleeueth, if he yeld himselfe perfectly to the reuelation of God. Which the deedes and factes of Christian Martires and Confessours proue abundantly, they hauing endured that for maintenance of their faith, and persistence in the same, that came from historie, or the memorie of man,

hath neuer reported that any sect of Philosophers suffered so inuincible, for asseueration of their doctrines and opinions, any such pressures, and indignities, inflicted vpon them.

3. We of the Catholicke Romane church retaine the assent of our beleefe endowed with this supream certaintie, in that within the compasse of Christian principles, or from externall argument and motives, we haue no iust or reasonable cause of doubt or dubitation. Then that the better may be vnderstoode the fundamentall reasons of this Catholicke assurance and certaintie, (supposall may be framed, that by three sortes of solicitations we may be tempted to leaue and forsake the faine. First if in case a man should by apparant reasons be prouoked to plaine infidelitie, and apostasie from the whole Christian faith: Then, if admitting certaine thinges and articles still in beleefe, yet vpon an ouerweening of his owne knowledge, he should make choice of some particular heresie, repugnant to the vniuersall consentment of Christian beleeuers: Lastly when as he might be induced to a kind of suspicion, diffidence, and distruste of some maine principles of faith, out of which other secundarie misteries are deduced and aouwed: as if one should doubt whether this booke were Canonically or no, this text sincere, or corrupted, whether the church may erre, or no, whether he may determine and prescribe his faith only by verdicte of his inwarde spiritt, with neglect of externall authoritie; which suspicion admitted, and he perceiuing diuersitie and contrarietie in his owne conceits att sondrie times; knowing also, that many learned and wise persons condemne and disproue his beleefe as erroneous, iudging scriptures by him to be falsely interpreted against the meaning and intendement of the holy ghost, he may very effectually be brought thereby to an vnsetled wauering, and inconstancie of beleefe, contrarie to the very nature of diuine faith, whose assent is most certaine, firme, and assured. In all which cases and estates the Catholike Romane, and that by vertue and causes of his faith, is sufficiently furnished to persist and remaine still in the credulitie of his beleefe, and that with constancie, and vnremouable persuation. First if a Catholicke should be assailed by some motives, tending to an vniuersall reuolt from faith, to stay and anchor his vnderstanding in beleefe of Christian veritie, he would serue himselfe of a consideration and renew of thinges, by him credited, as perceiuing them most seemly to the diuine maiesty, and exquisitely conuenient for man his necessitie: pondering in priuacie of contēplation how excellent a decree it was of almighty God, to haue his sonne incarnated for vs, thereby declaring his infinite loue to our kinde, and by a potent inuitement so to prouoke vs to render him mutuall affection, by example and counsaile of this our sauour Christ to direct vs to vertue, and puritie of life; to contempe both of worldly pleasure, as also of worldly puissance, when they shall attempt to seduce vs from our allegiance to God, or perfection of manners. It may occurre to his cogitations also, how almighty God shewed in the body and soule of our redeemer, hanging vpon the crosse, the ingratitude and foule nature of sinne, thereby retayning vs in the cariage of our liues, from such harmefull offences. He shall hereby be enformed, what integrity and neatnes of thoughtes and deedes are exacted of a Christian, who is thus bathed in the fountaine of life, and deputed as sanctuarie of the holy ghost. The repetition of Gods benefites will present it self vnto him, fencing and guarding the whole course of his life with heavenly grace and establishment, yea in all manner of estates, whether ciuill or sacred, by the vertue of seauen Sacramentes: especially when he shall price with himselfe worthely the valew and excellencie of that diuine pearle, the thrise sacred Euchariste, whose nestare and heavenly iuice yeldeth

Three sortes of doubts in faith.

The Catholike force against apostasie.

The incarnation.

The passion of Christ.

The sacraments.

life to the soule, encourageth it in all good endeauours, requireth of it the bright splendour of an Angell, enricheth it with all the merittes of Christ, yea with the Deitie it selfe, allureth the same to God, as the honic combe of heauen and earth, as the mirrour of integritie, as the baite of delight, as the adamant of felicitie, and center of Christiانتie, then will he be moued most effectually to continue in profession of the Catholicke faith. When he shall ponder and consider the power of God his grace, and of Christ his blood, as able in him to vanquish the incitementes of Satan, and breake all his machinations, either of slight or might, by deserte of worcke to purchase for him a rewarde in the celestially court at his presentment there to his maiestie, the object of beatitude, then shall he resolute, that this faith in Christ is sacred, is blisfull, it fit for vertue, the imitation of almighty God, and for true comfort and contentment of man on earth. Which contemplation in especiall manner will be fortified, when searchinge the closett of his owne conscience, now drouping in diffidence, and withdrawing it selfe in a manner from the Christian faith, he shall behold vewably, that sinne and desire of licentious appetites, gaue the first origin and source to this his distrust and temptation by infidelitie to departe from Christ, in that Christian faith is the only bridle and restrainte against brutish and voluptuous desires; which once discouered, as surely it will alwayes, if enquirie be made to the botome with sincerity and desire of truth, he shall suspect such suggestion to proceed from brutish concupiscence, from the common enemy of vertue, rather then from force of reason, and so despise it, as the bane of his soule, and worcke resolutely against that, which seeketh so vnworthely and basely his ouerthrowe. Then if he leet passe and enlarge his cogitation to the enemies of Christianitie, as to Atheistes, to Turkes, to Iewes, to Pagans, he shall behold nothing in them, but that which will argue the ruine and want of vertue, of ciuilitie, of knowledg, of reposed conscience, of moderation in life, and in summe, defecte of that perfection, which nature it selfe desireth. To these speculations he may adioyne the qualities of those, which for a thousand and six hundred yeares haue embraced the Catholike Christian faith: as beholding that so many of excellent giftes and talentes, of rare learning and witt haue submitted the sharpe edge, and swelling hature of their spirittes and intelligences to Christian beleefe: Poets, Oratours, Philosophers, Lawyers, and other of singular endowmentes. Which choice of theirs hath been so powerable in them, as that it hath made them sometimes forsake their countreyes, liuely hodes, and in banishment and povertie to preach, and follow Christ. Their charitie and zeale hath been so ardent and enflamed, as they haue pressed into barbarous nations, there by their endeauours, by their martirdomes to recouer them to Christianitie, and free them from the malignantie of sinne and errour. And who will not be amased in cogitation of the force of this charitie and credulitie, in that the Church of Christians hath constantly endured so many sauadge and fell persequutions by kinges and Emperours, by heretickes, yet ouer mastered them all, shew now in floure, they in the ashes or lake of ignominie and reproach? A wonderment, that the succession of the Romane Bishops, all heretickes and persecutours waging warre against that seat, to this day, as top and type of authoritie should continue, and shew the vertue of that rocke, against the which the gates of hell cannot preuaile! Lastly seinge that our Christian faith by reporte and record of so many famous persons and men of credite, hath been confirmed from God by sondrie miracles, wrought in confirmation therof, the notice and credit of the same may stay any one assailed with temptation to infidelitie. This in breefe may serue to our purpose, the matter otherwise well requiring a larger treatise, of the which these dayes past hath bee by my selfe copiled a worcke in latin. As for incou-

*The grace of
Christ.*

*Sinne first cause
of infidelitie.*

*Infidels void
of perfection.*

*The qualittie
of Christians.*

*Force of the
church.*

*Matth. x6.
Augustin lib.
de util. creden-
di.
Miracles.*

tiō to heresie, the matter is not difficult with the Catholicke Roman. to resist, holding it the moste disdainfull thinge, and most repugnant to witt and iudgment, that may enter possibly into mannes conceipt. And this constancie and high contempt in vs against heresie proceedeth from our common rule of faith, authoritie of Christ his visible church: deeming it a sencelesse resolution in some thinges to discredit this church, and in others to yeld it respect, choice made only of difference by our owne priuate designements. It appeareth to vs a relish, yea an adious sauour of intolerable pride, for any man to follow in affaire of faith the prescripte of his proper spirits and vnderstanding, neglecting the vniuersalitie, that maketh for the contrary. Wherevpon hauinge all true beleeuers one and the selfe same rule and commaundrie, to witt the churches decree, enacted in her consistorie by the holy ghost, relyinge thereon, as pillar of truth, as oracle of God, as mistres and mother of an infallible veritie, we cannot reasonable abandon her in any, vnles in all thinges besides we shall determine to obey her no farther then welist or will. Which imagination as it appeareth vnto vs senseles and graces, so the sequell thereof seemeth vnreasonable. For although infidelitie apostaticall, that is when one wholly in substaunce departeth from the Christian faith, be a farther remouall as it were from the truth of Christianitie, then any particular heresie, yet notwithstanding in that an hereticke by his owne proud election beleueeth somethinge, and discreditte others to the contempt of the church, and also admitteth such Scriptures, as doe conuince this his heresie and inuention, if he were not obstinately disposed, therefore as his conuersion is more difficulte to truth, so his departure is more voide of witt reason and of excuse, more absurde, culpable, and base. Which marcke of arrogant folly, as the common note of all heresie, is not only vewable in protestancie, but also in particular an inclination and bend to libertie, to sensualitie, to the pursuite of pleasures and vnlawfull delights: the whole race and course of Protestancie issuing out of these two positions, to witt *The only spirits*, for beleefe, and *only faith* for life; as well in libertie to thincke what pleaseth a man, as to conuerse as sensuality shall appointe. Wherefore when a true Christian beholdeth this hatefull hew in heresie, it will be to him of small force, what colour and lustre soeuer it pretendeth to enfeeble the firme and grounded certaintie of his beleefe. And vpon warrantie of the same externall authoritie in church, which is the ancor and rocke of a Catholicke faith, he shall be assured from that wauering, or doubtfulnes also numbered in the latter kinde. For although Theologically, and by way of learninge, in some sorte we may know what is Canonically scripture, and what is not, which is the sincere meaninge of the text, and which the false, yet the truth of God herein is not exposed to our faith as certaine matter and obiect therof, but when church hath so or so defined: and because we firmly beleue, that the church cannot erre, beinge guided by the holy ghost, we repose our selues in all securitie and certainty beleueing by her direction. And as cable, anker, and rocke, not possible to be renie, broken, or torne, doth in stay make the shippe vnmoueable by winde or waue, so the Catholike relying on the Church, and in her vpon the spirit of God, and his eternall truth, remaineth assured, and deeply as it were couched in the very foundation of an heauenly certaintie and establishment.

3. The Protestanter as he wāteth forcible argumentes, & a commendable settled iudgement to allodge himselfe in Christianitie, or els to perswade the same reasonably to others, as hereafter shalbe entreated, so allso whē temptatiōs of infidelitie assaile him, &

Theatrum dei Christiana D. Westmon.

Force of church against heresie.

Ephes. 3.

Heresie more foolish then apostasie.

S. Thom. 2. 2. q. 10. ar. 6.

Protestancie tendeth to libertie.

Matth. 16.

The authoritie of church cause of certaintie in faith.

No reasons of Christianitie the Protestantes turne doth retain.

turne their forces for the batterie of his certaintie in beleefe; if either he will shew him selfe endowed with the light of witt as man, or not most obstinately insolent, he must nedes suffer to be crafed all his assurace & holde of faith, and yelde finally to infidelitie. In Christ what singular thinge doth he contéplate, worthy of that infallible and inuincible certaintie, as if the prouidence and loue of God to vs therby were made probable and agreeable to reason? I say in Christ, who Protestants make not God by nature and substance, but only by grace and fauour? In Christ, whose passion they auile, reckoning the summe and worth of our redemption massed vp in his desperation and torture he endured in hell? In Christ, that rendereth no man truly iust and cleane, but only by imputation: as if a foule black Moore should be made faire by Absolons beautie imputed vnto him? In Christ, who riddeth not men of their sinnes, but dissembleth them yet remaininge in the soule? In Christ, that affordeth not sufficient grace to obserue the law of his Father, of his Church, or els of common nature? In Christ, that doth not sanctifie the workes of vertue, or make them well deseruinge, but suffereth them to be polluted by the vampe and motion of concupiscence, as deadly and mortall sinnes? In Christ, who shall once iudge men to eternall damnation for trespasses, which they could not personally auoide beeing cast into them by necessitie, yea by the very action and concourse of God himselfe? What a Christ is this of theirs, or who with certaintie of assent will cleaue vnto him, such potent arguments mouing to the contrarie? And is the Protestant a Christian, or rather one in tearme only or in deed a fooler? And when in I beseech you, is the Christian institution aduanced before Mahometisme to perfection of vertue, to integritie, to puritie, to excellencie of endeauour, that a Protestant in regard therof, once tempted, should not reasonably yeld to infidelitie! Doth he by the passion of Christ remarcke any notorious deformitie or blemish in sinne? And why should he, seing that he maketh sinne the effect of fatalitie, and a sweete department from which the offendour could not abstaine? Is sinne then in his eye so odious, caused by the will of a poore man, that wanting all sufficient grace, could doe no other wise? O bright Christianitie! will he designe any notorious dammage to the soule, procured by the consent of sinne? He will tell you, that to the faithfull, yea to one whose parentes were predestinate, and good Christians, no sinne, neuer so loathsome or abhominable, to be imputed: he will enforme you, that iustice once atcheined by personall or originall faith, can neuer in course of life be lost or expelled by offence. He will enforme you, that sinne is meat and drinke, of faith; he obiect of faith, and so the maintaining cause therof: in that the act of sinne is not imputed to the sinner by God, if man beleue it not to be imputed by faith. Remission of sinne is by sole faith before workes, or repentance, vnlesse he will place repentance before faith, being in act of charitie, and loue, and so entertaine a faithles charitie and repentance for his amendment. Sinne, saith he, who can auoid the deadly and mortall staine therof? All motions of naturall concupiscence, either in sleepe or wakinge, in frensie, or estate of reason, are damnable sinnes. Tush, care not for sinne, be resolute, be merye, and in securitie, for vpon a sodaine, in a moment, att their very first entrance, faith will supplant them vp all. O foule and execrable Christianitie! Can the Protestanter stand stoutly for this his beleefe, sett vpon, either by Pagan or other of a diuerse sute and profession? And where as the Catholike Christian acknowledgeth a singular grace from God, and seeth that perfection of life is caused therby, that is by institution of the seauen sacramentes, and namely by force and copious flowinge of grace in the blessed Eucharist, the Protestanter extenuateth such benefit and institution. First Sacramentes in his opinion giue no grace: then Baptisme auaileth nothinge for the infants: and the sacred

Christ disgraced by the Protestants.

Abbat. Sect. 17.

Abbat. Sect. 14. He taketh occasion to provoke to sinne.

No perfection of life by Christ according to the Protestants.



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Eucharist

Zucharist is only a peece of bread, and a picture of Christe, drawn out in the shoppe and forname of the Baker. Surely here is the eminencie of Christianitie, for the which the Protestant against all other sectes and argumentes to the contrarie, is to stand stiffe even vntill death in his wilfull certaintie, against the torrent and armes of auctoritie, of witt and all intelligence! Verely if there were no more to be saide for Christianitie, then the Protestant can alledge, none should be Christians in resolute certaintie, but proude fooles, or corrupt companions. Now if the Protestant cast his eye to his church from the time of the Apostles to this presente day, good God what a poore spectacle, more miserable and carion then a carcase, *Palladium* composed of the bones of olde rotten and damned heresies, more gaunt and leane then lacke of Lent, or ashorten herring will afright him! Poore church, quartered societie, inuisible mummers night-croes, houlers, dum and mute fishes, what certaintie can you giue to a perplext Protestant? And why then must a Protestant sweat in conflict against infidelitie, seing from his owne congregation he cannot deduce credit to his distressed cause? His congregation yet neuer held generall Councell, neuer ouerthrew any famous heresie, neuer broake the forces of raging persecution, neuer had succession of Bishops from the Apostles tracing a longe the current of ages to this hower, neuer vsed ordinariē vocation of cleargie persons, neuer registred in historie Greek or Latin, neuer graced with the graue and learned sanctitie of Fathers, neuer conuerred Countries to Christianitie, neuer wrought miracles, neuer consented in faith with the generalitie of the Christian world, neuer without publicke profession of error purely preached the gospell, neuer vsed knowne liturgie of religion: must then the auctoritie of this his chemicall church, built in the aire of idle and seditious imaginations, make his Christian faith to a sage and wise man credible, and powerable enough in constant certaintie to withstande the assaults of lie and stronge infidelitie! No no, it cannot performe any such matter, vnlesse in the braines of a birdbolte, or heade of a Bedlem. See then good reader, what an enimie is Protestantie to the certaintie of beleefe: and discerie even in the light of the sunne, the angell of darknes, that man of sinne Antichrist, in this guise labouringe to weaken the vertue and force of faithes certaine repose and assurance. For as the tree broken or rooten at the roote, is soone whirtled downe by a puffe of winde, so Antichrist by his disciples the Protestantes dismantleth and disarmeth faith of her auctoritie, and sauegard from Church, from the prescript of vertue, that when any motion or violence from error shall presse vpon beleeuers, they may shake in the sockett of their certaintie, and so tumble headlonge into the gulfes of impietie and infidelitie.

4. To descend now more in particulare to the certaintie of Protestantish beleefe: that faith, which they denounce to conceiue in soule, that their sinnes are not imputed vnto them, that Christ his iustice is theirs, or that they are predestinate, as it hath been proued such faith to be phanaticall, so also may it now be demonstrated, that in the Protestant it cannot haue that certaintie, which is required to a diuine and iustifying faith. First therefore they see the Anabaptister chalenge that faith, as well as the Protestant, and yet is decciued, and encretaineth an erroneous faith. Many Protestantes professe the same faith, that liue in sensualitie and continuall breach of Gods law, and yet in fine decline from truth beleeuing such an obiect. How then can this particular Protestant be confirmed in supream certaintie, that he is now iust and predestinate? *Iunius prelat.* Moreover the Catholicke of rare and singular learninge, the Protestant not daring to affirme the contrarie, disclaimeth that faith as hereticall, as cause of all turpitude of life. *Ballarm.* as iniurious to Christ, and sacrilegious to the very prouidence of God, where then can

The church Protestantish maketh the Christian religion vncredib. Iul. Firm. lib. De error. Rellig. Herodian lib.

Antichrist worketh by the Protestants. 2. Thes. 2.

The Protestants hath no certaintie of remission of sinnes or predestination.

Iunius prelat. Annot. in Paulus church the chyarde.

the Protestāter search for repose of certaintie in this vehēcie of oppositiō? Will he repaire to the worde, as patron and protectour of his cause? If he doe, he shall finde the worde surpris'd by the Catholike, and turned with hostilitie and defiance against his faith: he shall perceiue the Catholike to presse and vrge the antecedentes and consequentes of the texte, the intended end of the writer, by discourse Theologicall beate out the absurdities and inconueniences against reason, against vertue, that lurketh in the exposition Protestantish: he shall yew an armie of ancient Interpreters, and graue Fathers, approuing and abetteringe the iudgement of the Catholicke. Then when the Protestant is driuen to this issue, that is to discusse with himselfe, whether in way of discretion he is to preferre his owne sense, gathered out of Scripture, before the opposite of the Catholike, contented by the generalitie, and more notorious numbers of learned Christians, by the verdictes of the Fathers allowed, or no, vnlesse his pride drowne his senses in foolery, he shall in fine remaine amased, and brandle in spiritte, which way finally to resolue. Likewise the Protestante deterred with very shame admitteth not euery faith in the promises of God, as faith of iustification, but only that faith which bringeth forth good life, renouation of the old man, cleanes of conuersation, obseruance of God his commandements: and where this sanctitie is not, then is no iustification: Wherevpon euen with hammers in his owne handes, the Catholike surceasing to appeach him, he breaketh the very bones of certaintie and assurance required in his faith. Expose wetherfore this case to resolution, that the greatest number of Protestantes now liuing att the age of three score, should looke backe to the dayes past of their liues, and exactly consider, how their iustifying faith hath been coupled to righteousnes of life, to charitie, to the workes of vertue. No doubt, they would therby discover that often times they had trespassed against the lawes of God, that they had yelded consent to filthie and forbidden pleasure, at least in inward aprouance of will, if not in externall deed of operation. Then might they doubt of the certaintie of their iustifying faith, if not findinge it some times dispoiled of charitie, of chastitie, of temperance, of iustice, yet att the least they may suspect this separation. Then wayinge on the other side, that where is not sanctitie of life, there is no iustifying faith; not only they shall therby doubt of their saluation, but also despaire therof. To which miserable estate will driue them also other principles of the Protestantish doctrine: in that Calvin often times teacheth, that if securitie of our saluation depended vpon the performance of workes, and good life, none should remaine acertained therof: and also when any man shall turne his eye to the vewe of his cariadge in manners, for times expired, he shall finde nothinge to occurre butt terror and despaire: beinge in the meane season the sole comforte and repose of man a firme faith in the mercies and promises of God. Wherevpon the Protestante to finde his certaintie and pillow of ease, must make himselfe sure how seuer he hath liued, yea his faith beinge accompanied with all sorte of wickednes, which indeed he inwardly conceipeth, daring not to speake or write it, openly: or if he iustified by the faith of an Abbott, that is by a faith accompanied with vertues, by a faith, that cannot consist with sinne and vice, he may rouble and wallow flitt and skippe as perplexed in vncertaintie, and that in the most important thinge imaginable, to writte in matter of his owne saluation or damnation. And surely it is an empty conceipt of him, that faith, the faithfull cannot sinne *With full consent*. For what doth he meane by *full consent*, but an acte of the will, followinge that, which the minde knoweth to be bad? We Catholickes indeed require more to a full consent; that is when knowledge of the facte is by circumspection perfectly consideratiue in the intelligence, and the will so consen-

*Iustification
iointed with
vertue taketh
certaintie
from the Pro-
testant.
Abbat. sec. 17.
against. D.
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*Rainol. Thes.
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*Certaintie
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*Pauld. pag.
177.*

*The faithfull
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reth to pleasure, that it might by vertue thereof otherwise haue behaved it selfe. But the Protestant not requiring to sinne this libertie of freewill, but only vitall and willing choice thereof, how do not the faithfull sinne allwaile with full consent? Did not David, a faithfull man, transgresse with full consent, so severely chastised for his offence? Did not S. Peter with full consent deny his master, and Iudas once in state of iustice, accordinge to the better opinion, by full consent did he not betray our Redeemer? And why good sir, should there be any contrarietie betwixt faith and sinne, seinge the object of a iustifying faith, is sinne committed and beleueed not to be imputed? Therfore they stande both together, as with the sight of the eye, the light and colour, object thereof. Where then for these babish Protestantes, crying for feare, is to be found a cradle of certaine securitie, to rocke them a sleepe in quietnes? What certainty hath he that neuer in his life he sinned with full consent? and if he doubt but of this, farewell certaintie of faith.

5. Reduce we now the summe of the Protestantes faith to these two heades, that is to Canonick Scripture, and to the true meaning thereof in deliuering vs the mysteries of our redemption: and they being presented here, we shall evidently see, that Protestant neither hath certainty for himselfe, nor to perswade an other reasonably to follow his opinions, being either an indifferent enquirour, or an opposite professor. The Protestant for certaintie of the Canon in the old Testament, assigneth the authoritie of the Iewes Sinagog, the which precisely admitted two and twenty Bookes, and no more. But from hence the Protestantish faith can gaine no certainty: for the receipte of sole two and twentie bookes, and reiection of others, being not fundamentall, or importing a necessary knowledge to saluation, the Sinagog might either positively erre, or by way of negation, be ignorant, that other Bookes also of the Greeke edition were Canonickall, as the Protestantes themselves can not denie. Where then is certaintie? Furthermore seinge that the certaine knowledge of the Canon is an act of faith, and that the rule of faith are the Scriptures themselves, to proue their certaintie to others, or to enioye it for themselves, they must shew out of the very Scriptures that in the olde Testament there are only Canonickall two and twenty bookes: for the authoritie of the Sinagog in that pointe is but humane and fallible, and therefore not a sufficient cause to giue subsistence to the certaintie of heavenly faith. If he shall say, that he is assuredly certaine that the two and twenty bookes of the olde testament are Canonickall, because thereof neuer doubt was made in the church: first it will appeare false, in that many haue called them in question, as the Marcionites, the Manichies, the Albigenes, grand sires to our Protestantes, the Anaabaptistes a race of Lutherish Protestantes, and others. Then suppose it were so, yet the consigneing them, or not doubting of them, make but an humane argument, and such a one, as may be false, according to the Protestante himselfe, and therefore from thence he cannot deriue his certaintie. And doth he not see his brother Protestante, and Lutherane, deny to be Canonickall the Epistle of S. Paule to the Hebrewes, the Reuelations of S. Iohn, the Epistles of Iames, and Iude, and is not the authoritie of the children of their Helias Luther, potent enough to make them wander and vary in their iudgements? If in a matter so waightie Luther erred, why not in other things? If in other things his censure be conformable to the worde, and to be receiued, as the voice of God, why not also in this his clippinge of the holy Canon? The Lutheran hath faith, as well as the English Calvinian, he is predestinate, iustified,

2. Reg. 12.

*The Protestants
hath no cer-
tainie about
the Canon of
scriptures.*

*Feild, lib. 4.
Cap. 22.*

*Bellarmin. lib.
1. de verb. Dei
Cap. 3.*

and assured thereof equally as he: then if the Lutherish light see in these Bookes no character of Canonically Scripture, why should the Calvinian to his light challenge a principle of diuine certaintie therof? Surely if the authoritie of Luther be not sufficient to perswade the Calvinian his opinion, yet it shall appeare very forcible to make him doubt at least and wauer, and so void of his sure and sealed certaintie of faith. The Lutherane will demand of him, why he crediteth those Bookes as Canonically? If he answer, because the authoritie of the church, and greater number of the Fathers moue him thereto, the Lutherane will smile at his weakenes, telling him, that the Church and Fathers haue erred in many things, and so that they erre also in this. If the Calvinian reply, that in his light he discoereth them to be canonically: the Lutherane shall brisell vp his manhode, and answer him, that his light is as good as his, and as diuine, as sharpe, and penetratiue, and yet he can espie no such thinge, but rather that they be not canonically: Where then will the Calvinian looke for a poste to sustain the drouping certaintie of his beleefe, battered like the traine of a capon in the raigne? Hath he any thinge, but an insolent contempt of the Lutherane, and of all others, that shall withstand him? Here, here is certaintie Protestantish, that is in the willfull, proude, and arrogant resolution of a foolish spirit. Also the Romane Catholikes esteeme in this affaire, especially findinge the credulity Protestantish crased with domesticall and ciuill dissention, with its waight, grauitie, and poise, will be to stronger to ruine and breake all certaintie therof. He will denounce vnto him, that although the Iewish Sinagog did not place in catalogue of Canon diuers bookes of the old testament, accounted now of him for sacred and diuine, yet notwithstandinge they may be canonically; in that Scripture is canonically by inspiration of the holy ghoste, and not by appointment of men in the Sinagog. Neither euer did the Iewish Sinagog enact a decree, that they were not canonically, or only humane writings: or appeareth, that they thought generally of them as not of the Canon, because they enrolled them not in that order: for it might so haue fallen out, for that they had not such euident proofes to iustifie to the world their enrolment, as they had of others, therefore they were by them omitted. And why not yet canonically in deed and veritie? Likewise from the fact of the Iewes, not reputing them positively of the Canon, what can they deduce, but that to their Sinagog that particular truth was not distinctly reueiled by God which may stand for soome credit of the same, and yet not apparently conuince, that they be not of the Canon, or that the Protestant hath a diuine certaintie therof. Finally how shall his certaintie of Canon abide the batterie of this argument: The Catholike Romane church, in the third Councell of Crathage, wherein sat S. Augustine, in the Councell of Florence, with the greater parte of the Latin church, reciteth the Canon of Scriptures as we doe, therefore the Protestant hath no reasonable certaintie of the contrary. The antecedent is euident: the consequence also is proued by the credit of the church, assisted by the holy ghost, no testimony among Christians so accountable for the diuerse parte. And whereas S. Hierome did thincke otherwise, the conference held at Hampton Court cleareth the case, sayinge, that those bookes were impugned only by *Cansils of the Iewes, renewed by S. Hierome in his time.* And if the Nicen Councell admitted the booke of Iudith as Canonically, according to the relation of S. Hierome, what certaintie hath a Protestant that it is not? If the Protestant could shew, that once from the church had passed a decree, that these bookes were not canonically, which we now admitte, then might he haue reason in certaintie to stande against vs: but none at all now, in that the church may define a truth, which before was not defined in which thinge is no alteration or innouation of faith. And doe not the Protestantes in their Sinagogs

*The Catholike
authoritie
standeth a-
gainst the cer-
tainie of Pro-
testant about
Canonically
Scriptures.*

*Coneil. Flov.
Coneil. loode.
Coneil. Carth.
3. Augst. Tō.
10 serm. 151.
Tom. 3. dedo 7.
Christ. lib. 2.
Cap. 8.
Confer.
pag. 30.
Hieron. pra-
fat. in Iud.*

synagogs determine things before not determined? To conclude, why is not the Council of Trent to be credited before any crew Protestantish in the world, and the forenamed Councell of Carthage, confirmed in the Councell of Trullo, in that parte held for Catholike, by approuance of the church? Why with a Protestante is of greater certainty a negative assertion of the Iewish Synagog, then is a positive definition of the Catholick Churches. The certainty seemeth rather Iudaicall, then Christian. Poore certaintie of the Protestant! Lett vs now come to discusse this his certaintie about the maine controuerfies, purported in the true sense of holy Scriptures.

6. Seeing therefore the Catholicke acknowledgeth the Scriptures authentically as diuine, and most assured rule of faith, the Protestante pretending also the sense of Scriptures, as argument against the same, it must be examined, where resideth the greater authoritie, seruinge to certaintie of faith: that is whither the expositions of Scriptures, given by Catholickes, or Protestantes, stand more effectually for this certaintie of heavenly faith. If then the Protestant be demaunded by some iudicious intelligent person, what ground of certaintie he can impart vnto him, if he chauce to make choice of his opinion and doctrine: he shall from him beare, that the foundation and only inducement therevnto is the worde of God, that standeth clearly for his cause and defence. Then may this petitioner thus replie: The Romane Catholike also from the worde promisseth me the same certaintie of faith: to which, as it seemeth, is prone and apparant also for him the texte in the controuerfies of the reall presence, of free will, and iustification not by only faith: so likewise he adioyneth moreover thervnto greater authoritie for his interpretations, as from the writings of the Fathers liuing neere to the Apostles times, from Decrees of Councell, Rescriptes of Bishops, Commentaries and subsignementes of vniuersities: how then shall you be able to performe your promise, that is, for your interpretations against theirs, to assure my soule in a certaintie infallible? or can you in these great differences and oppositions from men of learninge, of sanctitie, of antiquitie, of consentment, sleepe and rest in securitie of faith, and against temptations to the contrary persist in that adamant rock of your fained inuincible certaintie? Some matters from the renowned writers of Christianitie, both in the Greeke, and Latin church, out of Scriptures to be determined stant against you, I euidently perceiue: as that S. Peter was, and now his successour in the Romane chaire is spirituall monarch ouer the whole church. That saintes are to be worshipped and inuocated, that prayers and sacrifices are available for soules in Purgatoire, that Christ beinge a preist according to the order of Melchisedech, sacrificed his body and bloude vnder the formes of bread and wine, and that the preisthode Aronicall expiringe, the vse of an vnbloudy sacrifice is to remaine in vntill the church to the end of the world: how then against the worde, and iudgements of so many Fathers, and Councels for the opposite, can you giue me a certaintie more confirmed, or effectually perswade? And how do you enioy that certaintie, you affect to haue, such reasons and authorities in maine cric refounding against you? That the Bishop of Rome is Antichrist, and that no other particular person is to beare that name, you beleue out of the worde, when as you confesse, that out of the same worde the Fathers of Greeke and Latin church do otherwise collect. Your rest and repose of certaintie here maketh me certes astonished: yet suspecting this your certaintie to be rather plaine animositie, this your presidence, expresse presumption, this your profession, grosse seruitude to time, and her autumnall flowers, that fade in speed. Doubtlesse he gesseth the truth: and if commoditie of the world in England followed the Catholike expositions, as it doth the Protestantish, and those cruel-

About controuerfies where is certaintie.

George Abbatts book of certainties.

Abbatts lib. de Antichrist.

*Matth. 19.**Matth. 16.**Ioan 5.**Ioan 3:**Protestantes
haue no cer-
tainie one a-
gainst another.**Hooker in
Prasat. pag:
37:**Gen. 2.*

world in England followed the Catholike expositions, as it doth the Protestantish, and these cruelties were inflicted on them, which are daylie excused vpon vs, then would they stripp themselves of their certaintie, and see that these wordes: *This is my body*, did importe the reall presence with transubstantiation, this text *Thou art Peter, and vpon this rocke I will build my Church*, to declare the foueraigntie of S. Peter, and his successour; this passadge *Another shall come in his owne name, him you will receiue*, to importe one single person Antichrist; this testimonie *Vntesse you be borne againe of water, and the holy ghost, you shall not enter into the kingdome of heauen*, to auerre necessitie of Baptisme for saluation; this sayinge of the Apostle. *Faith without workes is dead*, would you construe to the sense, that the acte of faith, before charitie and repentance, doth not iustifie. And what certaintie from argument hath he, to be otherwise perswaded? God sheild the Protestant from persecution, for the only shew of the whippe, to saue himselfe from the stake, will make him recommend his certaintie to the deuill. And I pray you, what certaintie hath he, that our expositions of Scripture are false, and his true? Is it certaintie of humane Theologie, and knowledge, or certaintie of deuine faith? The former is not sufficient for your perswasion, in that suche certaintie is certainly vn certaine slippery and fallible. And why should not the Theologie of our schoole, be as certaine, as that of your chamber or closet? Certaintie of faith he can shewe none deriued from the worde, in that to this worde we make claime, and take it for our conquest and triumph. Moreover how will the English Protestant fence the certaintie of his faith against the Lutheran? For the Lutheran condemneth this his faith, and the certaintie therof, as heresie, and to be no more like to truth then chauck is to cheese, a picture to substance, and a iugling trick to plaine conueyance. The Puritane by the worde censureth also his religion as superstitious, his prelatie as Antichristian, his bible as corrupte, and the whole substance of him, as a carcase in a faire sepulcher. And yet will the Protestant, confidinge in his cause, against the world remaine in his securitie, and keepe still in the saddle, so stroken with tronchions on euerie side: perswading him selfe that the Grecian, denying the holy Ghost to proceed from the Sonne, or that bread of azimes is matter fitt for the Eucharist: The Nestorian Aegyptians, and Armenians, fraught with many heresies, the Lutherans differinge in sondrie pointes from him, the Puritane in open defiance and armes against him, the Catholike Romane condemning him, and yet he with them all to be members of one church, not to differ fundamentally in faith, retaining euery faction one sauing faith; only petite differences remaining not in faith, and against faith, but in questions of dispute, of opinion, after humane fashion diuersly ranged in hostilitie: nothing importing for heauen, to what societie the soule yeldeth it selfe? Fye Antichrist, whose mottoe is *Diuide & impera, deuide and raigne*, how apparently dost thou with the weapons of Protestancie impugne the church of Christ! Eat the aple said Satan *you shall not dye*, and now Antichrist in the mouth of the Protestante speaketh, *I thincke thus, or thus, you shall be no hereticke, but children still of one familie, and remaine good Christians*. But of this Antichristian and impious designement more largely hereafter.

Discoverie of Heresie, and Antechrist. Chapter 12. 133

Most acceptable is that faith, whose rule being externall authoritie, causeth amonge the beleeuers an vnitie and agreement: which proprietie of heauenly institution belongeth only to the Catholicke Romane faith: The Protestants in vertue of his rule remaineth propense to diuersitie, to mutabilitie, to opinion of facione and tumulte.

CHAPTER XII.

VHat inconueniences may ensue of dissensions and disagreements in matters of faith and heauenly truties, I suppose no once can be ignorant, if he in any sorte consider with himselfe the nature of such quarells and oppositions. First if there be an admittance of varietie in like things, the maine substance of faith would consequentially therby be ouerthrowne, and expyring loose all credit in the soules of men. For no other cause is there why heresie, by a fatalitie of it selfe, so soone breaketh out ending in contempt and obliuion, then that it diuided once by peece meale into seuerall factions, wauereth in restless leuitie of vncertaintie, and after hauing tired the cogitations of her followers by a frustrated and vaine pursuit of a seled subistence, is left with disdain, and neuer harboured longer either in affection, or cogitation. So, the Catholicke faith, if by the church, and institution of Christ, it had not a defence and fortresse for vnitie and combination of her forces, compacted in one bodye of accorde, once sorted into diuers sectes, tottering in doubtfulness, would haue an vtter refusall finally in the iudgements of wise and discreet persons. Then for that diuision in faith doth commonly waxe warme and furious in hostilitie, and so infesteth the quiett repose of charitie, and ciuill comportedment; it stode with that infinite knowledge and wisdom of our sauour Christ, to prouide fit meanes for the preseruacion and establishment of the vnitie of faith: giuing hereby a watchword vnto the world, when men finde the veritie of diuine misteries questioned, and in sondrie manners interpreted, forthwith to repaire to that societie, and sticke vnto it, which is better furnished with abilitie for the maintenance of this vnitie, so conuenient and necessary for all estates. In regarde wherof, the excellencie of the Christian church commeth neare to that perfection in God himselfe by reason of vnitie: beinge, as faith scripture, as *One Lord, so one faith*: and Christ our sauour praying to this effect, that all Christians might be one, *As thou o father in me: and I in thee: that they in vs may be one.* The Apostle also employed and spent himselfe to procure this vnitie: *That we may meet all in vnitie of faith, and be not caryed about with euery winde of doctrine. Is Christ diuided, faith he?* No more true Christians, his children and disciples, can varie by dissentments, and separate themselues in diuersities of beleefes in that euery kingdome, so in it selfe disioyned or disbanded, shall come to desolation. The principall occasion of this vnited brotherhoode in the Catholicke Romane church, riseth from authoritie of one tribunall hierarchicall, agnised by all, as apparanterule of faith importing the articles of our beleefe, and externe religion by cerimonie: we takinge, or refusinge, as the church shall expound scriptures, and out of their sense deliuer vnto vs her obedient children and dependantes. For as the holy ghost hath bestowed vpon vs the recordes of Scriptures, so also from the same charitie of that diuine spirit haue we receiued with the Doctoures and Pastours, by their uniforme documentes, prescript of truth, to retaine our selues in vnitie of beleefe.

Inconuenience of diuersitie in faith.

Heresie destroyeth it selfe

Ephes. 5.

Vnitye a note of the church.

Ephes. 4.

1. Cor. 12.

Ephes. 4.

1. Cor. 12.

Matth. 12.

Vnitye of faith in the Romane church.

*Tertul. lib. 4.
prescrip. Cap.
69.*

*The Protestants
by lyes seeketh
to accuse the
Catholicke
unity.*

Apo. 12.

*Sotliste, Wil
lett, Bell, Coo-
ke, Morton,
Professours
of the lying
religio Wel-
miller Foxe,
Feeld, Barro.
Andreues Har-
vis: all shame-
full spots of
English esti-
mation.*

*Catholicke vni-
tite may stand
with diuer-
sity of opinions
in some thin-
ges.*

*Iustin Mart.
Lactant.*

*August. lib.
cont. Donatist.
vincent. Liv.
lib. 1.*

*The Protestants
sing difficultie,
a Donatist, &
Anabaptist.*

Wherevpon Tertullian in the heretickes of his times detected generally a breach of this vnitie, not only from the Catholicke body, but amonge them selues: affirminge contrariwise that the Catholickes followinge one God, on Doctour, and one rule of faith, hauing their wordes of them alwayes did speake the same thinges conformably, one language remaining amonge them in perpetuallie.

2. Which gemme of vnitie, appertaininge only to the Catholicke Romane, he retaininge the sole meanes to procure and maintaine the same, all other heretickes flooring in their cocke boates about the sealed rocke of S. Peter, the Protestante with incredible malice seeketh to empeach and disgrace especially with the common people, to whose mindes, and silly senses, he wholly applyeth his poysoned baits, and that out of our commentaries: for poore men, they haue no bookes to vphold any reading of their owne. Wherevpon they muster in troups diuerse learned persons, in some questionable thinges differing among vs by disputes; as it in article of faith our church retaininge no vnitie, nor caring much for the same they needed not to dread the losse thereof amonge them selues. Wherefore to deserue this scophancie of the Protestante, who is properly an Antichristian. *Fratrium accusator, the accuser of his brethren*, first it is to be vnderstood, that these men are not sincere seruantes of Christ, or ministers of truth, in that in this purpose of theirs they brute out notorious lies, scandaunders, and such impudent base and dishonorable stuffe, as declareth to be in them no eye for veritie in conscience, or soule for credit with God or man. Lett the reader peruse those learned commentaries of Card. Bellarmine, and he shall see many pages fraught and charged with the very rehersall of vntruths of the Protestantes, as of souldiers seruinge in one profession the father of lyes. Iuell, that false arch-minister, hath beene overwhelmed with his owne shamelesse lyes. Plessis a french Protestante, perpetually obscured with remonstrance of his lyes. Sondrie English Protestante scribes, eflate yeares haue had their owne lyes reuersed vpon their faces, to the contempte and laughter of the world: and when as they bragge, that they will *Divide our tongues*, they indeede deuide all esteeme and honestie from their owne personnes. A bale practise of the Protestant! Yett farall to him, to worke his owne destruction. In this light of learning, can their lies stand longe in grace! No, no, the better wittes, and neater consciences, haue forsaken them. That therefore it may be vnderstoode, how amonge the Diuines of the Catholick church there is no breach of vnitie and faith, howsoeuer they follow diuers opinions, these rules or Canons laid downe shall declare. First many learned and holy Fathers haue fallen into errours, vtterly void of purpose to gainesay the Scriptures, or precedent definition of Church: as those, which consented with heretickes, called Millinaries: yea protestinge the contrary in their writings; in that no iudgement of Church yett had passed against them. Which kinde of dissent violateth not vnitie of faith, or crosseth the common rule and cause thereof. In regard of which euente, S. Augustine excuseth S. Ciprian from heresie, holding that no hereticke could be a lawfull or available minister of Baptisme in any case of necessitie; which opinion, said S. Augustin, he would for his modestie and sanctitie haue altered, if he had furnished a Councell, that determined against him. But how is the Protestant free from heresie now, after the same auouchinge, that none lawfully or effectually can Baptise but ministers and ther-vpon rebaptise christened by lay personnes, and much more by preistes of the Roman church? vnlesse the wise Protestant taketh the preist vnder his Antichrist for a well called minister. Secondly diuers questions haue beene moued in the church of surpassement difficultie, not clearly decided by Councell: and therevpon some of the learned, a Fathers haue fallen into errour, yett in no case purposing to contrarie scriptures, or church

church. In which sorte S. Augustin, to satisfie that great and intricate demande of the Pelagians, how it could stande with iustice and reason in God, that all men being equally plunged in originall sinne, yet these particulars should notwithstanding haue an especiall grace of predestination, others being deprived of the same, graunted, that the first grace was giuen for some disposing worcke, proceeding from man his naturall abilitie: and so perhaps did auouch with him other Fathers of the Greeke church; the which doctrine S. Augustine after retracted. Neither doe we Catholike Romanes refuse the Protestantes, or establish our faith, by any singuler and priuate sentence of this, or that Father, by other Fathers, or by the greater parte of them, refused but by the vniforme consent of them in interpreting Scriptures, and relating to vnioulyntly what was the generall practise and beleefe in the primitive church. And when we haue shouen, that the vniuersalitie of Fathers interpret Scriptures as we doe, we condemne the Protestantes as heretickes, and as men of the diuision and separation, that expound them to contrary purposes. Thirdly in the schooles of Catholike Romanes doctoures are found diuersitie of opinions, yet not to breache of vnitie of faith, but by dispute to sift out truth; the thinge only depending on Philosophie, and subtiltie of enquirie: as whether the formall beatitude in the blessed be an act of the vnderstandinge, or of the will: whether there be, or can be, many Angels of one kinde: whether the body of our sauour, remaining still in heauen, may be in any other place by other meanes, then transubstantiation: whether the sacramentes effect grace morally or phisically: whether God truely and indeed haue any presence in these imaginative spaces, and vacuities, that are about the heauens: S. Thomas and Scotus, with admirable wittes ventilating these questions in diuersitie of resolutions. In which scholasticall manner of battels there is only an ingenious search of truth, a prayfable reach of vnderstandinge, a piercing force of intelligence, to the great fame of the disputers, and of the countreies, that yeld: such gallant spirits and captaines to strue in the theater of the schoole. And once our littell soile gained hereby no small reuowme: althoughe now the lasy and grosse minister wãreth witte to perceiue the depth and diuinge of their writings. his wife and belly afforde him no leasure to be conuersante in such conflicts. Which sorte of contrastes nat determining against definition of church, but employed in matter indifferent, as of meere science and knowledge, doe not seuer the Catholike agreement in vnitie of faith. Fourthly for that some schoolemen liued long before others, in their times many pointes were not defined, which after were, and so they disagree materially, not with intent to resist the church. Fifthly seinge that the definitions of Councils are exposed to the iudgements of men: some haue thought this or that doctrine not to be contrary to the Canon of a Councell, which others haue deemed as censured: retaining still vnioually this good affectiõ, that for all the world they would not gainsay the same: so Albertus Pighius after the Councell of Trent writing that our inherent iustice for a full expiation of sinne, and righteousnes, needed an externall imputation of Christe his iustice, did not suppose it contrary to the said Councell, as now generally diuines thinke it is: Also Ambrosius Catherinus affirming that men might be certainly sure that they were in the estate of iustification, vnderstood the Councell of Trentes definition of the opposite, to speake only of a certaintie from Catholike faith, or from a faith, which solely iustified, as Luther would, and not of a faith particuler, *Cui potest successu sal- sum, which may not alwayes be true.* Sixty many that write haue been ignorant of all definitions passed in Councils: and who is so expert, that he knoweth them all, or so vigilante, that he be not sometimes ouerseene? Which wante of that kinde of learning or circumspection, was in many of the auncient schoolemen, yet ioyned with good-

August. in prolo. Retract.

Canus lib. de locis

Walden. lib. 2. Cap. 22. 23. Canus de locis Cap. 2. lib. 7. Concil. Trid. Sess. 4.

So Alex. Hal. errored about Confirmation and the effect of Absolution

goodwill in them to vtter nothinge against the Catholicke Romane church, they were kept thereby from departure from the same, from alienation in matter of faith. Seasonably, amonge the rooles of writters many doubtlesse, although Catholickes, yet w^o desire of particular inuention, or to seeme permanent, and not controllable in opinions, haue fallen into censure as rash and erroneus auctours: and for vnitie also in this we only haue a church to compose controuerfies, that can tell vs, when occasion is, what sentences are heretical, and what scandalous: all that be Catholickes standing in resolution to thincke of them in qualitie of degree, as the church shall determine. Now lett vs induce some particularities alleaged by the Protestant, as if in our church all were vncertaine, and no accorde in faith.

*Durandus, Ca-
therinus,*

*The lyes of
Feeld. lib. 4.
Cap. 23. Greg.
lib. 19. in 10b.
Cap. 13. Da-
masc. lib. 4.
Cap. 18.
Luther. sin.
Cap. 69. pag.
380.
Caluin. lib. 1.
Inf. Cap. 11.
Feeld. pa. 248.
denyth them.
Hugo didaf.
lib. 4. Cap. 2.
Drido lib. 1.
de catol. sacra
scrip. pag. 15.*

*Feeld. Appen.
dix. Sect. 2.
Lyes about au-
thoritie of
Feeld supra.*

*Scotus. prolog.
92.*

3. He auoucheth that S. *Gregorie* and S. *Damasen*, number the bookes Canonically as Protestantes doe. The first lye is, in that S. *Gregorie* in that place doth only not account the history of the *Machabies* Canonically, not speakinge of the residue. The second lye is, for that S. *Damasen* holdeth canonically the booke of *Hester*, contrary to Luther, the archprotestante, sayinge *Hester odi, ut vellem nullo modo extare: I hate Hester, that I wish it were not extant*. The third lye is, that S. *Damasen* reciteth as canonically the *Apoccalips*; which Luther the Protestant denieth. The fourth, that S. *Damasen* numbereth Canonically the booke of *wisdom* and *Ecclesiasticus*, and Caluin an egregious Protestant, dissenteth. The fifth lye, in that he citeth *Hugo de sanctis viuis* as deeming with Protestantes of the Canon: whē only he reporteth those bookes which they refuse, not to be in the canon of the Iewes, because they seeme to come from some Greek author, or Chaldaian: and that also is the sense of *Lira*. The sixth lye he layeth on S. *Thomas*, who in the place quoted handleth no such thinge. The seauenth lye is directed vpon *Drido*, who doth not denie *Tobie*, *Iudith*, *Ecclesiasticus*, *wisdom*, and two bookes of *Machabies* to be Canonically, but only sayeth *Apud Hebraeos tamen in Canonem non supputatis: not accounted Canonically with the Iewes*. Where this auctor after defendeth the historie of the machabies to be canonically: Thus we answer to those that caluminate the bookes of the Machabies as not canonically. And who knoweth not, that *Drido* held it vnlawfull for any Christian man to dissent from the Romane Catholicke church? and so if hee or others herein erred, it was materially, agreeing in substance of good intente, by humane weaknes varyinge, and no otherwise.

4. After all this he bringeth in Catholicke diuines, auerringe the Scriptures to containe all thinges necessarie to saluation: as if in the Catholicke church: now were extante others of an aduers opinion. Silly fellow, who knoweth not, that Scriptures either expressly, or in vertue, containe all thinges? For scriptures marcke out vnto vs the church, commande vs to obey the church, and to receiue Traditions of the church. And doth not this man himselte say, that in the church is supream iurisdiction to interpret Scriptures, to end controuerfies, and that some traditions of church are of equall authoritie with the scriptures? First then he belyeth *Scotus*, who esteemeth as requisite to faith the infallible authoritie of a church, as we doe: reportinge that all heresies haue spronge from the scriptures, not well vnderstood: and herupon he approueth the saying of S. *Augustine*: *I would not beleue the gospell, vnlesse authorized of church moued me therunto: wherefore* saith *Scotus* *it is a thinge vnreasonable, to receiue any parte of the Canon, and not another, when as the Catholicke church, which I beleueing doe aduise the Canon, receiueth all equally*. Is *Scotus* a Protestant so relying on church for repressing heresie, and for the determination of the Canon? *Scotus* his writings are too blacke ones for a full minister. The seconde lye is in drawing *Gerson* and *Vincintius Lirinensis* to Protestancie: who thincke of the churches au-
thoritie

Ahoritie, as we doe. Vincentius Lirinensis a whippe for Protestantes, telleth them that Scriptures are abused by Protestantes, and made sheepe skinnes to couer their woluishe condicions, and doctrines: and therefore he approueth the authoritie of church, as infallible, so also necessarie. Vincentius iudgeth the Donatistes for heretickes in rebaptisinge, not S. Ciprian: because they resisted the definition of church, nor he: the materiall errorr beinge equally on both sides. He telleth vs, that the Catholicke faith is preserved by two meanes: *Primo scilicet diuina legis auctoritate, tum deinde ecclesia Catholica traditione*: First by the law of God, then by Tradition of the Catholick church: enforminge vs, this tradition to be necessary in regard of the hight and obscuritie of Scriptures, and for preuention of the malice of men, who ordinarily gather errorrs from their pretended meanings. Then is Vincentius belyed heere, as if he should say Scriptures only were sufficient for instruction in faith, and preservation thereof.

5. His ignorant malice proceedeth to accuse our schoole as, if we defined, to be three estates of men: one in pure nature without grace, and sinne; the other in grace, and the thirde void of grace, in sinne. Silly fellow, we acknowledge no such estate of pure nature existent in any: for that we hold generally *Adam* in the first instant of his creation to haue been sanctified by grace: and so also doe we pronounce of the Angels. This is then the first lye: yet for erudition sake, we by concept of minde, the better to vnderstand the efficacie of grace in man, and abilitie of our naturall faculties, consider him as in puritie and simplicitie of nature. And if some held the Angels were created first in naturall condicon, before they were adorned with grace, how can this lye proue such doctrine hereticall? The second lye is, that he affirmeth to be an errorr in Card: Bellarmine, teaching that if man had been created in puritie of nature without grace, he had been inclined to actions of pleasure naturally as we be now. Is this an errorr, or is not nature in good earnest, enclined to her delight, and sense to his proper objects? O the slight braines of a minister! The third lye is in this, that he proueth Card: Bellarmine as teacher of false doctrine, auouching that now our bad inclination after originall sinne, is not any diminution of the substance of the soule, or of any facultie in it. Is not this most true minister, is the soule melted away then by sinne like wax at the fire! The fourth consisteth in this, for that he accuseth as erroneous in the same Cardinall, saying, that now our propension, si-
thence sinne, is no bad qualitie impressed into the soule. And is there in man such a vicious qualitie and accident, that enclineth him to condescendence? Tell me what it is, and then for thy labour thou shalt proue a good Manichean hereticke, a deuiser of thinges really and substantially naught: or els a very foole. Then what is this disorder in soule and propension, but nature lesse to her naturall infirmities, and spoiled of the grace in originall iustice? As concerninge the Conception of the blessed virgin, with Catholickes it is no matter of faith, therefore it is his lie to obiekt theron our disagreement. If Andradius helde an opinion, that originall sinne was nothinge but
Adams sinne to vs imputed, it was his particuler opinion, and more probable, then
that Christ his iustice should be imputed to one, that actually sinneth, as Protestantes
affirme. Or lett him adioyne Pighius, and Catherinus: Can he proue that they had pur-
pose to dissent from the Romane church, or the Councell of Trent? Pighius appro-
ueth this saying, of Trent? Pighius approueth this saying of Origen. *That truth is only*
to be beleued, which doth not differ from the ecclesiasticall tradition.

He accuseth vs, as wanting vntie about the place of childrens soules, that dye *Limbus puerorum* without Baptisme. The first lye is, in that all Catholickes agree, that their soules, rum.

Vincent. lib.
cont. Iherosol.
nom. cap. 36.

Seet. 4.
Three estates
belyed, by
Feeld.
D. Thom. 1.
part. 1. q. 95. ar.
1.
quest. 62. ars.
3.

Seet. 6.
Seet. 5.
Pighius lib. 2.
de lib. ar. page
Seet. 7.
Lies about

*August. lib. 1.
de orig. Anim.
Cap 9.*

wanting the grace of iustification, shall neuer enter into heauen: and condemne in the Protestantes out of S. Augustine three heresies. First that children are borne iust before Baptisme: then that for them, if their parentes were iust, Baptisme is not necessarie: thirdly that they exceed Pelagius, to vn baptized children graunting beatitude in the vision of God. The second lye is, that where as the Catholicke Diuines commonly say, the soules of children dyinge before Baptisme, shall endure no sensitive paine of fire, he censureth the same as Pelagianisme: for Pelagius erred in this, that such infantcs contracted with harme no originall sinne, as Protestantes do also holde; and not in that he thought they should not be damned in hel fire. Yet generally we maintaine, that the soules of those infantcs are perpetually to be detained in prison, and to wante the very beatitude of nature: If Catharinus, and Pighius thought, otherwise, yet they were Catholickes, submitting themselves to the decrees of the Romane church. He impeacheth our vnitie about the distinction of veniall and mortall sinne. The first lie, that all Catholickes agree not in substance thereof. For we holde, and so doth with vs Gerson, Bishopp Fisher, and Durande, that some sinnes in the iust, consist with iustice, and in that are veniall; others expell iustice, and so are mortall: although there be dispures vpon what ground this venialitie doeth arise. Sithence the Councell of Trent the matter of faith hath been cleared, and to the same, that famous martyr and Doctour B. Fisher, had yielded, if it had come to knowledge thereof, dyinge for defence of the Catholicke Romane church, When as the Protestant heretically makes all sinnes in the iust veniall: and where as our sauour saith that the iust man sinneth or falleth seauentie

*Seff. 8.
Veniall sinnes*

Luc. 17.

*Beza ad Rom.
6. modo vincat
caro: although
the flesh over-
come. Confer.
Hampt.*

*Cancil. Trid.
Seff. 6. Canon.
2. Lyes about
Pelagianisme.*

times in a day, the Protestant doth teach, that he may to many times commit adulterie, perjury, and any villany: and yett remaine iust. Which helles doctrine the kinges Maiestie condemned, and defined, that those greater sinnes expelled iustice: which iustice also afterwarde could not be recouered by only faith, before repentance: and so broke the very bones and substance of Protestancie, as shall hereafter be declared. Concerning the power of freewill to worck good, he saith our Catholicke Doctours teach Pelagianisme. A lye: for all holde, that none can loue God aboue al things, as is requisite to saluation or iustification, without especiall grace of God: also we maintaine that none can keepe the commaundementes of nature, if in them be any notable difficultie, or temptation presenting it selfe to the contrary without the same: Where Pelagius taught, that to these effectes grace was not necessary at all. The seconde lye is, in that he affirmeth to be Pelagianisme, that a man by his naturall force may doe some good, where there is no vrgent difficultie to the opposite. The thirde is vpon Scotus: for Scotus speaketh not of a charitie iustifyinge, or of a sauinge charitie; but only of an imperfect substance thereof: to iustification and saluation he requiring habittes of charitie and grace. It is too tedious to discusse all his foolish lying catalogue: Therefore I will only cull out some notorious lyes in particular. He belyeth our famous countriman Alexander of Hales, as if he should say, there were only four sacramentes, expressly affirminge to be seauen: only addinge, that penance was instituted by the Apostles, and Confirmation by the church: which he would not haue affirmed, after the Councell of Florence and Trent, or if he had bene better versed in positive Diuinitie. He belyeth Card: Bellarm. first in that he maketh him to affirme that the five sacramentes of the seauen, are not of the same nature with Baptisme, and the Eucharist: when as the learned Cardinall placeth the nature of a sacrament in the signification of a grace sanctifyinge, and in the force of effecting it: in which two proprietie all the seauen, as he sayth, agree. Secondly whereas the Cardinall auoucheth that Baptisme and the Eucharist do directly and immediady

*Scotus in dis.
28. Seff.*

*quantum ad
illum*

Seff. 15.

*Alex. 4. part
4. 24. & quest.*

59.

*Bellarm. lib. 1.
de sacram.
Cap 9.*

repre

represent the passion of Christ, and heavenly reward, and that the other sue do so plainly and expressly signifie the same, it is not. *Ita notum so apparet*, seeing that they signifie them only *mediante* by means of a iustifying grace, which is effect of the passion of Christ, and a cause of glorie: concluding that it is *Certum, certaine*, they doe thus signifie them, he forceth vpon him as if he said, absolutely that in these sue such signification was not so *certaine*. He belyeth S. Bonaventure: for he affirmeth not the wicked and vnfaithfull, nor to eat the body of Christ: yea he graunteth that a cleane guest may be entertained in a soule lodgeinge: but only that spiritually such feede not thereon. He belyeth Gabriell Biell, laying vpon him, as if he should say, it were vncertaine, whether the Saintes heare our prayers or no, auerringe the state contrarie. He belyeth also Hugo de Sancto Victore to that effect and S. Augustine: for he affirmeth, that the Angels heare our prayers, and offer them to God. Hugo saith it importeth not whither the saintes heare vs or no, to that, that God may reward by their merittes our good affections to them: and so that they may intercede for vs, which is true. These corrupte testimonies may serue for the detection of a conscience Protestantish, not bent to search for truth, but to wrangle, to calumniate for worldly commoditie. If some schoole diuines before definition of church taught contrarie to later Canons of Councils, what doth that proue either against their integritie, or our Catholike vnitie? If some broached erroneous or scandalous opinions, not purposing to contrary decree of the church, what is that to the disgracing of our vnion in faith: for one, so many thousandes otherwise preaching, teaching, and beleeuinge? If we acknowledge one rule of faith, the church, how can we vary in faith, that vnitie regarded? And be it spoken to the credit of the Roman church, and vtter confusion and afronte of heresie, we catholikes in number so many millions, in nations so estranged, do professe all ioinly to rule our faith by the late decrees of the Tridentine Councell: No one, I meane Catholike, dissentinge: when as the Protestant cannot shew me any single congregation so vnited and combined in coherence. No one Catholike, I tell the Protestante, beleeueth otherwise, then the sacred Counsaile of Trent hath defined: wheras the Protestante by the very instance of his fundamentall faith, and rule, is diuided, and apt to cromosome into great and minute factions, and so finally to creepe to nothinge: thei vnto appertaining also and auailing the forme of gouernement in his sinagog, fitt for dissensions, quarrels, partes takinges, and endlesse strife in diuision: of which two fire brandes of the deuill, cyed to their foxes tails, I shall feuerally dispute.

7. The rule of faith, and directorie vnto the same, Protestantes appoint for themselves the written worde: and separating it from a tribunall of visible and infallible expositours, seruinge for communitie, and for power to oblige others, adioynge also to the worde the particuler spirits of this and that person, necessarily therby fall into diuision, and maintaine an erroneous opinion, tendinge to the producinge of heresies, to the fostering and encrease of them against the simple puritie of faith. And as, it is no valoure in him, that vpon chalenge accepteth the combatt, yet procureth it to be performed in such a place, where he may when he will by flight escape: so the Protestant is no sincere Christian, who prouoked by vs to triall of truth, for sole iudgement designeth the written word priuately by his spirit interpreted, therby to escape finally sentence for his condemnation, and to encrease his forces by the adioynder of all other hereticques, that euer were sithence the world began; pretending this word ioudly all of them as their rule and touchstone. But if the worde be recommended to the spirit, why may not a man also vary from himselfe; as Luther did, now allowin-

Sect. 18.

Bonaurent in 4.

2. q. 1.

Sect. 22.

Biell. loc. 31.

in Can.

August. lib. 15

de Trin. Cap.

13. Magist in

4. dist. 46.

Hugo. Cap.

228. in op. ad

Rom.

3

Rule of faith.

with the Protestants is seditions.

George Abbotts booke of Diuision and desants.

Luther prefat lib de libere Christian.

ge foure sacramentes, then three, now the Papacie to be a ciuill constitution, then an Antichristian intrusion? This is surely the proper meanes to seconde the distempered humours of men, and to frame a square suitable vnto their owne varieties: Yea with a colourable warrant to perswade from heauen to thincke contrary positions at seuerall times to be true: as the palate of one in a feuer doth tast in diuersitie. How also can any particular congregation in it selfe, and in respect of an other societie vnder different commaunders, be assured from faction, and diuision? It will be prettie to heare a wise man speake to that effect: *We saith he haue for rule of our faith the scripture, or written words of God expounded accordinge to the rule of faith.* What is this rule expositiue? Is it the church in he, pastoures? No, her denieth it: it is then the worde it selfe? Then he speaketh thus: *for our vnion we haue the written words as rule,* and for that it cannot be the rule, but expounded, the rule of the worde expounded by vs, is our rule, affirmeth he. And why may not men rule their contrary faithes by this vnitie of rule, as Lutherans and Caluinists, Protestants and Puritanes, doe? All these professe that they differ in faith enforced therunto by the written worde. Yet for that he would seeme not a meere Puritane, and opposit to church policie, he addeth: *practise of s^{an}ctes.* Good sir, is not the worde then sufficient to decide controuerxies, to deliuer the truth of faith, to preserue the church in vnitie, but you must run to the s^{an}ctes? Take heed man, lest you iniury Christ hereby, and impeach the spirit. And in good earnest where are these s^{an}ctes, that are appointed iudges? I thincke also men that heare you will fall together by the eares about these s^{an}ctes, enquiring whether they be those, that died in the theater at Rome, or those that fried and smoaked in Smithfield in London? Why sir, the s^{an}ctes were mortall men, and might be deceived, as you teach, and haue but an humane veridict to be examined by euery one in spirit pondering Scripture, *And the due comparinge of one parte of it, with an other:* Heere the clec slides on glasse: he will not be caught. Do not the Trinitarians, the Protestantes, and Puritans, conferre place with place, haue they no S^{an}ctes? and yet are seuered in discorde about many pointes of Christianitie? The conclusion is worth all: *In the publicke confessions of faith, published by the churches of our Communion:* That is for vnitie all Christians in the world haue a written worde, expounded as the churches of English communion allowe, as pra^{ct}ised by s^{an}ctes, receiued in the churches of this communion, interpreted by conference of textes, as the churches of the same communion take for good: professed by publicke Confessions in the churches of this communion! Will this serue to cosin the people, or to seale this fact and grosse Minister in his benefice! O Ægipte, not watered by Nilus, but graced with Thamesis! Doth not euery vile hereticke, as the Manichie, and Arrian, the olde Puritane Gnosticke, say that for vnitie they haue the worde, pra^{ct}ised, and interpreted by men and S^{an}ctes of their owne congregation: and that they care not for any other in opposition? But sir, to single out your congregation, why may not also in minute be deuided this your societie, and in the same like that broode of a serpente, with Steele heads rise vp one against an other? And sithence you make all members of one church those of Greece, of Ægipte, and also of Rome, errayinge, as you say in curtesey of an Atheist, a faunge faith, how shal all these be brought to vnitie of Christian truth? Mary, say you, if they will conform: themselves to the s^{an}ctes, and to the spirittes of our congregation. Thus the Minister speakes in state. But lett him, and his S^{an}ctes before they thincke to draw vs to their bay and yoke, agree among themselves. If there were in the faction Protestantish any veritie of faith, or church, to shoulde they haue a certaine rule thereof, seruing to vnitie, which seinge they haue not, therefore they are not of the church, or participantes of the ghospell. The Major proposition

*Feeld lib. 3.
Cap. 42. his
Lesbian rule
and proud re-
solution of
faith.*

*Feeldes our
Communion.*

Discoverie of Heresie, and Antechrist. Chapter 12. 141

importeth the dignitie of Christ, and his faith, and also the providence of almighty God. vntie being so necessarie for instruction and gouernement. The *minor* first proued by reason, then by experience. Reason telleth vs, that the private spirit may diuersly at sondrie times perswade a man; and in that multitudes are inclined to particularise, to excell one an other, it is likely, they will vary in iudgements about the mysteries of God. And why may not one now by the spirit thincke himselfe deceiued the yere passe; and bee come changeable also after this his present perswasion? Why may not one iudge others dissenting from him to be seduced in that the spirit, and rule of faith, or the first truth of God, so for the present enformeth him?

8. Experience as it is too too ruefull to consider, so too too apparant to beholde. And who is so slenderly conuersant in the historie ecclesiasticall, that knoweth not thereby, how all heretickes once separated from the vntie Catholike, haue parted themselves from themselves, and them selues from their fellow professors? Let mye sayeth Tertull, *if the marcionistes do not vary among themselves, euery one by his owne choice fashioninge that he receiveth: as he did by like voluntarie choice, that first inuented and preached it.* From Arius did flowe Aetius, Eudoxius, Eunomius, Theophrastus, all differing in matter of faith, because they followed their private spirittes, sensing the worde diuersly. From Luther raise Ioues Zuingleus, yet impugning his ghostly father by an opposite beleefe. Olander of their progenie yet a combatant against them both. The Lutherish quarter is banded in two factions, one called rigid and seuerer Lutherans, the other milde and remissive. From Luther also had issue the Caluinistes, the Anabaptistes, the Puritanes, the Protestantes: all one against an other, and also apponentes against Luther himselfe. The Lutherans for their agreement among themselves haue helde synodes but the spirit was so stronge among them that it blew them all out of the house in discorde. The Lutherish Protestantes miserably complaininge that they were wronged fully ceased in Germanie fell a protestling and swearinge, hauing no other meanes to defende themselves, but by and protestations, and so became Protestantes in a brauerie. Notwithstandinge all these of the swearinge religion, sweare one against an other: the Puritane and the Caluinist contest against them all. Then Protestantes deuided into Lutherans and Caluinians, did write diuers books one against the other, and continue still the battell to this day about the supper of our Lorde: one holdinge the reall presence, the other denying it, each parte charginge the aduerse with heresie: they refuse to pray or communicate together in religion, hauing in Germanie diuers churches, they enter not into one schoole, and in the Cathollogge of Franckforte Marte, they march in warre vnder diuers names, colours and titles of defiance. And if the English Protestanter take Luther, his grand father, for a man of God, lett him heare what a benediction he sendeth him: *We doe in good earnest censure as heretickes, and shutte out of the church of God, Zuingleus, and all Sacramentaries, that denye the bodye and bloud of Christ in the venerable Eucharist to be receiued by carnall mouth.* Will not this make our Protestanter fall a stampinge, and swearinge againe, that Luther was droncke when he thus defined; that he was a man-eater, a Caniball, as Beza tearemeth them of his institution? In our country is not the Protestare started into iesses of hostilitie, euery one followinge the spirit, and the worde, as his spirit shall prescribe? The Protestare doth maintaine that a kinge or a Queene hath spirituall iurisdiction to preside as cheefe in Coucell, to giue episcopall

*Experimental
division among
Protestantes.
Tertull. lib.
4. prescript.
Cap. 9.
Nucep. lib. 22.
Cap. 29.
Lindanus.
Dubitant.
Protestantes
of the swearing
religion.
began swearing
and continue in the
same.*

*Luthers blessing.
Luthers
Toess. 27.*

*Beza lib.
chrophag.
Protestantes
and Puritanes*

*The reformed
Puritane.*

*Lib. de acti
Seruati pag.
74. Humeus
Caluini iuda-
rums, Sclussel.
lib. 1. Theol.
Caluin. Beza
de re sacram.*

*Foeld. lib. 3.
Cap. 43.*

*The Proteftant
standeth for
Antichriſt.*

or ministeriall iurisdiction, to institute ceremonies, and commaund in the church: Whereas the Puritane, dispersed in England, dominating in Scotland, in Holland, in Geneua, in *Hobloone* by Paris, condemne the same as repugnant to the worde, as iniurious to the libertie of the church. The Protestante will gouerne his church by Prelacie of Bishops and by verue of the Canon law enacted by Popes. The Puritane disdaines it as Antichristian, and so standeth in quarter not against a ceremonie or accident of faith, but against the very substance and corps thereof. The Protestante maketh acceptance of tradition in rites of religion: But the Puritane telleth him in a rounde refusall, that such thinge is not only a littell wantonnesse in pietie, but flatt superstition. The Protestant will define iustice to be losse by certaine hainose sinnes: the Puritane derideth him as somewhat scrupulous and simple in his formalitie. But how must the Precision be trimmed, and his errors precluded by some Barber to the trew cutt of a Protestant? May lett him be caryed to a grimme Radamanthus supernitendinge, and there from his blacke fingers shall he receiue a foule blessing, and be sente to the goale. O stronge goale, that will make vnitie, and cause the spirit of a Puritane to turne Protestant! O goale supreme iudge and determiner of controuerſies! Here, here is the tribunall, the schoole and oracle of a Protestant. If it were not for a torne chrid bare cloake, the entertainmente of the goale, and the fact of a Benefice, the ministers themselves would wauer and waible out the Protestant religion in voluntarie to nothinge. And as we see amonge brute beastes, when the issue commeth to any number of discentes, their fires are the by the progenie reputed as alienes: so the Protestants hauing ingendred the Trinitarians, the Anabaptistes, and Familians, discarde them, now as men afar off, as not members of their congregation, as forlorne hereticke. Caluin writing against Seruetus telleth him, that the seconde person doth subsist as person *substantially* distinct from his father: Wherevpon some did gather and beleue, that the seconde person was not equall to the first as Arius thought, and now do in Polonia, and other places called Trinitarians professe. Caluin did teach, that Baptisme is a Sacrament ordained to prouoke faith, for confirmation thereof in the promises of God: Wherevpon others did inferre, that children were not to be baptised, but only those, which before were catechised, and so made fitt to be strengthened in faith. And for that, as Caluin defineth, Baptisme doth not imprinte any permanent character in the soule, therupon they concluded, that as mannes faith needeth manyfold and often corroboration, so also reiteration of Baptisme. Neither awayleth against suche iudgement the tradition of church baptisinge infants; in that the Protestante deemeth sole scripture sufficient to trie the truth; and that traditions either are superstitious or subiecte to errour: and these Baptisers are at this day called Anabaptistes. And whereas the Protestante Caluin reporteth, that iustice, one receiued into the soule, cannot be losse, that sinnes are not imputed to the faithfull, humane lawes binde not a Christian in conscience, that it is impossible for any man to obserue the lawe of God, and nature, spronge vp men auouching a libertiee life in communitie of thinges, yea of wiues, and the rest, teamed Libertines, and those of the familie of loue. Wherefore he is an vkinde Protestant to exclude such chickens of his owne broode and progenie, renouncing as exiled from his communion *All Anabaptistes, Familians, Swinckfeeldians, Trinitarians*: I had thought, that birdes of one fether and father had flowne together.

9. What more effectuall meanes could Antichrist haue chosen out to euacuate the force of true faith, to breake in peeces all vnitie and substance thereof, then to institute a priuate spiritte in the Protestante, as rule of faith, so of it selfe enclined to varietie, to contranetic? And as the sagout is soone broken, the strickes once disbanded,

so faith

to faith sorted into diuersities of factions, by Antichriste may easily after be in the whole oppressed. We see in Germany, where monsters of religion haue free passage, as monsters of nature make Aphrick famous, to be quenched all seruour and zeale of Christianitie: the inhabitantes a sleepe, and deeply buried in contempt of heauen. And as among them Antichrist hath in manner by these fondrie sectes for soule wrought his seat, so also that his sworne vassale, the Turcke, doth not contriue their small destruction of body, so mutined amonge themselves, seemes to me to be a miracle of him, that beateth backe the mightie surges of the sea, with the brittle sandes vpon the shoare. O that our graue Councillors, would but behold seriously vpon what a mutable, and fickle fraile foundation they build the fabrick of their worldly pollicies! I meane vpon a religion framed by priuacie of spiritte, subiect to howlerly chaunge, of a spiritte controuersing in battels of furious attemptes, of a spiritte made to pleaseit selfe, aiming att nothinge but libertie to thincke, and libertie to doe, 'as fancie and will of carnalitie shall prescribe: of a spiritte, that the best wittes condemne and misprize, of a spiritte disaloued in the bravest coutries, and most odious there and contemptible! What reason then can any one haue, that in the way of witt and intelligence searcheth for the true religion to please God, and saue his soule, to resolute vpon the Protestante partie, beinge so proper and effectual to cary him into a laborinth, and endless diuersitie of opinions, there to be tossed in numbers of deuises, and continually perplexed through vrgent motiues of vncertainties?

106. 38.

The Romane Catholicke followinge in matter of faith and religion direction of externall authoritie, thereby embraceth a faith pure, sincere, free from errors and entiere. whereas the Protestantes neglectinge the same, deemeth almost no heresie damnable: yea by diuers positions endeauoureth the very denial and extirpation of the Christian beleefe.

CHAPTER XII.

CHrist our sauour being founder of the Catholike church by so many of his Holy preachings, his diuine merittes, and finally by that precious issue of his of the church sacred bloud: hauing also procured for the same att his fathers handes the assistance of in vnstia. no lesse person then of the holy ghost, coequall with the Father and the Sonne, doubtles hath effected fit meanes hereby to setle and assure the same in all truth: and as *Ephes. 5.* *Joan. 44.* the three persones in holy Trinitie are knitt vp in vnitie of one substance, of one knowledge, of one loue, so this church, recollected of many beleeuers, is by institution of Christ vnited in all her members in one faith and credulitie. For if the church haue to heade our sauour Christ, then as he shall inflow like vnto the vine into they branches of his body continually the light of truth, the seruour of charity, so shall he protect the same from the smokie breath, and firebrandes of Sathan, tendinge to the enueigling of man his vnderstandinge, and deboshment of his will and affection. If the church be the virgin of Christ, bequeathed to his custodie to his enclosure, to his preservation, he shall neuer suffer the soule spirit of errour to pollute and defoule that prime and virginall integritie with doctrine of falsytye; or permitt her to be possessed with opinions of diuersitie, of dissentious doctrines, and varieties of faithes, or religions.

2. Cor. 11.

gions. And as the church is thus kepte in accorde with it selfe, and not allowed to define now one faith, then an other, or to make practise and profession of such difference; so this church in her prelace doth binde the soules and consciences of each particular sheepe and beleever, not to take and choose art their pleasures, nor to beleue Christ only borne and dead, the three personnes of the blessed Trinitie to be one in substance, but also to credit for example the number and efficacie of the Sacramentes, iustification by grace, and all the rest severally defined verities by the same: so that it may be said, these articles to be beleueed by the church. In which respect in the church is *una fides, one faith*. For in that faith in every man is a light of like nature, if the matter and object thereof be also the same, (as it is) in regard of all beleueers; and bee equally proposed vnto them by diuine authoritie in the church, then it will produce doubtles one assent vnto all in euerie one; and there will be no dissent, but by obstinacie of heresie, and so therby with exclusion of faith in the contradictions. Wherefore where disagreement is in thinges reueiled in holy scriptures, after that first the church hath once proceeded a sentence of commaundrie, and notice thereof is taken indifferently by the parise, it must needs argue a wante of faith in some, that disobay: and so manifest, them to be out of the estate of saluation. Which thing is altogether consequente, whether a man make rule of his faith the Scriptures only or els externall determination of church. The motiue cause why a man beleueeth, if he solely make account of Scriptures in this be halse, is the diuine authoritie apparat in that written testimonie; which authoritie if it be forcible vnto him to beleuee this, or that thinge, as that Christ is God, and man, it must also be of semblable power to commaund him beleefe in other matters equally expressed, and layed downe in that same holy writt; and if any man by his private opinion as concerning the faith of S. Peters supreamacie, of the efficacie, and necessitie of Baptisme, of the number of Sacraments, of iustification, or the like, will empeach or withstande pertinacious by that authoritie, he reuerfeth therby the whole foundation of faith, and vnablen to direct him after with assurance in the right beleefe of the Incarnation, or Passion of our sauour Christ: and

*Ephes. 4.
Philp. 3.
One faith in
all.
Heressy expelled
with faith.*

*Faith hath
for object
all thinges re-
ueiled in scri-
ptures.*

*Faith is whole
and entire.*

Matth. 28.

Rom. 16.

is furthermore enformed that he now hath no strong reason to beleuee any thinge recommended vnto him by the worde: for beinge by him founde, false or not credible, in any one thinge, by a prudent iudgement he may well deeme that it may stray from truth likewise in all the rest. So also if a man will prescribe vnto himselfe the Church, as rule of faith, as mistres ouer soules, and iudge of controuersies, he shall oblige himselfe therby to an vnitie of beleefe, and also to departe from the whole obedience of this church in all thinges decreed by her, if he runne counter from her Canon and decree in any one particular thinge defined. Wherevpon when our Sauour had graunted commission to his Apostles to preach, and in them to the lawfull ensuyng pastours of his church, *Teach you all nations*: he said: *He that will not beleene, shall be condemned*: absolutely and generally *He that will not beleuee* all thinges proposed by church, as matter and object of christian faith, shall be subiect to damnation: and so beleueing some thinges, and discrediting others at his owne choice, he can retain no sauinge faith. According to which instruction of our sauour Christe, the Apostle aduerteth beleueers to shunne & eschue the societies of heretickes, varyinge from the vniuersalitie, as men voyd of a sauinge faith, and fit pronokementes to make those also lole their sauinge faith, that haiken vnto them. Otherwise if they were in no jeopardy of their sauinge faith intertaining ther priore what needed such districte and seuer comminations? *Take heed of those, that make dissensions, contrary to that doctrine, you haue receiued: and decline from them. For such serue not our Lord Iesus-Christ. If any*

man shall preach unto you otherwise, then you haue receiued, lett him be an anathema. Assuredly anathemised personnes, admitting some truthers, and auouching hereticall other falsities, cannot enioye a sauinge faith. And the same Apostle talkinge of Se-
Gallat. 1.
 ctaries, that is of men that beleue some verities, and deny others, he saith of them
Gallat. 1. Per. 3.
 They shall not enter the kingdom of heauen: and such personnes, as sayth S. Peter, do
 bringe vpon themselves a speedy destruction, preaching sectes of perdition. Then it is ap-
 proued, that faith which is a sauinge faith, is altogether sincere, without all error
 in particular thinges reueiled by God: and who soeuer shall in assent of minde obsti-
 nately giue credit to errors, although in the articles of the blessed Trinitie, and In-
 carnation, he stray not from truth, is an hereticke, an infidell, deuoid of all sauing
 faith, yea of fundamentall faith in that the principles and foundations of Christianitie
 beeing implied in the veritie of Scriptures, and credit of the church, therupon who-
 soeuer shall swarue by any particular error obstinately, in what matter soeuer, great
 or small, from Scriptures, and the church, hath no sauinge faith, and is as an heret-
 icke, no member of the church, or remaineth in state of saluation: much more, if
 he teach others these errors, being then besides an hereticke, a wolfe, an instru-
 ment of Satan, a false Prophett, a notorious vassale and harbinger of Antichrist.
 Wherefore it is great folly in diuers Protestantes to asseme, that men dissenting from
 the Church and Scriptures, may yet reserve a fundamentall faith, in that the funda-
 tion and pillar of truth is impaired and impeached by all errors in generall, and so is
 Christ thereby renounced and renied in his principall articles of beleefe. Yea an obsti-
 nate error maintained against Scripture or church admitteth no fundamentall
 faith, in that the foundations of Christianitie being contained in the truth of Scriptu-
 res, and church by that error are obstinately ouerthrowen, Christ, as God, is fun-
 damentally forsaken in their deniall of fundamentall articles importinge the infallible
 truth of the church and written worde. Therefore excellently S. Gregorie Nazianzene,
 disputing against such men, as promise a sauinge Catholicke faith to those, that erre
 in thinges deemed of small importe, sayth: *Nothinge can be more perilous, then those he-
 retikes, the which when in all matters they doe rightly beleeme and professe, yet with one
 worde, as it were with a drme of poyson do infect that true and simple faith of our Lord, &
 thereby the tradition of the Apostles.* For whe Protestantes in their balance make certane
 thinges of small qualitie, and not fundamentall, as they say; either they consider them ma-
 terially in themselves, as that Toby his dogge had a taile, that the Apostles had gar-
 mentes to lay on the Asses backe: and so surely in themselves they are not of that hi-
 ghe magnitude and excellencie comparatiuely: or they consider them graced and en-
 hanced, as it were, with the first truth of God, reueiling them by Scriptures, or his
 Church, and so it were blasphemie to say they were not fundamentall, and not of su-
 preame waight and moment. For if in these small minute matters, thus auerred by
 God, and confirmed as true by his diuine truth, there could be found any defect, or
 iust cause to distrust the truth of them, all faith in other thinges fundamentall, as in
 the blessed Trinitie, in the Incarnation would be ruined; in that if reuelation by Scrip-
 ture or Church be false in any one why not in all? In regarde of which dignitie, al-
 though in affaires small of them selues, yet adorned with diuine veritie by reuelation,
 & Baill telleth, that faithfull Christians, rather then they will denie one sole sillable,
 for defence of them are ready iustificably prest to shedd their blood, or to suffer any
 death whatsoeuer. S. Augustine hauinge recounted all heresies, that arriued to his
 knowledge, affirmeth, that as the obstinate auouchinge of them debarreth men
 from being Christians, so also others may hereafter of like qualitie arise: and if

Gallat. 1.

Gallat.

1. Per. 3.

*The Ethiopi-
ans, halfe le-
mes, haue a
fundamentall
faith as Feeld
affirmeth a-
gainst scri-
pture.*

*Nazian. Tract. 2.
de fide.*

*How euery ob-
iect of faith is
fundamentall*

*Basil. apud
Theodor. lib. 4.
hist. Cap. 17.*

Augustin. de heresibus. *lib. de unit. Ecclesie. Cap. 4.* *18. Cin. Cap. 51.* *Ciprian. ep. ad Magn. lib. 1. ep. 6.*

Any of them shall be held by one, he shall no more be a Christian, or a Catholike. Where then with particular heresie in any one matter is a fundamentall and sauing faith of a large conſcenced Protestant? The same Doctour compareth euery heresie to a leprosy, conioyned to some truthe, as leprosie is to some cleanness of body: yet sayinge that such leprosy is damnable, that euery leper is out of the church, and nothinge participant of a sauing faith. What a beastly and vnmanly presumptuous creature then is the Protestante, that will needes bringe in leapers, not into the temple of the Iewes against Scriptures, but into the Church of Christ, and present them there amonge others at the table of our Lorde with a sauing faith! Ciprian accounteth all heretickes, lett the matter be small, or great where in they erre, aduersaries to Christe, not to gather with Christ, but to scatter for the deuill; & to prepare the way for Antichrist.

How errorr may stand with a sauing faith.

Ephes. 3.

2. Notwithstandinge this generally of doctrine as concerninge the puritie and integritie of faith and exclusion of all errorrs and heresies from estate of saluation, the same hath is particular limitations of restrainte and exception. First therefore it is moste certaine by faith, that the true Church of Christ can neuer decree any errorr, affirminge it as reueiled by the holy ghoſte: and so the Church in her definitions, and in her generalitic, is moste pure, virginall, entire, free from any errorr, either importing faith, or manners. And if all persones no otherwise do frame their beleeft and liues, then by prescript of this Church, they also shall be children like their mother, without sport or wrinkle, and deuoid of all falsitie either in faith, or conuersation; in that no man in action followinge the doctrine of the church, can be induced so farre, as into a venial sinne. Neuerthelesse particular men haue not alwayes the full integritie of faith expressely and actually: for who is able in seuerall to recounte and beleeue in aſte all thinges deliuered in the holy Scriptures, or defined by Councils? And to this perfection and compasse of faith, there is no obligation; the articles of the Apostles Creed, in this sense being iudged as sufficient and fundamentall for a sauing faith. Furthermore it may so fall, that without blemish to the puritie and integritie of faith, one may entertaine some errorrs materially through inuincible ignorance, and yet posses a fundamentall faith, competent to saluation! As if one new conuerted to Christianitie should only beleeue the Incarnation of Christe, and Passion the misterie of the blessed Trinitie, and yet keepe in opinion some of his errorrs, that he receiued from his parentes by tradition, not directly contrary to these articles beleeued, yet, otherwise expressely censured as erroneous in Scriptures and Councils: for example if a Turcke recovered to Christianitie, beleeuinge the articles of the Apostles creed, should also thincke circumcision to be necessarie for saluation, and also that his brethren Turckes might be sau'd, yet I say, in that, according to this sense, the articles of the Apostles creede are fundamentall, with these materiall errorrs might he haue a sauing faith: that is, when he doth not obstinately defende them: for so he should forsake this fundamentall faith, as hath been declared. The like case is, if a Protestante should in substance be conuerted to the Catholike faith, and yett by ignorance inuincible iudge the Papacie to be ordained in the first Councell of Nice, and not by diuine lawe, and that there are but two Sacraments, that there is no purgatorie. Yea it may so fall out, that such Turcke, and Protestant may produce an expresse acte of materiall infidelitie refusinge to beleeue, and yet reserve a true and sauing faith. For one beleeuinge the articles of the Apostles Creed in general, is not bound vnder dammage of sinne and infidelitie, to beleeue many particularities, or not to discredit them possitiuely, but onely is then founde such obligation, when they are proposed with sufficient motives and argumentes servinge

How errorr in aſt after profession may stand with a sauing faith.

to faith; and so yf such motives and argumentes should be omitted, and by some simple person only be rehearsed vnto him barely the truth of faith, if he should dissent in acte, yet were there not infidelitie, or losse of a pure, sincere, entire, fundamentall, and sauing faith, because no obligation then to that particular faith presenteth it selfe. And in this sense, S. Augustine reporteth, that if one should thincke with Phorinus of the Incarnation, yet he might enioy a sauing faith; although the thing wherein he erre be principally momentall, and fundamentall: in that in deed that hereticke denyed the diuinitie of Christe. Wherevpon in a certaine sense we say some articles of faith to be fundamentall, and some not: those tearming fundamentall, vnto which euery one is bound to yelde an explicite faith, as the articles of the Apostles Creed, or at least of the blessed Trinitie, Incarnation, Passion, and Ascension of Christ; others not to be so fundamentall, in that euery true Christian is not bounde either to know, or expressly to beleue them: and also for that if they be discredited through ignorance by any one inuincible, yet that kinde of materiall error, beinge not indeede positieue infidelitie, may consist with a sauing faith, with integritie, and puritie therof, he hauing in the meane season an habituall affection, by vertue of a fundamentall faith, to beleue them also, when Church shall competently propound them vnto him. Other articles there be so fundamentall, as defecte of faith about them, although there be no sinne of wilfull infidelitie, yet bringe an impossibilitie of saluation: Now it may be demanded, whether a Protestant in England, erring against the Catholicke Romane church, beleueing against the articles of the Blessed Trinitie, and of the Incarnation, Passion, resurrection, and Ascension of our sauour Christ, may haue a fundamentall and sauing faith, especially seing that accordinge to the Catholick doctrine was once infused into his soule the habituall light of faith by Baptisme, together with the grace of iustification, in answer, that if this Protestant willfully and obstinately withstand the Romane church after sufficient and fitt motives yelded for to embrace the Romane faith, then such Protestant to loose his habituall faith, and formally to incur the sinne of heresie, as iust cause of his damnation. But if he erre by ignorance inuincible, actually beleueing those other articles fundamentall, I dare not absolutely deny him a sauing faith. Not withstandinge there is here a peculiar difficultie against the same: for actual faith diuine, and supernaturall, is necessarie to saluation, not only by necessitie of precepte, that is when as the resfusal of true beleefe, is a positieue and peculiar sinne of infidelitie against the obligation of that precepte, but also it is necessarie by necessitie of cause and meanes, in that it is impossible by the law of God enacted in Scriptures for one to be saved, that after yeares of discretion wanteth actual faith, how soeuer the defect groweth. In Pagans, who neuer heard of Christianitie, defecte of faith is damnable, by way of negation, although they wante it without their proper and personall default of positieue infidelitie. Now a Protestant materiall in England may seeme, notwithstanding his habituall light, to haue a want of diuine actual faith about those fundamentall pointes; for that the auctoritie of the Protestantish congregation, in which ordinarily ministers otherwise infamous, neuer catechiste well or his private spirit in reading scriptures, appeare not as sufficient argumentes to excite in him a diuine actual faith, but only some humane or opinatiue assent: and so for that a true actual diuine faith is necessarie to saluation, although properly he be no positieue infidell, or hereticke by obstinate discredit, yet he may be perhaps without that, which is necessarily required to his saluation, that is a diuine actual faith, ordained by God, as a meanes to saluation, with out the same saluation beinge made impossible. Thus it appeareth, how with the Catholicke remaineth faith fundamentall, neuer vio-

*Victoria Relo³
1. de Indis c^o.
cluf. 2. Caiet.
2. 2. q. 1.
Augusti. lib. 4.
de Baptismo
cap. 16.
Articles fund-
amental.*

*Whether a
Protestant may
haue a sauing
faith.*

*The necessitie
of actual
Faith.*

Hq. 11.

lated by error voluntarie: and that with this sinceritie of faith no obstinate beleefe of heresie can abide, in what matter reueiled and determined soeuer. Which thing made Sainte Athanasius to say in his Creed, that none could be saued, vnlesse they kepte the Catholike faith *Integram, inuiolatamque, whole and inuiolate*, that is disloyed from all error voluntary, in the whole object of faith, or analogie therof, deliuered by Scriptures, or canon of the Church. But to prescribe some two or three articles of the creede, as only fundamentall, and the rest although declared in Scriptures, or by sentence of the Church, defined, to be indifferent: as that they may positiuely and voluntarily be discredited, remaining a fundamentall and sauinge faith in the meane time about the former, is an impious, atheisticall heresie of the Donatistes as I shall after reporte: and very like to the doctrine of Mahomet, auouching all religious faith in Christe, yea and no faith at all, to auale sufficiently in all persons to saluation. This is the proper spiritte of the Catholike Church, approued by practise of her, for so many hundred years, pealing out that dreadful thunder of *Anathema*, att the vpsouth of euery canon, against all those, that shall presume to withstand where the Canons being many hundreds, cannot, accordinge to the Protestants, determine matter alwayes essentiall and fundamentall to saluation; and yet for integritie of faith, denounceth all that oppose themselves to the Churches constitution, or consent not vnto it, or by externall act or religion professe the contrary, be the matter great, or small, or of what condicion soeuer, to be worthely, and in deed, by God accursed, estranged from the Church, and void vtterlie of all faith cōducent to saluatiō.

*Anathema in
Councils.*

*Protestants
why doth it de-
fend many
faithes.*

3. The hereticke, with the pilott, hauing lost both card and porte, failes and rowes att randone: once refusing the Church, as rule of faith, flitteth from heresie to heresie, and att length cometh with ruine of body and soule vpon plaine apostasie and infidelitie. Which thinge as it is a generall humour and disposition of heresie, so in the Protestant att this day, to the vewe of the world, it is most euident and apparant. For being afflicted in conscience, not pleasing or satisfying himselfe in his one Secte, but remaining still in distrust, in fret and feare of damnation, struggleth and striueth with his owne thoughtes, and euery where roleteth a carefull and vnconstante eye, to behold some succour, supporte and comforte to yeld him repose in this his troublesome agoine. He could not free his minde from dread, perswading himselfe, that the ministers of his societie had no ordinary vocation from the Pastors of the precendent church, but to remaine a seuerall congregation of a new springe and roote, without continuance from the former Societe of Christians; therefore he will, whether we will or no, shoulder himselfe into our Church, as member therof, to giue himselfe some pleasing contentment, auouching that his false ministers were called and sent by our tiew Bishops, as by lawfull Prelates, and so deduced from them by succession, as the flowing riuier from the originall fountaine. And for that the greater and moste notorious parte of christians hath withstood Protestancie, and declared it as condemned by olde aunciente Councils, and lately by the Councils of Constance, of Florence, of Trent protestantes not hauinge the courage or face to pronounce damned all their forefathers liuing, and dying in the Romane faith, or these that now are subsistent, vnder profession of the same, or to denye as truely baptised, some times Christified by the preistes of our Romane church, they say, that the Romane church hath her errors, yet not withstanding parte of the true visible church of Christ, not erring in fundamentall matters of faith, but that it doth retaine still, with so many errors, and superstitions, a sauinge faith. The Lutherish congregation, iarringe with the Calvinian, according vnto the same verdict, enioyeth also a sauinge faith; the Puritane and Protestants, snarlinge, and quarelinge, euen to a torne backe with whipper, keepe the same funda-

Discoverie of Heresie, and Antechrist. Chapter 13. 149

tall, and saving faith: Heretickes notwithstanding their heresies, do in some sort still per-
 taine to the church. Excommunicate persons are properly of the visible church. The Greeke
 and Ethiopian churches are not in heresie, or damnable seisme, but have a fundamentall:
 and saving faith. And as one when he meanes to cutt out a large gowne, doth the
 rather take it from the whole peece so this Turkish Theologue to flatter his wide and
 lauish conscience, frameth to himselfe a saving faith, as spacious almoste as the world:
 that with ease he may wallowe in it, skippe, and leape, and trace, and runne, waue, and
 course, at the pleasure of a Protestantish *quietsus est*. So well hath this man profited
 in learninge, and roured so many bookes, that he is euen now come to the *Alcaron*;
Alcaron, I pray God no. This minister meaning to make a catalogue of such things, as
 concerne the life and substance of faith, necessarie to a saving beleefe; recounteth the
 article of one God and three Personnes, the article of Creation of spirituall and corpo-
 rall things by the same God, the article of the Fall of some Angels, and persisting of
 others; the article of the Ruine of mankind by originall crime; the article of the
 Incarnation and Redemption by grace, and remission of sinne: the article of a
 Church assembled by faith, the article of Pastours in this Church: and finally the
 article of the Resurrection. These are fundamētall matters in his Theologie: and other
 things also, that are evidently deduced from hence. Whervpon he calleth vpon
 all damned heretickes in the world, as his brethren, to fight against the Roma-
 ne church: accordingly as rebels do associate themselves with all manner of of-
 fendours to fortifie their faction against their lawfull Prince. Iuste the Protestant
 is of disposition with the harlotte, that to worcke the good mother harme and
 greefe, wished to haue her childe quartered, and cutt in peeces, the true mo-
 thers harte bleeding in the meane season to heare of that facte deuised: so whi-
 lest the Romane Catholike church mourneth to beholde the present diuision of
 religions, and pretended faithes in the world, the Protestante crieth out *Di-*
uidatur, lett diuision be, lett the Grecian, and the Romane, the Luthera-
 ne, and the Caluinian, the Puritane and the Protestante, enioy one church cutt
 in peeces: one saving faith in diuers factions is founde, one foundation, one
 Redeemer, and one beatitude apertaine to all indifferently. Vpon this issue the
 Protestant in England hath resolued, as well to acquieth and quitt his owne galled
 conscience from scruples, as also to maintaine a state vphelde and plotted by sangui-
 narie lawes, by losses of libertie, of liuely hoodes, to be inflicted on those, that will
 not communicate with them in their religion: to the ende that when men shall see, that
 the Romane, and the English Caluinian Protestant, are members of one vniersall
 Church, agree in a sauinge faith, and differ not fundamentally, they may not refuse
 any more for other nice differences, to consort in rites, and religion or resolute
 to loose their liues and goodes for quiddities of the schoole, for things not fundamētall
 to saluation. Whervpon to bolster this state, the Protestante by instinct of Antichrist,
 although he ouerthrowe indeed hereby all faith and religion, yet is he content to be
 employed: O Christe, euen with damage to thy precious blood, with disgrace of thy
 church, and finally decay of all faith in thy holy name! This, this was the proiect of this
 writer, and of him that sett him a worcke. Vnnaturall Christian, and of a base consti-
 tution, content to impugne Christianitie it selfe, seuering the vnitie thereof, and weak-
 ning thereby the whole bulke, only for a litle credit, and vphold of a Benefice! Of this
 minde and tenor were the hereticall Donatistes, as recordeth S. Augustine, *Beleeuing*
nothing to importe, on which side a mā be a Christiā. And whē some of the were conuerted
 to the Catholike faith, they saide: *We did thincke, that it was no great matter, where we*
professed titles.

*Field. lib. 2.
 Cap. 14.
 Fundamē-
 tall faith.*

*Field. lib. 3.
 Cap. 4.
 Fundamē-
 tall faith.*

*2. Reg. 12.
 Protestantish
 diuision of
 faith.*

*August. op.
 48 ad Vincen-
 tium. Prota-
 stantish*

professed the faith of Christ. Insinuating, that although they were once separated from the Catholike unitie they did imagine yet that they held the substantiall, fundamentall, and sauing faith of Christe? which suppose in the was erroneous, as witnesseth S. Augustine.

*The Protestants
all fundamentall
faith.*

4. That it may now particularly appeare, how the Protestantish separation of fundamentall articles from other, in his sense, tendeth to the ouerthrow of all Christian faith, beginning from these very pointes fundamentall, it may thus be demonstrated. First therefore if one should denie all those articles afore named to be fundamentall, that is necessarily and expressly to be beleueed of euery one, the Protestante hath no argument to conuince him or to censure him therevpon as an infidell. For they cannot be made foundamentall, but in that they are clearly proposed vnto all beleeuers in holy Scripture, which cause of fundamentalitie equally respecteth other matters, not fundamentall in the reckoninge of the Protestant; in that as the Catholicke will tell him, the same Scriptures appointe as matter of beleefe, the reall Presence, the infallible authoritie of the Church, the Supremacie of S. Peter, Iustification not by only faith: so he himselfe will auerre to the Catholike, that the contrarie of these are in Scriptures clearly determined. The Puritane will affirme vnto the Protestante out of Scriptures, expressly no Bishopp to haue ecclesiasticall iurisdiction, the soule of Christe not to haue descended locally into hell: and to conclude, if one be fundamentall, the other is fundamentall. Whervpon if these be not matter of certaine faith, but of them a man may doubt, yea discredit them with a fundamentall sauing faith, so may he also doubt of the rest, and call all Christianitie into vncertaintie and dispute. Antichrist here then by the minister hath his plott. Moreover also about these fundamentall articles questions may rise concerninge their proper and true meaninges. Sabellius admitted as fundamentall the faith of the blessed Trinitie, yet not beleuing a triple proprietie of persons really and subsistently differinge, but only by attribution of sondrie operations one God and personne in substance to be called the Father for creation, the Sonne for regeneration of man kinde, the holy Ghoste for infusion of charitie. To which effect he alleadged many testimonies out of holy Scriptures, manifestly attackinge the simplicitie of one God, and therefore the deniall as he thought, of a reall and personall distinctio. Why should not a Protestar say, he helde a fundamentall faith about the Trinitie, differinge from the Catholike in a quidditie only and accident of opinion? Doubtlesse if there were as many statute lawes for establishinge Sabellianisme, as there are for Caluinisme, the minister would say that Sabellius professed a fundamētall faith in the Trinitie, and that he with the Catholike agreed in a sauing beleefe. Also Arius will aduertise him, that he thought the Sonne of God, and seconde personne in Trinitie to be God, and eternall God, yet not God in equalitie, but by similitude only of perfection, by will: and chardgeth his papers for this matter with many testimonies out of holy writte: and why then is not Arius fundamentall good Catholicke, nor disagreeing in substance of a sauing faith? Nestorius will report vnto him, that in substance he beleueeth the Incarnation, acknowledginge the personne incarnated to be God, by adoption and grace, otherwise beinge impossible as hee argueth he should be man truly, as Scriptures doe witness, for as man formally cannot be God by the diuinitie, so formally can he not be a diuine person by his personalitie, in that there is no distinction betwixt the substance, the nature of God, and his personalitie. And why good Minister then, cannot the Nestorian be a faued Catholicke, and true member of Christ his church, only varyinge in matter of accident, not substance? The Monothelite, that affordeth to Christe only one will, and that diuine, not that of the humane, lest such will, beinge free, might be said to be also fraile, subiect to errour and offence; may en-

Sabellius.

Arius.

Nestorius.

Monothelites.

forme

forme the Protestant, that he differeth not from him in substance, graunting to Christ a substantiall body and soule, really and personally vnited to the God head, but only about a qualitie, and accident, a facultie of the soule, not included in her essence. Surely if parliamentall lawes doe not decide against these heretickes, there is no reason by his owne rule, why they should not be fundamentally good Catholickes, and communicantes in one sauinge faith. If he tell me, the cause why he recounteth them not so, to be authoritie of Church; then the rule of fundamentall faith must be the Church contrary to his owne writings: then is it false auowed by himselfe, that when a Council giueth her *anathema* against with standers, that indeed such persons are nor alwayes before God anathematized: then can it not stand, that the Church may erre, as he contendeth: for as sayeth S. Augustine, yf in scriptures could but appeare one falsitie, it were sufficient to infringe all authoritie therof; and where as the Church defining for the Catholike against the Protestante, hath erred, why also may she not erre in her determinations of these fundamentall articles? why assured is she in one, and not in an other, equally denouncing *anathema* to those, that will resist any? If the declaratory of a fundamentall faith in true sense thereof, depend on Church, why did Calvin say, that the Churches decree must be farther examined by the worde? and that finally the resolution of meaninge in those fundamentall thinges dependeth vpon the sole worde, and the spirittes of particular men? What assurance then and certaintie of the very foundations of oure beleefe! ● Antichrist how hast thou employed the ministers penne heare against the very substance, life, and soule of Christianitie!

Augst. do Mendacio.

5. By these selfe same meanes the minister in seruice of Antichrist, battereth downe the faith of canonicall Scriptures: for if one should denie all the olde Testament, those places only excepted, whose precise wordes are cited in the Gospell, or that the Gospells of the three Euangelistes, S. Matthew, S. Luke and S. Marcke, the Apocalips, the Epistles of all the Apostles, to be canonicall Scriptures, by this fellow of Theologie, he should not erre fundamentally, but haue with all his knauerie a sauinge faith. For if fundamentall articles be those, which euery Christian is bound to beleewe expressly, then the Canon of Scriptures in no parte, or in the whole, is fundamentall, in that euery Christian is not bound vpon paine of damnation to know or beleewe distinctly the Canon, neither doth this Antichristian Minister in his catalogue number it as fundamentall. Wherevpon if the Canon of scripture be vncertain, it followeth that the deuises of men would easily thereby discredit the vniuersall substance of Christianitie, and frame a meaning therof as they list in the article fundamentall.

*The truth of scripture ha-
serued by the
Protestants.*

6. Hereby also generall Councils, and definitions in them, are reprobued, disgraced, and made of no moment or validity in that a man may discrediting them, yea oppositely infesting them, keepe a substantiall and fundamentall faith: to the high prejudice certainly of Christianitie. The church hath defined against the heresies of the Grecians, that the holy ghost proceedeth from the Father, and the Sonne: the Protestant not holding it fundamentall, will beleewe as he listeth. The church hath condemned for heretickes those, that denie worshipping tendered to Saintes in their images: the Protestante will not only not agree, but also oppose himselfe, yet not condemne his aduersarie, for that it is not a thinge fundamentall. The church hath decreed Purgatorie, the number of seauen Sacramentes, the necessitie of Baptisme, Transubstantiation: the Protestant will vse his owne choice in these thinges not fundamentall. What veritie then in Church, when only, sauinge in foure or fve articles, shee may erre, and her definition vnder *anathema* is not allwayes for certaine truth, but that a

*Councils re-
probued by the
Protestants.
Cocil. Nicæa.*

*Cocil. Flo-
rentian. Trid.*

man

Tould. pag.
220.

Tould. pag.
201.

*The false mi-
nister Morion.*

man may refuse to obay or repugne without note of heresie, without dammage of a sauing faith, or in deed trow blowe from *anathema* the Councell hauinge thundered it out in iest, or only to feare children? Thus he speaketh of the graue iudges in generall Councils denouncing *anathema* against rebellious persons as so many disguised scarroes, to affright fooles. *They denounce anathema, not because they thinke every one, that disobayeth the decree of a Councell to be accursed; but because they are perswaded in particular, that is the eternall truth of God, which they propose, therefore they accuse them that obstinately shall resist.* Proper Prelates in Council, that thinke one thinge, and perswade themselves an other! O subrill logicke of a minister distinguishinge betwixte thincking a thinge, and being perswaded of it! How then doth he not impute to a Councell damnable and heathenish equiuocation, as a foole hath done of late to vs, not vnderstanding the intente or scope of Catholick Doctores? They are fully perswaded sayeth he by faith, that they define a truth, and that those, which obstinately resist the same, doe resist God, and his truth; and so indeed to be accursed: yet they thinke not so! He would say, that the Councils darre out their boltes of accurse at a very ventures, hit or hit not: and so being vncertaine whether they haue defined a truth or no for God, or the deuill, after the short att randon, crie, *Take it amongst you my masters, every man light by his dole.* In deepe fooles shoote so, not graue Prelates in a Councell, nor the spirit of Christ in his Church. This is a plaine trick of Antichrist, to make impertinent to a sauing faith, and to the Protestantish largure therof, all decrees of Councils, and definitions of Christ Church: for herevpon the certaintie of many thinges some times beleued may be recalled after to question, doubted of, aduersary partes may be taken by authoritie, and finally the somme of Christian beleefe endamaged, yea vterly by strifes abolished.

7. Now lett vs see, what a larges the minister will resound to entertainee the Greecian schismatike and hereticke into the body of his church, and encounteringe them with a sauing faith, crie *Welcome brother, all hail.* I see now that the Protestant is passing kinde, and of a very good nature, when his belly is full; redy to bestowe a sauing faith vpon all he meeteth, blacke, or white, pure or impure, if he weare a hose of his legge, and be not a deuill. And as traytours and theues when they occurre, take one another for braue and right good men, every one in his scabbarde to haue a sauing and a sauing faith, so this Babilonian Minister, page to the strumpett, and empress of that confuted troupe and place, fallinge in companie of almost all heretikes and schismatikes in the worlde, telleth them, that now scarce there are any heretikes, but rather all fellow mites agreinge in one cuppe and purse of a sauing faith. All are safe, the sheepe, and the woulfe, the prince, and the rebell, the theefe and the honest man. O sund sauinge Protestante! The Greeke church doth condemne the Protestantish as hereticall, made as a receptacle of the damned crew, dissenting from it in these pointes and reproouinge it, first that the Protestant will not acknowledge the Patriarch of Constantinople to be the generall Bishoppe and heade of to whol church. Secondly for that, he will not confesse the reall presence, the vnbloudy sacrifice of the Aultare, that he refuseth to worshippe saintes, inuocate them, and also reuerence them in their images. Thirdly for denying the number of Sacraments, and generall necessitie of Baptisme. Fourthly for establishing iustification by only faith. Fifthly in that he denyeth freewill, the Sacrament of absolution wiche Satisfaction, bonde of traditions not written. Sixtly for beleeuinge the holy ghost doth not proceed from the Sonne. Seauently for thincking it a Sacramentall action, when the Eucharistie is administrated in azyme bread: and in regarde of many moe disagrementes. Now I demaund of a Protestante,

D. Leo. epist 9.
Sacculi incip.
3. Censura.
Censura
Orientalis.
Cap. 10.
Cap. 13.
Cap. 21.
Cap. 7.
Cap. 5.
Cap. 18. & 12.
Præcol. verb.
Seveci.
Conser. cap. 1.

why

why the Grecia erring in all these things, yet may be blessed in his scisme, & departure both from the Romane, and the Protestante, with a sauing and sūdamēttall faith? Doth the Protestante deeme these matters not fundamentall, because minute thinges of small importance? How cā the Reall presēce, the Sacrifice of the masse, the worshipp of Saintes be of that qualitie, seing as faith the Protestant, they importe the very phrophanation and misprision of the crosse, and flatt idolatrie? Or are they not fundamentall, because not refuted in Scripture, when as the Protestante doth boast, that the word expressly condēneth them as erroneous? Are they not fundamentall, because not decided by Church? How then trow, which the Protestant telleth vs, to witt, that not the Catholike church ever maintained them, but an Antichristian faction, even from the Apostles times? For if it be so, thē are they allreddie dāned heresies by rule of faith, by practise of Saintes, and Commentaries of the Fathers: and yet because it pleaseh the Protestante sōe, in the Greeke church they are not fundamentall errorrs, but may stāde with a sauing faith. Is shē the demeritt of that poore church so great, hauing a sauing faith, as that now for dis-sobediēce it should groane vnder the barbarous burdē of the Turkish ēpire, & that Egypt should be giuē vp to the hādes of cruell Lordes, a calamitie foretolde by the Prophet! *Isai. 19.*

8. The differences betwixt the Roman church, and sinagoge of the Protestantes, *Feeldes lib. 3. Cap. 6.* are notoriously known, and yet the good fellow Protestante faith, that the Romane church doth not erre fundamentally, or to losse of a sauing faith; when she avoucheth the Bishop of Rome to be Vicare to Christ, Saintes to be inuocated and reuerenced in their images, only faith not to iustifie, worckes to be meritorious: yet holding all these thinges, reproued in Scriptures, and by the true Church of Christ, as they say from the time of the Apostles esteemed as erroneous! What a sauing faith is this then amidst so many errorrs against truth! a pearle sūre in a swines snout, and a hirelinge for God and the deuill. And whereas his companions Protestantes exclaime against vs, as heretickes, as slaues to Antichrist, as enemies of Christ his crosse, as vnworthy to liue, in regarde of our faith, yet this pleasant conscienced man will as-forge vs his worde and hande for a sauing faith: yea although we condemne his mates and him as heretickes, refuse to communicate with them in religion, yea vnto losse of life and goodes; yet in his curtesie we must needs haue a sauing faith, And why? Because, saith he, we haue more *Charitie then you*: Charitie! Fie on that charitie, which is in prejudice of veritie, tendeth to infidelitie, and to call the maine corps of faith in question and vncertaintie, Charitie! Where is it in a Protestant, so cruelly and barbarously spoyling Christians of their virall bloud and substance, for meere aze and profession of the Catholick faith! If we haue a sauing faith, why are you so fell against vs, whome God doth not condemne: why are we not safe in our owne countrie, whome your owne testimonies saue in heauen, and here also from damnable sinne? O the charitie of a Protestante! And this Protestante is so extreemly charitable, that he will giue vnto heretickes, cēsuēd to hell in a generall Coucill, a sauing faith, if they beleue fundamentally after his māner in the articles recited. O mēber of Christ, & of his church a miscreāt heretike, a rebellious spiritt against the holy ghost, & bloud of Christ! Wher vpo thincke you cometh this bouisfull liberalitie? Mary knowing his opiniōs to be dāned in Coucels, he intēdeth to saue himselfe from the bloe by a sūdamēttall faith of his owne deuisinge: & that we would admitte him a place in our church, he is cōtent to acknowledge vs for his brethrē in a sauing faith, and also many other heretickes brādēd with *anathema* as blest with a sauing faith, although right worthy to be dōbasshēd with a hoggs stick. Trim mēbers of Christ! A sweete church like a shipmans hose, a swines eye, a disordered masse, & striped with colours, to the fashion of the Suiizerly gaskins!

Feeldes lib. 3. Cap. 6. The hotchpots of the Protestants.

Perkins. Wotton. Willist. and others of that babbling rabble. The Protestantish charitie.

Where is Feeldes complaints of holy ones? His & vbiq. Their fundamentall faith is fundamentall infidelitie.

No, no, we detest your heresies, we abhorre your societies, wee looke not for a party molde and changeable faith, a pied coote for a foole, but for a whole, pure, wouen without seame as was our Sauour his garment, a vndeified, virginnall beleefe. But what perfection of entiere faith may we finde in the Protestantes themselves?

*Errors of the
Protestantes.*

9. The Protestante and Puritane dissenting in many thinges of faith and those of importance, yett agree in a sauing faith and beleefe of all such articles, which be fundamentall, as the English minister will define. The Lutherish Protestante out of the worde gathereth as sure objecte of faith the Reall presence of the bodye and blood of our Sauour Christ in the holy Eucharist, censureth and cōdemneth ther vpon all, that shall otherwise thincke, or speake, as heretickes, as out of the church, as aliens from Christ, in the estate of damnation. The Calvinian, and English Protestante, tell the Lutherane, that he is deceiued, takinge the picture and representation of Christ, for the substance it selfe. How then haue these Andagonistes, these Olimpiian wrastlers, a true faith and agreement in one church? He answereth, for that the faith of the reall presence, or denial therof are not fundamentall, or of necessarie moment, therefore on both sides in iar may stande a sauing faith, and both be entertained in one church of Christ.

*The Protestants
madd church.*

I thincke some body had need to looke to this church, lest that in their combatmentes within, they steale nothinge from Christ, or breake not downe the walles and windoes. Good Protestante, is not truth either for Caluin or Luther in Scripture layd downe, as it is against Nestorius, saying two persons in Christ? If it be, why then is it not infidelitie to discredit one, as well as the other? Why is one consenting to Nestorius a rebell against the Church, one that beleeueth not God in his Scriptures, and therefore estranged from a sauinge faith, and guardianship of the church and yet neither Caluinist nor Lutheran not beleeuing God in the worde are out of the church, are infidells, or in estate of damnation? Furthermore doth the minister thinke this matter of reall, or figuratiue presence, to be a small thinge in Christianitie, purporting a Sacrament, and principall mystery of the Christian faith! Doth it not concerne with him, whether men take it in deed is the verie body, and blood of Christ, or as vulgar and materiall bread and drinke? Such great and infinite differences in so sacred a matter, do the not worke an object of moment, and maine consequence in Christianitie? What then is of substance with the minister, beside his wife, and his benefice? Is it not of waightie importe, and consideration, that his man of God Caluin hath declared his English, and Scottish crew haue defined that the Protestantish vniuersitie of Wittenberge, and Tubinga, haue determind? how shall then the indifferent person be perswaded, that it is no such matter of daunger, hearing the Catholike and Lutherane condemning men of his occupation as heretickes and bandites from the church? Or did the Lutherans his brethren proclaime so out of the pott, and oracle of Germanie, or only in a passion and choler? I meane those men of God, those reformers of the world, those chickens of the white henn, and children of predestination? The Lutheran denyeth as Canonically scripture the epistle to the Hebrewes, the Apocalips, the Epistles of S. Iames, and S. Iude: the Calviniste telleth him he erreth therein: is not this difference fundamentall? No, saith our minister, in that it may stand with a sauinge faith. I see then, this sauinge faith is a large gowne sitt for Paule sleepe. But what if one should creepe a little farther, and discredit the Epistle to the Romanes: yet this neither would preiudice a Protestantish sauinge faith. The Protestantes *Credo* and sauinge faith is a necke verse to saue all theecues, and knaues whosoeuer from the gallowes. But what if he should disallowe of all the olde, and new Testament, only beleeuing in Christ by tradition, what the would become of a sauinge faith? yet also, saith he, with this deniall might I must a sauinge faith,

*If scriptures do
not decide the
matter clearly
how is it
sufficient for
truth without
traditions.*

*Sauing faith
against boats.*

*Iren. lib. 1.
Cap. 16.*

faith, in that, as reporteth S. Iacobi many nations rightly beleueed in Christ, that knewe no Scripture, and in that some traditions be equall to scriptures: so then it were no matter momentall, if a man by infidelitie would cast the whole bible in the fire, if after without booke he could beleuee that Christ God and mā died for him. Then be supposed what you will, I see the Protestant will not be despoyled of a sauing faith. But if a Protestānt play the knaue by adulterie, by fornication or murder, in what case then will be his sauing faith? The Lutherish Chcemnitian will say, it to be lost. The Puritane or Barlo confer. Caluiniā will tell you, it remaineth safe still; *Although the flesh ouercome.* What! is not Hampt. Cour. this a thinge of great consequence with our minister! For if a sauing faith preferre the Beza. Rom. 6. soule from all detriment by adulterie, and murder committed, it wilbe also a hore pro- Sauing faith uokement to brutish life, and stand stoutlie to condemne ciuill punishments for tref- as in heresie passes, in that God remitteth them in offenders by a sauing faith. But if contrariwise so in sinne, iustice may be lost by sinne, then feare of such dammage may be a restraint, from pleasure, and a maintainer of puritie. No iust man, or well beleueing Protestant, saith he, cā sinne *With full consent.* O neat, and cristall congregation! No Protestant can sinne! Poore Pelagius may now in his arrogancie stoupe to the Protestant, holding that the abilitie of natures forces were sufficient to withstande any sin, for heere entereth in by the porterne gate the Protestant, and saith, no good Protestant canne sinne at all: for where is not full consent, as in sleepe, in distraction of minde, in phrency, in infancie, there assuredly is no sinne. O pure, and white Minister, that neuer yet in all his life hath sinned with *full consent*, nor his father before him, if once adorned with a sauing faith! And why sir, exclude you *full consent* out of the reach of the faithfull Protestant? Because say you, full consent would render the faete damnable. Iust, and is not the fact of it owne nature, without full consent, damnable, and worthy hell fire, and therefore all veniall sinnes in this sense are mortall, when you your selfe affirme as much? Then all is one, in substance whither a Protestant sinne with full or emptie consente, or without consente. Did Luther neuer take the Nunn with full consent, neuer was he dronck with full consent, neuer in worde or writinge vttered he ribauldrie and vnciuill speeches against Magistrates, namely kinge Henry the eight, with full consent? Did not Caluin alteringe the estate of Geneva, and abolishinge the true church gouernment, teaching doctrine also tendinge to rebellions, offend with full consent? Take me a Protestant in a robberie, in a rebellion, and he will tell you he neuer yielded his will to such faete with *full consent*; and att the barre before God, and man, he will plead not guiltie, and so escape if he haue iustice. But what is the resolution? To take and enioy the pleasure of any sinne, castinge away full cōsēt, as a soppe for Cerberus, and a base bone for the deuill to gnaw vpon. Protestantes neuer sinne with *full consent*! Truly and by my consent so it shall be: The Puritane telleth the Protestant out of the worde, that supremacie and prelatie of commaundrie in ecclesiasticall affaires doth not belong to temporall princes, but wholly and entierly to the brethrē, or fathers of the Cōgregation: and by vertue hereof also he reprooueth the iurisdiction of Bishops. And is not this neere the harte and life of Christianitie, to know definitiuelly, whither Princes vsurpe in sacred thinges or no, how the church of God is cōposed and ordered by institution of Christ? For as a man is known by his visage, and thereby repaire is by others made vnto him, so if the outwarde shape of the church as diuine, be not perceiued, how can men heare the church, or approach vnto her for counsaile and determinatiō? The Puritane auileth the liturgie Protestāntish, as erroneous, as impious, as superstitious, as Antichristian, and is the controuersy then engaged in traficke of small wares, and minute disputes? yes indeed, saith the Minister, for both Protestant, and Puritane, not differing fundamentally, haue one sauing faith in

Barlo confer.
Hampt. Cour.
Beza. Rom. 6.
Sauing faith
as in heresie
so in sinne.

Feeldes full
consent. pag.
147.

Gnosticks.
Puritans.
Yet no Puritane.

Dangerous
Positions.

Nothing goeth
to the hart of
a Protestant.

ag. 63.

*Bilson, surmay.**The Protestants
serveth Anti-
christ.**The mount of
Antichrist.**Degrees of
Protestancie
tending to in-
fidelity for
Antichrist.*

one church of Christ. I see then by this, that how soeuer the world goeth with a Protestat, either in actio, or beleefe, he will helpe himselfe still with a sauing faith; supping vp so many grosse and materiall errors with the spöge of his sauing faith: yea he extendeth in his liberalitie the largenesse of this sauing faith almost as farre as to the Turcke, conquering therewith the Æthiopiā Christians halfe Iewes, circūcised, and abstaining frō meates accordinge to the sinagoge, against the Apostles, as his deare brethrē and familiars. Surely if euer Protestat minister was a good fellow, a free disburser and disposer of a sauing faith, this is he. The Protestant telleth the Puritane, that the Apostles by worde of mouth, not writtē, told the church as matter of faith, that Christ locally descended into hell: the Puritane answereth, that the church hath belyed the Apostles, and deliuered herein an vntruth. Thē the Protestat hereō inferreth, that seing from tradition we haue admitted the names and sinceritie of canonicall bookes in Scriptures, if Tradiō be so lightly despised, vncertaintie may arise aboute the vniuersall authoritie of scriptures thēselues & so extreme iecoperdy to Christianitie be procured. Neuertheles these mē only wrangle about trifles, not fūdamētall, and iūpe all mērely and securely in the substance of a sauing faith, notwithstandinge the number and importance of errors obstinately defended to the contrarie,

14. Heere the indifferēt, reader, if he please, may remarcke the substantiall & fūdamētall practise of Antichrist in the Protestat, and in this minister *de larga manica* for the abolishing of all faith in our sauiour Christ. And no doubt a principall designmēt of that rauē Antichrist, is to aplice his forces to the heade, & especially to the eye of beleefe, that those mēbers in the mistickall body of Christ his church once expugned, he may make hauocke cōsequēly of all for the inductiō of vice, and funerals of vertue. First therfore where the Romane Catholike hath a fortified faith, well able to presse amiddes the troupe of Pagās, & schooles of Philosophers, exposing to the vew of mē of admirable credit, the cōquestes of the Saintes against sinne, the endeauours of Apostolike persōs, cōuering cōuntries, the visible successiō of so many Bishops especially in the fear of S. Peter, the apparāt professiō of one truth, and manifold refusall of heresie; the Protestat departing frō this Romane church, hath none of these motiues, either to perswade an infidell, or to preserue himselfe rēpt frō infidelitie. A weake, crased, obscure & nouiciā faith, is that of the Protestat. Secōdly the Protestatres by Luther and Caluin impaire sōdrie wayes the dignitie of Christ himselfe, as denyinge his diuinity, his equality with his Father, his meritt vpon the crosse, as hath beene related: as whē many Protestatres blasphemē, that Christ despaired & sinned; wherevpon must needs ensue finallie cōtēpt of Christianitie. Thirdly the Protestat making rule of faith the priuate spirit, interpreting scriptures, refusing tradiō of church, or cōsēt of Doctōrs, rēdereth all thinges diuerse, cōtrary, murinous, vncertaine, & so at laste sitt to be discredated. Fourthly auouching, that all religiōs, in the which is a beleefe of some fūdamētall thinges as of the blessed Trinitie, of the Incarnatiō, of the fall of mā, & redēptiō, may retainē a sauing faith; therby are occasioned differēt & many heresies against the truth, & that with indēnity, & without losse of soule, withoute auctority to cōdēne thē: so that by his deuicet errors may arise freely also as in other matters so about those fūdamētall pointes, & no care betaken for vniue of faiths, to the vtter bane & distractiō therof. Fifthly in that the Protestat diuidinge faith, into faith historicall, & faith especiall, requiringe integritie neither in the one, nor the other to saluatiō, he depraueth faith, and makes it altogether cashed & void. For as cōcerninge faith historicall, in the middes of many & great errors by his reckoning, in the Greeke, & Romane church, where a sacrifice is celebrated, Saintes are inuocated & reuerēced, the Bishopp of Rome respected, as vicare of Christ on earth, is to be fōūd a sauing faith, & vniue of church the mistickall body of our sauiour

Christ. As touching especiall faith, that is beleefe, that Christ his iustice is imputed to a man, or that this person is predestinate; which faith Calvin Magnifieth as the cheefest faith, and in comparison of it, reckoneth the other historically faith to be but a shadowe of faith, and not worthy the name; the Protestants neither in the same exacteth any singularity. For we of the Romane church, and those also of the Greeke, reprove and condemn such faith as hereticall, as a mere impietie, and in deede a very villany against God and man. With what shew then of verity, can the Protestants minister affirme, that men of the Romane profession may haue a true and sauing faith? Sixtly the Protestant is of opinion, that if either any of his owne faction, or of the Romane church, or Grecian schisme, be censured as hereticke in a Councell, and denounced excommunicate, yet notwithstanding such a one in disobaying the Councell, is not obstinate, nor thereby excluded out of the church, but in despite of all, he may keepe a sauing faith, as true member of the church. Which libertie of erring, and persisting in error once graunted, it must needs by disunion, by faction, and new daylie inuentions, destroy Christianitie. Seauenthy neither doth he require any faith at all to saluatiō, or for one to be a member of the church: for he is of opinion, that a faithfull iustified parent bringeth into the world a child of regeneration, and in the estate of iustice. Then he teacheth moreouer that this iustice cannot be lost, or at the least it cannot be finally expelled: whereupon followeth, that Iewes and Turckes, originally cominge from Christians, now deuoyd of faith in their one persons, yea persecuting the same may be iuste, and dying in the heat of their error, id to be parte in estate of saluation. Zuinglius, a Protestante, yet enlargeth the matter more, defininge all the Turckes children to de cease in qualitie of iustice, and to be saued hauing neither faith personally, nor originally in their progenitors. O Christianitie, where is it in the minister ship of Protestancie! Lastly where the Protestants admitteth S. Peter to haue denied his Redeemer without detriment to his soule, or expulsion of grace, so will he, that any man may play the Helchiste hereticke, and publickly renounce his faith, in outward act professe idolatrie, with the safeguard, priuiledge and ornament of a sauing faith. And yet these men to cosin the simple people, to pamper their owne bellies, to flatter a few Atheistes, talke altogether of faith, of the Lorde, of the worde: whe in deede they are slaues of Antichrist, employed whole to destroy the faith of Christ, as to the eye it hath against the proudest of them been made good and euident: *In parte animi litigant, ut totum perdant: They strive in faction, August. ep. 17. that they may destroy the whole*

Council. Trid. Sess. 4.

Zuinglius. lib. de Baptis.

14. The gentle and indifferēt reader, I presuppose that thou makest here a search with iudgemēt and reason, the matter being of greater moment, to finde out the rule of faith, to entertaine the same as an amiable and precious pearle into thy soule and therefore I fully persuaue my selfe, in that thou art a mā, beholden, only to nature, that thou wilt not resolute to follow the Protestants beleefe: a beleefe, I say, so associated to errors, so approving and warranting grosse heresies, as yf free frō staine of dānation: a beleefe, that calleth all miseries in question, without issue of any assured resolution: a beleefe, that is the very speare and sworde of Goliath Antichrist to kill mortally all faith in Christ, to cast me into doubtfulness, and after into infidelitie: and so into a libertie of turpitude, where pleasure shall make her lure and inuitemēt. Surely thy iudgemēt will rather cary thee to the Romane Catholike church, wherein is the bād and cōpasse of veritie, the true cēsure against all errors and heresies a pore virginall profession entire & whole, without spot or wrinkle, the arke of Noe admittes the waues, the thouse of God enuironed with predatorie maligners; the spouse of Christ, reuiled by luxurious hereticke, for not yielding to their impure desires, thy dearest mother, that washed thee in by Baptisme, that hath fedd thee with Sacramentes and wholsome doctrine, that

Consideration for the reader.

2 p. 5.

weepeth to see thy prodigallitie and pouertie in banishment, that wishest thee, after retourne, her pure teates to giue the sucke and iuice of her owne bloude, to surrender thy body and soule to God, and so to glorie of immortalitie.

The Catholike Romane guided in his beleefe by externall authoritie of church, hereby admitteth a faith auncient, of continuance, neuer blemished with apostasie: whereas the Protestant trauctising that authoritie profeseth a beleefe of noueltie, and plainly Apostaticall.

CHAPTER XIII.

Faith tried by the origen and beginning. I do not thincke, for triall of truth in faith, that there can be any more ready and sensible meanes, then, when about the same diuersitie of opinions haue ingendered factions in opposition, to search out the originall beginning of them: whereby it may appeare, which partie deriueth it beleefe from Christ, and which from Antichrist. No sooner in a manner had our Sauour by his personall worcke, and after by endeauours of the Apostles, and of others, labouring in their times in this his haruest, deliuered to the worlde a veritie for the gouernment and information of his church, but Antichrist in the depth of his wicked and dissembling misterie, gaue a fronte and battaile against the same: and so hath continued in warre vpon the hoste of Christe by sondry heresies, enen vntill our dayes, so seditious as we see, in this hostilitie of falsitie and disguised religions. Wherefore if we can beate out by examine, which doctrine was first, and which succeeding; which side was cheefe, an viuable resident in one place, which diuerse and mutable in the separation and parture of apostacie, which maintained by the Fathers and prelates of the church without controlement sauinge only from the mouthes and pennes of infamous heretickes, which, suade only in mutine of dissention, without president or title from antiquitie, that carrieth any colour of Good, but rather was branded by our moste famous auncesters with that banious note of paticularitie, of noueltie, of heresie, then shall, the eye of the soule haue a free passage of sighte euen to the fountaine of this Christian riuer, to the clewe of this longe deduced threed of veritie, and thereby be fully instructed, what way iudgement is to choose, with securitie, for saluation. Putt we therefore this argument in feelde, and the trie wee, whether it may conclude for the Catholike, or rather for the Protestant. When disputes arise, and contrarie assertions are maintained, concerning truth of the Christian beleefe standing oppositely in defiance one against the other: their remaineth iustice of cause according to prudence where prioritie of deliuerance appeareth, and continuance without apostacie: but this prioritie and continuance without apostacie agreeth only to the present Romane faith; posterioritie and apostacie accompanying the beleefe of the Protestant, therefore the Roman beleefe is true, and the Protestantisme false.

1. The fundamentall and prime proposition is taught first by nature it self, geuing, still the precedence to veritie in respect of error; as to the cheefe, and to the affirmatiue truth, going before the negative falsitie. Then our blessed Sauour, according to the parable, first did sow the good seede of his Gospell, and after him came the enimie Satan, and scattered in the same place his darnell and cockle of infidelitie. The second proposition, as touching only prioritie of the Romane faith in comparison of

Prioritie of the Romane church. Math. 13.

Discoverie of Heresie, and Antechrist. Chapter 13. 158

of the Protestantish, will appeare true by the severall recitall of the differences in opinions betwixt the Catholicke, and the Protestante, one conferred with the other in respect of time, and originall promulgation. The Catholicke beleueth, that by appointment of Christ, S. Peter among the Apostles was prince and that the Bishopp of Rome doth now succcede in the same authoritie as primate ouer the whole Christian worlde. The Protestante deemeth S. Peter equall with the rest of the Apostles, excepting only a prouinciall excellency of the Romane church and the Bishopp of Rome by this his prelatie to be Antichrist. The Catholicke auereth that the church of Christ is visible, and hath in it a succession of Bishops: also that it can not erre in any generall definition. The Protestante thincketh that the church is inuisible, without personall successiō: likewise that she may stray frō truth, and so according to firme authority not to be comparable to the Scriptures. The Catholike thus speaketh: There be seauen Sacramentes, effectinge grace of iustification: and among them Baptisme is necessarie for the saluation of all infantēs. The Protestante: Sacramentes are but two in number: the other are meere inuentions of men. They giue no grace, neither is Baptisme of that aouched necessitie. The Catholicke: In the sacrament of the blessed Eucharist is really contained the body and bloude of our sauour Christ: wherin also is exhibited to God allmightie an vnbloudy sacrifice, according to the order of Melchisedech, auayleable for the benefit of the dead and aliue. The Protestante: The Eucharist is nothinge else but a picture and representation of Christe, the reall presence beinge vnprofitable and vnpossible: There is no sacrifice of the masse, but with high preiudice of the crosse of Christe. The Catholicke: Saintes are to be religiously inuocated and worshipped in them selues, in and by their images and reliques. The Protestante: prayers to Saintes are derogative to the price of Christes redemption, and their worshipp, howsoeuer, flatt idolatrie. The Catholike: There is a Purgatorie, in which soules of the faithfull departed pay to the iustice of God the debte of temporall paine and expiation; vnto whom are commodious the prayers and sacrifices of the faithfull aliue, and indulgences of the Church. The Protestante: Purgatorie is a fable of idle mennes inuention: prayers, sacrifices, and indulgences for the departed altogether are superfluous. The Catholicke: In the Church is a sacrament of Absolution, to iustifie penitent persons, confessing with faith and greife their sinnes vnto a Priest. The Protestante: There is no other absolution then declaration of remission by faith. The Catholicke: faith only doth noth iustifie, but also to that inherent gifte of God iustifying concur charitie and contrition. The Protestante: Faith only iustifieth by the ourwarde iustice of Christe imputed to the beleuee. The Catholike: The grace of iustification purgeth the soule from sinne, neither can it remaine with any harnous crime. The Protestante: Iustice only couereth sinnes, not excludeth them and may remaine with what sinne soeuer. The Catholicke: Man by free will consenteth to God his grace, and by freewill dissenting from the same, offendeth. The Protestante: Whether a man do well or euill, he doth it of necessitie, not by prouokement and working of allmightie God. The Catholicke: good workes of a man in estate of grace are truly good and meritorious. The Protestante: All mennes actions are mortall sinnes, and voide of merit. Here we see opposite squadrons of faithes and opinions, now lett vs see which hath the vanguard the prioritie of origen, and antiquite.

3. Therefore, In vaine doth the Protestant tell vs, that the natiuitie and beeing of his assertions are equall in age to the worde of God: for we deny the same; and denounce ours, by vertue of that worde, to haue rather the first life and breath: wee, say, more then they, we of greater authoritie then they, haue in generall Councils,

The prioritie of the papacie and other matters in controuerse.

Prioritie must be tried by priuilege of the Church,

cels, as of Constance, of Florence, of Trente, proued and declared all their negatiues, and positiuies, the whole bulke of their pretended religion contrarie to vs, to be cleane: against the worde of God; therefore if they will be lawfully tried in this controuersie, let them repaire with vs to the praefise of the Church, to the prime officers in the same from the Apostles times vntill this day.

The Catholikes Romane was when no Protestancie appeared.

Foolish foolerie to cosin the people.

Cletus, Anacletus Iulius for the papacie in there decretalls. The Councell of Nice Can. 6.

The Protestants enemies of Christ and his passion.

4. Then in prooffe of the reherfed minor proposition, I lay downe this demonstration. The definitions of the Catholicke, opposite to those of the Protestantes, had alwayes famous and notorious defenders; neither were there euer in the church extant any sounde Protestantes, auowng theirs, or disprouinge ours: therefore oures are originally firste, and so true, and Apostolicall. The Antecedent is euident in exemplifyinge the particulars, cited by our writers: and hereafter shall it be proued in seuerall. The consequence is of inuincible validitie, and to rendereth our cause as good. Doubtlesse if the maine company in the catholicke church were once Protestantes in beleefe, as they say, and the Romane only in the meane space a faction, then surely in writings, in sermons, in disputes, in actes of Councils, in historie, should we finde laid downe and recorded by articles the moderne opinions of Protestantes: vnlesse the catholike, and true church from the Apostles time vntill now hath been so long a sleepe in idleness, and that in her flower, and admirable vigilancie, but where are their assertions registred, sauinge in that blacke lyinge booke of the deuill, and in the wordes of execrable and damned heretickes? Then they haue not the prioritie. As to these, olde yonge Protestantes, either did perceiue in those auncient times the Comone faction encreasing, for no. They say it came in creeping, like a sheepebiter, stealinge on by litell and litell, as time goeth in process not marked in the adge of a man, as beares vn sensible grow ypon the heade. Good God, did not this Romane faction preach and teach publikly their positions: did they not enact them in generall Councils, register and write them in bookes, diuulge them in Decretalls throughout the whole world! where then is this creeping, this stealinge, this sneaking? therefor if the Protestant, a particular Catholike, and a yonge olde Romane, did not discry our proceeding, he was a silly blinde bayarde: if beholding them, he would not write and speake against them, he was an arrant traitor to god and a coward. Wherevpon the Protestante, as by a puffe of winde, from his owne foolish mouth, is enforced to disgrace his one church, as amated with cowardise, oppressed with ignorance, and also with reproche to debase the very passion and bloud of Christ, and purchase thereof, to wit the assistance from the holy gho^d. For if in a common wealth certaine slye traitors should so contriue in priuacie their treasons, that the prince, nor his Councillers, or officers, could detecte their proiecte, and after in action so by litle and litle bring their designmentes, to effecte, that without all resistance they should finally depriue that Prince of his crowne and scepter, and make the popularitie subiect vnto them selues, would it not argue great weakness, impotencie and simplicitie in the prince, and his? So in like sorte, by the account of the Protestante, seing that the Romane Catholicke, not in couerture, but in all ouerture, hath preached out his positions, Cletus, Anacletus, Iulius, Bishops of Rome in their decretalls, haue diuulged to the world, and established their papall authoritie ouer all churches, haue enacted lawes and ceremonies for the administration of the dreadfull Sacrifice, in the prime of the church; and yet yf then in the church were found no true Christians to make repulse, deniall, disclame, vntill Christ was cleane thrust out of his seate, and in his sacred temple was enthronifed Antichriste, it must needs make remonstrance of churches childish force, of a poore and slender safegarde giuen it by the holy ghost, of a small and sparing influence from the heade Christ of gra^{ty}

and strength to descende vnto the members: and so they to hurt vs reduce the effecte of his passion and blood to a mockerie, to a coseninge tricke of the deuill, to growing of haire in secresie, to an insensible decay, and inuisible passadge of some thing to nothinge! O Protestante, in what balance doest thou weigh the wisdom of the holy ghost, and meritt of Christ! Or doest thou thincke, that if that were true, which thou reportest, any had reason now to be Christians, or to follow Christ, the master and patron only of an old wetherbeaten ruined house? We say, saith the Protestante, that many heresies haue advanced themselves in defiance against truth, whose authors lurked in obscuritie, and could not be knowne in eminencie, or apprehended by the church, O goodly excuse for a Protestante, so to accuse the church! First the inuentors of the moit potent and preualent heresies, were euer expressed by name, and particularly reprobued by the church. Then I take to consideration these heresies, whose first authors by name, were not discovered, and I demaund, whether thir inuentors wente inuisible like coniuers, or taught their errors in mannes knowledge, and so peruerced many or not? If inuisible, then such poore thons might well be lett alone to feed in sellers vpon their owne fauces: If they appeared abroad, and preualied, then I tell this fellow, that forthwith the particular pastours tooke notice of them, they aduertised their Bishops of the euent. The Bishops intimated the busines to the Popes holines, the Doctoures were in armes of literature, prepared for battaile, an alarum generall was giuen throughout the whole campe of the church: and so after in Councell the heresie was battered to destruction. No, the pastors and captaines of this hoste of allmightie God neuer were so full, or laisye, as to lye still, prying and prating for a benefice and a commoditie, or studied how to flatter magistrates, and cosin the common people. But saith one, the progresse of error in the church is tearmed by the Apostile, *The misterie of iniquitie*, and therefore still in secresie, and enfolded in the wombe of insensible deceit contriueith it purpose. Surely a trim and learned collection of a minister! Let him then know, that heresie is called the misterie of iniquitie, for the holy shew of hypocrisie, in which it marcheth, for the coulor it makes for it selfe out of the written worde, as now doth the Protestante: and for that, it shroudeth it selfe commonly, as noteth S. Gregorie vnder the dominion and empire of mightie princes, empeachinge therby all withstanders, as rebells and traytors to that soueraigntie, altogetherto the tenour of our politicke Protestantes in England. But to affirme, that Antichrist should in such a mist and maze worke a misterie, that the holy ghost, presiding in the church, in the Bishops therof shold not be able to discouer and ouerminde the same, is horrible blaspheemie in the railing minister against that diuine spirit, against the blood of Christ; as if Antichrist, as woulfe, had scope giuen him to pray on his sheep, and for him, in the time of a thousand yeares, neuer a sheeheard to stand in defence of his flocke; the saluation of so many poore soules therby made impossible. Loe this is the foolery and sacriledge of the ministers misterie! The Protestante cannot deny, but our iudgements against them in faith are in number many, and in qualitie neare concerninge the very substance of Christianitie; and therefore if erroneous, they could not passe or presse forth for so many hundreds of yeares in the church vncontrolled, without defect in the meritt of Christ, and of the very prouidence of allmightie God: and therefore he simply compareth them to errors, crept into the text of the bible, or to additamentes of superstition, insinuated by printers into the bookes of liturgie and common prayer. And yet where were the wittes of this fellow, asking the begining of these faultes, when he hath them recorded in printe, the yeare of edition consigned? weare they vnder the Surgeons handes with his eyes, or clofe vnder

*Feeldes bust
disgrawings of
the church.*

*Rob. Abb.
sect. 13.
2. Thef. 1.*

*Gregor. lib. 16
in Job. ca. 24.*

Abbas prefat.

the fingers of the deuill with his bad purpose ! Now lett vs discusse with what probability and truth these peoplectensing ministers , endeavour to' proue our present doctrine, maintayned against the Protestant, to be new and Apostaticall.

Donnus list.

Iulius ep. decret. 1. Tom. Con. Athan. Apol. 2. Damas. ep. 4. ad epist. N. Cip. lib. de unit. ecclesie. Foeld. pag. 74.

Binium Tom. 1.

Thres estates.

Abstrahentiū non est men- ācium Ariſt. 2. Phys cap. 2. Text. 18.

5. The papacie of Rome, sayth a minister, began in Boniface the thirde, through graunt of Phocas Emperour in the East. The minister doth lye in the wheell, for it had the origen in the person of S. Peter, and by vertu therof Clemens, Cletus, Anacletus, and Iulius, Popes of Rome, claimed authoritie ouer all the church. After it was ratified in the great Councell of Nice, as Iulius doth reporte, and S. Athanasius thirtene hundred yeares past. S. Damasus in the Primatiue church admonished the Bishops of the East, that all affaires important in the church are to be referred to him, as *Heade*. S. Ciprian in the primatiue church, fourteen hundred yeares past, our of the Scripture alloweth for true the generall beleefe of the church, that the Bishop of Rome, as S. Peters successeur, is an vniuersall iudge, head and cheefe preist in regard of the whole church. Then entereth in another minister with his apostasing peccadillos, to cast them allso vpon the Romane church; yet of his good nature not making them damnable. In the primatiue church as hee rasoneth, of Scriptures was not so ordained for precise number of Bookes, as now: therefore the Romane church is Apostaticall. A manfull onsett ! Are not hereby the Lutherish Protestantes allso censured Apostaticall, that accept not of the Canon, as the English Protestantes doth? Good fellow, hath there in the auncient Romane primatiue church euer passed a decree, contrarie to that in the Councell of Carthage, authorised by Leo the fourth, or in the Councell of Trent, about the Canon, or no? If no, where then is our apostasie from precedent faith? And why may not the church now definie a truth without apostasie, the which before was not distinctly so declared! But S. Augustin, allowing that Councell of Carthage, giueth vs thereby secure protection from the ministers charge of Apostasie. Then he enforceth an apostasie vpon the schoole men, yea a plaine preuarication in faith. And why? because forsooth, they acknowledge three estates, one of pure nature without grace or sinne, the other in grace, the thirde in sinne. Minister, I pray thee tell me, against what Canon, besides that of thy one sillie braine, or Scripture, is this doctrine in vs Apostaticall? O great apostasie in the Romane church! The schoole generally hath neuer taught, man to haue been existent in pure nature without grace or sinne: but for knowledge sake considereth a parte the estate of pure nature, from that in grace. Then he doth slander the schole. Most true. An other apostasie, able to make vs weepe againe, if it were not for laughter, is brought in by our saide minister. The Romane church, saith he, by her schoolemen hath auouched, that if man had been created in pure nature without grace, either illuminatiue in his vnderstanding or affectiue in his will, he had been ignorant and in firme as we are now after sinne: that also, he had been inclined to vnlawfull concupiscence, and should haue had difficultie to doe well, as we now experience in our selues. I thinck our minister is in pure, or rather poore nature surely, so drowne in ignorance. These misteries of our Schoole doubtles are not proportionable to his conceipt, who neuer was taught in good Schoole. He should doe more aduisedly, to shut the booke and be gone, then reade and ether falsifie, or not vnderstand. Lett him tell vs against what Canon do we transgresse, when we say, nature produced by God disornished of grace, would be naturally deficient, both in action of vertu and also knowledge of truth? It is Pelaginisme I knowe, to affirme nature of her selfe to be of abilitie in this kinde: for what meanes should nature haue, deuoid of grace, to know deuine truth, or resist violent pleasures? The minister forceth vpon

Concupiscence vs an other apostasie from faith; auouching vs to say, that those imperfections, of nature

in her

*Ambros. lib. de
offic. cap. 15.
Augustin. lib.
de Srat. & lib.
arb. cap. 6.
Supererogariis.
August. quest.
205.
Inherent in-
flics.
Iohan. 3.
Rom. 8. 5.
1. Peter. 2.
August. lib. 1.
de peccat. mor.
cap. 16.
Certaintie of
grace.
Phil. 2.
1. Pet. 1.
2. Pet. 1.
Hieron in He-
rom. c. 13. l. 3.
Crisost. homil.
11. in 1. ad
Cor. August.
form. 23.
Seauen sacra-
mentes.
Ter. lib. de ra-
sur. Ciprian. li.
1. epist. 12.
lib. 2. ep. 10.
August. lib. 2.
Cont. lit. por-
til cap. 104.
Ican. 30.
Ambros. lib. 1.
de Pont. cap. 7.
Iacob. 5.
1 Tim. 4.
August. lib. 2.
cont. epist.
Farm. cap. 13.
Ephes. 5.
August. lib. de
bono coniugali
cap. 18.
The holy
Eucharist.*

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The triall of Christian truth, for the

*rius vocamus repay. It is euident saith, S. Ambrose, That we shall haue either Reward for our
merites, or punishment for our demerites. S. Augustin telleth vs, that we deserue hea-
uen, and are by vertue and grace worthie thereof. O strange apostasie in vs from the
faith of the primatiue church! Yet in his processional accusation he will haue it an
apostasie our doctrine of supererogation: that is, when we asseme, certaine good
deedes to be performed by vs through God his grace, to the which we were not oblig-
ed by precepte, necessarie to saluation. The Minister exceedeth all measure of maligni-
ty: for Christ to this effecte of perfection, willed a yonge man to sell all he had, and to
follow him. And S. Augustin, a Doctour in the primatiue church, aduertiseth vs, that
Christ in those wordes doth put a difference betwixt the commaundementes of the
lawe and this excellencie of superabundant endeaour; the one seruing necessarily to
saluation, the other to high degree of perfection. The Minister maketh an apostasie in
vs our faith about iustice infused into the soule and therè inherent. But his reproche
toucheth not vs, but him selfe. For the Apostle in the primatiue church, rearmeth the
grace of iustification, a receiued adoption, or regeneration, and auoucheth the
effecte of Baptisme to bee powered into our soules by the holy ghost. S. Augustine, a
famous Doctour of the primatiue church, enformeth vs, that iustification is caused,
when vnto beleeuers is imparted by God a *Secret communication, and inspiration of his
spirituall grace*. An apostasie he detesteth in vs, in that we say, that ordinarily no man
knoweth by certaintie of faith, that he is iuste or predestinate: But the filly Minister
suarued from certaine verities, for scriptures exclude that certaintie; which wee reprove,
and also iointly the Doctours of the primatiue church disallow it. Scriptures tels vs,
that we are to serue God here in feare and trembling; where then is certaintie and as-
surance? S. Hierome, Doctour in the primatiue church, doth aduertise vs, that only God
can giue a certaine iudgement of mannes estate. *Our iudgements sayeth S. Crisost. for
many causes are vncertaine: and for one, that our owne workes are not knowen vnto our selues.*
*Peraduenture sayeth S. Augustin. thou findest nothings in thy conscience: but he may finde, that
seeth better.* Where is the Ministers forge of Apostasie? The minister will haue it an apo-
stasie our faith of the seauē Sacramētes, yet he will needes in his malice misse the ques-
tion I pray him shew me, by what church, or where was it defined, that ther are butt two
Confirmation is a sacrament, warranted by the Scriptures in the primatiue church, cō-
sisting of impositiō of hādes, & efficacie to giue grace, as the ayes of the Apostles expressly
declare. Tertull, S. Cipriā, S. Augustin, tearme it a Sacramēt: are these also with vs in apo-
stasie? Penāceis a Sacrament, in that to the Apostles was cōmitted power to remitt sin-
nes. Wherevpo S. Ambrose as to baptisme, so to Penēce also; by ministry of the priest,
grauēth abilitie to sanctifie. *Vndis* is a sacramēt, as speaketh S. James remitting sinnes,
and numbred as a Sacrament with the rest by *Innocentius* in the primatiue Church.
Who taught the contrarie before Luther, and Caluin? Order a sacrament likewise, im-
parting grace, giuen, as saith the Apostle, by imposition of handes; and therefore
worthely signed by S. Augustine with the name and title of a Sacrament. Matrimonie a
Sacrament, yea a great one, as speaketh the Apostle; and S. Augustine recommendeth the
sanctitie of this Sacrament, before the secunditie of nature. The Reall presence and
Transubstantiations must needes appeare at the barre, summoned thither by our Mi-
nister, and accused as our apostasies: But the Minister slanderously doth reproche vs.
The Reall Presence is auouched by our sauour Christ: *This is my body: and this is my
bloude: it was so beleued and preached as the faith of the primatiue church* Christ saith
S. Crisostome *hath mixed himselfe with vs, not only by faith, but also in substance*. And
herevpon he admireth a miracle, that at one instante Christ should be sitting at the*

right

{Discomerie of Hereſie, and Antechriſt. Chapter 14. 165

right hande of his Father, and yet together to be handled by men on earth. Plainly S. Damascen: *The wine and the bread is not a figura, God forbid we should thinke so, but the very deified body of our lord.* This mistikall guiste is compared by the Fathers to the creation of all things from no thing, to the mutation of water into wine, to the Incarnation: and therby they purposed to importe the Reall Presence: for what needed all this exaggeration of theirs for a peece of Protestantish bread, and a sup of Derby ale? Which veritie is approued likewise by the vse of reseruing the holy Eucharist in the primatiue Church: for why should they faithfull keepe after consecration the Calvinian bread, or be att such chardges to build churches, for the honorable custodie thereof? Where then is the ministers apostasie of the Reall Presence, and of *orall manducation*! Luther, and his brother Protestantes, as touching this his alleaged apostasie, do condemne him as an odious hereticke. Then doth an other minister jumping in with him in this matter lye in crie, and for company, affirminge, that the Reall presence, and Transubstantiation were first defined in the Laterane Councell. No minister, they were all waife beleeued in the primatiue Church: and thy Redeemer, o miscreant, in that humble shape, is no idoll *Maozim*, as thy loathsome mount in spight disgorgeth, but the food of Angels, the loue and lure of the worlde, our delight and fortitude. In this respecte S. Crisostome oftentimes nameth this mistery the dreadfull sacrifice. *Adore and communicate*, sayth he. And S. Augustine: *No man doth eate of that flesh, vnlisse first he adore.* Were these fathers o ministers idolaters of thy *Maozim*! As for Transubstantiation, it was signified in the very wordes of institution, *This is my body*, whose veritie requireth that there be no other substance there, then that of the sacred body of Christ. Once saith S. Cirill *he tourned water into wine, and is he not worthy of creditt, that he hath tourned wine into bloud?* Before consecration saith Saint Ambrose *it is bread, but after consecration the body of Christe.* I cannot omit a foolish caull of an idle minister, a uouchinge that by force of the Catholike Transubstantiation the formes of bread and wine should mount rather vp into heauen, then that the body and bloud remaine below vpon the aultare. Lett him know, that the wordes of Consecration, as instrument of the holy Ghost, worcke this Transubstantiation accordingly as they are significant: wherefore in that the wordes spoken and instituted by our Saviour, did signify his body to be helde then in his hand, and his bloud to be contained in the chalice: there was no iuste cause of that suspicion in the minister besides his owne ignorance. An apostasie in vs is ckeemed by the minister the faith of an vnbloudie and propitiatorie Sacrifice. Yet the minister continueth his slander: for that the very name of a Preist, and of an Altare, still in vs and minde in the church, proueth the veritie of a Christian sacrifice, to which they haue their necessary and essentiall reference. Our Catholicke beleefe is confirmed in this point by holy Scripture, callinge Christ a Preist according to the order of Melchisedech: and our olt S. Paule we haue testimonie, allowing of a translation of preisthood, and with all of a sacrifice, wrought by Christ, as a continuall worshipp of allmightie God in the Church. S. Ciprian, sayth that Christ as Preist of the order of Melchisedech did offer and sacrifice him selfe, bread, and wine, *that is his body, and bloud.* Anacletus, and Alexander Popes, in the primatiue church, make mention of the solemnities in *Mass.* *We do celebrate* saith Saint Cirill, *the holy, the vitall, the vnbloudie sacrifice in the church.* Whither then are blown away the ministers blasphemies, with their apostasies! Yet purgatorie must needs be an apostasie. The ministers neede rubarbe to purge them of ther malice, it is their apostasie after *Anius*, to denie Purgatorie, and helpe by prayers and sacrifices for the dead, as reporte S. Augustin, and Epiphanius, in the primatiue church: S. Augustin telling the world

Crisost. homil. 6. ad pop. Damasc. lib. 4. Cap. 14. Ambros. lib. 4. de Sacram. Cap. 9. lib. 6. Cap. 11. Cirill. Catech. 4. Mistag.

Rob. Abbot.

Señ. 13. Crisost. homil. 61. ad pop. August. in psal. 98. Cirill. Catech. 4. Ambros. lib. 4. de san. Cap. 1. Feild.

The holy Masse. Heb. 13. 1. Cor. 10.

Psal. 109. Heb. 9.

Cip. ep. 3. Anaclet. ep. 1. Alex. ep. 1. Cirill. defens. Anathem. 21. Purgatorie. August. de heres. Cap. 53. Epiphanius. heres. 49. August. lib. de cur. pro mort. Bernard. ser. 66. in Cant.

Prayers for
the dead.

Crisost. homil.

69.

August. in en-
chir. Cap. 10.

9.

Prayers to
Saintes.

Abbot. scilicet 13.

Iustin. Apol. 2.

Epiphani.

heres. 79.

Crisost. de ss.

luc. & max.

Athanas de

Deip. vel an-

tor antiquus

Basil. orat. 40.

Martyr.

Crisost. homil.

66.

August. tract

84. in Ioan.

Matth. 21.

August. 2. de

Cinis. Cap.

29.

August. lib.

de cura pro

mortuis. 16.

Cap. 13.

Caluin. lib. 3.

Iust. Cap. 20.

Basil. ad Am-

phil. & ad

Iulian.

Crisost. homil.

de adoran.

crucis.

Sindita epist.

ad Leonem.

Armen.

Indulgences.

2. Reg. 13.

moreouer, that although no expresse place by name out of Scriptures might clearly proue Purgatorie, yet by Christians it is to be beleueed for authoritie of the church, which entertaineth generally the faith thereof: pronouncing it to be extreame madnes, to call that in question, which the vniuersall church doth allowe. The minister will haue it an apostasie in vs thincking, that by suffrages of the liuinge soules in Purgatory may receiue some ease and helpe. They forge S. Crisostome saith, that Preistres in the primatiue church in the dreadfull misteries of the masse did make memoriall of the departed, as therunto warranted by institution of the Apostles: *For we knowe*, saith he, *that they haue thereby great profit and commoditie. Neither must we deny* saith S. Augustine *the soules of the dead to be much eased by the deuotion of their liuinge freindes: when as for them is offered the sacrifice of our redeemer, or almes giuen in the church.* See ministers, how our apostasie forged by your selues was the religiō of the primatiue church! The ministers at least will haue an apostasie prayers to Saintes, or worshipp done vnto them, and their images, as to be the very heresie of the Colliridians. O impudent ministers! is it not euidēt, that the primatiue church both in the east and west prayed to Saintes, and reuerenced them? *We christians* saith S. Iustin Martyre, *neare to the Apostles time, doe worship and adore the goste of good Angels, and the propheticall spirits.* Sit in honore Maria, saith S. Epiphani: *lett the virgin Marie be honoured.* The martires saith S. Crisostome, *which once were present, now we adore therefore: lett vs visit them often and worshipp their sepulchres.* Athanasius in the primatiue church prayed to the virgin Mary: *Incline thine eare O Virgin Mary, to our prayers, and forgett not thy people.* S. Basil counsaileth men in distresse to pray to the holy Martyrs, S. Crisostome reporteth Christian Emperours to haue made supplication to saintes. *We do make memoriall of martires* saith S. Augustin, *that they pray for vs.* The Angels do see and beholde the penance done by a conuerted sinner, as pronounceth our Sauour; and why do not also the Saintes? for it Prophetes, saith S. Augustin, in their light descrie many secreties, how much more shall all be able in that kinde the blessed, *when God shall be all in all*, that is when saintes shall enioy the light of heauen? The same S. Augustin teacheth, this knowledge in the Saintes not to be naturall, but deuine, and supernaturall: acknowledging that martyrs, to whome we pray, *Interfunt rebns viuunt: are priuie to the affaires of men.* In apostasie is Caluin then, the Protestante, defining, Saintes yet not to be in heauen, nor blessed? Neither is it apostasie in vs to reuerence the Saintes in their images, as hereafter I will proue particularly. S. Basil in the primatiue church thus speaketh: *Honor done vnto the image doth passe to the example.* And we affirme our facte now in this manner to haue had a beginnige from Tradition of the Apostles. As for the crosse, S. Iohn Crisostome relateth, that it was the custome in the primatiue church to adore it: yea the Imagebreakers heretickes, condemned in a generall Councell, worshipped the crosse neuerthelesse, and the blessed Sacrament: such then were the grandfather of our Protestantes. And wheras the minister sayeth, that we yeld the same honour to the crosse, which we render to the blessed Trinitie, the crosse considered in it selfe, is his lye, and not our Apostasie. To conclude this bedrole of the ministers accusatiue lyes, it must needes be an apostasie, that we maintaine concerning. Indulgences: yet the ministers will still continue in their course and breath of falsifying. Therefore first we teach, that after iustification by grace from mortall sinne, ordinarily is remanent, a true debt and demerit to suffer some temporall paine notwithstanding as it appeareth in penitent Dauid, so seuerely chastised by almighty God in this world, being before that wholsome correction iustified. Then doe we affirme that such temporall paines may be remitted in one if by the church application be made of the superabundant

dant merites of Christ, and his Saintes: and in this sense the Apostle S. Paule gave indulgence: *Vnto whom you haue forgiven any thinge, so haue I also: In persona Christi in the person of Christa.* In the primatiue church offenders, after repentance, had from the saintes pardon and indulgence, as witnessse Tertullian and S. Ciprian fourteen hundred yeares paste. That famous and renowned great Councell of Nice in the primatiue church, maketh mention of indulgences giuen by Bishops to penitentes, when they accepted their enioined ordinarie penances with alacritie. Now then our apostasies are high Christianities, and the ministers malicious defamatorous. Shame, shame vpon this wilfull spighte, and sett purpose in so open manner of falsitie to accuse vs, and to coo- lin therby the simple people! What impudencie to say, that the Protestant religion was professed in the primatiue church, as a faith knowne and Catholike, the cleane contrary appearinge so euidently by all histories and monumentes of antiquitie! yet farre more is the face and soule of that vaine minister shamelesse, and of an adamant that hath affirmed in printe, that the churches in England were first built for Protestant seru- ices; and the reuenues belonging vnto them, to haue beene bequeathed by our pious Auncesters for maintenance of ministers. The very walles and fabrickes of churches, their demolished altars, and broken windoes, contest the opposite, and make claime for vs out of their prime fundations. Churches built for ministers! Do you not see the world so farre enamoured with ministers, and their wives, that men are almoste in daunger of idolatrie, whilest they honour and respect their persons? Do you not per- ceasse, how many of nobilitie, and of great possessions, leaue all, and giue their liueli- hoods to the ministers; take the ministers habite, and become ministers in a religious life? You know for certaine, that kinges and princes haue relinquished their purples, their scepters, and diademes, and become ministers, night and day to haue prayed in the ministers houses, to haue kneeled to gaine their blessings, to haue looked out through the lande for especiall places and liuely situation, of most commoditie for them, and there they haue erected lodgings for the ministers, rented them with large possessions; and helde them for their ghostly fathers! O the deuotion of Britanny, of England, for this thousand yeares to the ministers! Only their wiues had euill cir- riage in the meane season, not so in credit and acceptance then as the ministers now thinke they deserved. Churches built for ministers! Well, lett them vse these they haue piously, and when they haue tourned them into good pigge sties, then they are like to haue newe. This fellow by so many lies endeavouring to proue for the present to be a different faith in the Romane church, from that in auncient time, to all learned eares and eyes maketh himselfe so odious, and contemptible, that I wonder it can be found in an English man such wilfull forgerie and open villanie. I scorne and disdaine here to examine the particulars of so base a discourse: by others heretofore being defected in parte his open lies. An other occasion may hereafter serue, if I be not prevented. Neuertheles I charge him here, before God and man, that in one section he hath bruted towards an hundred lies: lett him accept of iust triall if he dare. He will haue it an apo- stasie in vs, that we communicate not in both kindes: but he is deceived, for their are pre- sidentes in the primatiue church, both for the one and the other: in which thinge the church for conueniencie may vse her discretion, He affirmeth pope Gelasius in the pri- matiue church, to haue made a lawe, that they which will not communicate with the preist, are to be excommunicated: and therefore we must be in apostasy allowinge of full masse, wherein sometimes the preist only doth receiue. Good droll, was Gelasius Pope a superintending minister, ora Protestant? if not, then we haue not apostated from Protestantie: how then from the true church? Do the ministers excommunicate now

2. Cor. 2.

Tertul. lib. ad
martyr. Cap. 1
Cip. epist. 11.
Concil. Nicen.
Cap. 11.
1. Tom. Ccil.
Biny.

Rob. Abbat.
Sect 4.
Antiquities not
for the mini-
stery.



Abbat. Sect 4.
A poore Ab-
bat, that feo-
des on Inells
and Sotifes
lies.

The sacramt
in one kinde
caried home
by the faith-
full.
De consecrat.
Dist. 10 Can.
Episcopum.
all in

all in the church present not communicantes? if they do not, then are they in apostasie, from the times of Gelasius. Doe we forbid any, that are willinge and fully prepared? If men will not, or are not ready, why should the church leaue such a sacred rite of religion, and intermit the worship of God? Communions in deed with minister are but rare, and so the better; neither will the communicantes in his church feare to preuent the minister, meetinge a cooke by the way that will tender them a capon to breakfast: and so in holy communion begin in the kitchin, and end in the church: yet all with memorie of Christ, and with thankfullnes. In citing this Canon of Anacletus pope against vs, his first lye is, in that he imputeth to vs an apostasie from the primatiue church, that is the Protestantish religion, and bringeth in for prooffe therof a Bishopp solemnly celebrating an high masse, assisted within the chauncell, by seauen, fise, or three Deacons, and subdeacons, and also preistes reuested *Sacris vestibus with sacred paramentes*: which sauoureth nothing of the Protestantish or Puritanicall deuotio. The second lye is, in that he induceth this Canon to proue, that their ought to be no celebration of diuine misteries, vnles all present doe communicate: whereas only is made mention of a Bishopp saying masse vppon certaine dayes especilly festiuall. The third lye, for that he alleageth this Cannon as a binding lawe to oblige all in the church to communicate, seeing the commaundrie only concerned such as ministerially assiste the Bishopp within the chauncell of the altare. The fourth lye consisteth in this, that where as such as will not communicate att the Bishops hands, must not be permitted to enter within those cancels, *carere ecclesiasticis liminibus*, he reporteth, lett them be excommunicated. So this lying minister abuseth an other Canon, wherein is reprehended a superstition of certaine preistes, that did abstaine *A calice sacri cruoris, from the chalice of holy bloud* (see whether this be the primatiue qualitie and proper name of the Protestantes cup) to disproue our vsance not communicating the people in the formes of wine, seeing the canon makes only mention of preistes! and we now for integritie of the sacrifice hold such faste of any preste vnlawfull. This kinde of dealing of the ministers against vs, is so vile and contemptible, that assuredly it irketh vs, and we are as it were loathed to dispute with them by writings in controuerfies. We wonder, that so many and grosse lies can stand in credit in such a common wealth to cosin the common people! In the primatiue church, saith he, the kinges of England were God his vicars. What were the Queenes then? And S. Leo acknowledged the Emperour as cheefe in Councils. The sonde flatteringe heretickelyes: who euer heard of a Queen God his vicare, or of a kinge to be high preist and Archbishop? O great foole! S. Gregorie Nazianzen, S. Ambrose, S. Athanasius, S. Hilarius, and S. Leo tell him he lyeth: and S. Leo enformeth the Emperour, that he is subiect to his high pastorall office, succeeding S. Peter. Likewise the greater number of the Protestantes, as all those of Geneva, of France, of Holland, of Basill, of Scotland, giue him the lye: and so lett him lye.

De Consecrat.
Dist. 2. C. 12.
Comperimus.

Ricem. 8.

Leo epist. ad
Michael.

No' Protestan-
cie in the pri-
matine
church.

7. Thus it appeareth, how the Catholike veritie, now controuerfed with the Protestant, hath been auouched by the Fathers and Doctours of the primatiue Church: all so that before Hus, Wicleefe and Luther none weare found in the world, that publickely professed Protestantie in all pointes; none that opposed themselves to our positions, but only heretickes, as namely the Gnostickes, and Eunomius, attributing iustificatiō to only faith, Manicheus denying freewill, Arius scorning att purgatorie and sacrifice, Iouinianus deriding merit of workes, Vigilantius abasing the honour of Saintes; Berengarius discrediting the Reall presence, therefore, it is euidēt, that the faith Protestantish is a latter faith, a faith Apostaticall, a new inuention of masters, straying from

from the communie. Wherefore in disdain of this Protestantish apostasie, we speake vnto them with S. Hierome against the Originistes: *They teach that, which hitherto the Church of God hath not known, untill this our later age. Without this dothrone the Christian world hath been.* For we can tell them, who were the first Protestantes, and how they suarued from the vniuersalitie of the Church in their times: we can proue vnto them, that they were not called ordinarilie by the Church, and they graunt as much, but by the people: or as they pretend, by illumination from God, without succession of lawfull vocation from precedent Bishops: and therefore we conclude, that their congregatio is apostaticall, Their forme of gouernment vnder a Prince or Queene, neuer in the Church was seene as Catholike, as aunciente, as iustified by Doctours of the primatiue Church, or institution of our Saniour: and forthat cause their sinagogue is new, it is apostaticall. No monuments of histories, sithence the Apostles tyme, either of letters, buildinges, armes, or conversions of countries, do witnes that the religion of Protestantes was ever generall, or knowne, and therefore their faction is apostaticall. The Protestantes faith and religion tendeth to cauilles in matters of heavenly misteries, they call all in question, and make them vncertaine, without sure an-
chore of any resolution: their documentes engender the decay of vertue, the breach of discipline, and contempt of all good orders, ciuill and diuine: and therefore are mere deuises of fathan apostaticall. We see the seruour of Protestancie now to waxe colde, the forced glory thereof dispised, sithence fortie yeares from a green gallant tourned almost to the hewe of an olde weatherbeaten witch: and therevpon inferre, that ministers are the slaues of the beast Antichrist: who as speaketh S. Iohn, is to be sett att libertie *modico tempore, a small time:* and so euen with eye we see them apostaticall. That also this apostasie and discession is Antichristian, neither is it obscure: for in the same the *Mysteris of iniquitie* doth shew it selfe: that is falsitie, colorored with shew of heavenly truth: as when the ministers crie out *The worde the worde: Lets Traditions of men yeld to the worde: the worde is our sea starre, our rule and assurance:* when they proceed also to the magnifying of Christ his passion, as expecting saluation only thereby in putitie without workes, without merittes or honestie, without mediation from Saintes: when in duetifull sorte and regardesfully, euen with obeisance of religion they adore the scripture of the prince, acknowledge him as vicare to Christe, as supream pastour and prelate in church, traducing others, that withstand them as traitors and rebelles to their countrie and naturall soueraigne. In which pretences they beare the open badge and cognisance, to the vew of the wiser, euen of the *Mysteris of iniquitie*. Their doctrine also hath a stronge relish of that spirit, proper to the *man of sinne*, in that it doth both for libertie both in beleefe, and also in life: in that it induceth a dissolution, a contempt of commaundrie, and finalle vter expulsion of the feare of God: and so their party is Antichristianly apostaticall. The particulare trialls of the controuerfies in matter of hope, Charitie, and Religion shall remonstrate the same, as most apparant and palpable.

Hierom. epist. ad pammachium.

A thousand five hundred yeares. Protestantes apostatiz.

Protestantes. for Antichrist

Rob. Abba. Sect. 4.

Seeing that the veritie of diuine faith is oftentimes infected by heresie, that societie of beleaguers in choice is to be preferred, which in it hath meanes more conuenient to discouer heresie, to reprove it, and also to conuert an hereticke. To which effect, as the Romane church is well provided, so the partie Protestantish is deficient, and therefore in no sorte it may appeare as Christian or Catholike.

CHAPTER XV.

*The churches
abilitie a-
gainst errors.*

Ephes. 5.

*Pastours in
the church
stand for
truth.
Ephes. 4.*

Tit. 1.

1st. 10

2. Pet. 3.

There is no societie of men, well ordered for mutuall commercementes, and ciuill conuersation, the which hath not an eye in it selfe to descouer, harmfull practise against the communitie or not furnished with abilitie of auctoritie either to redresse them, or to repressethem. Wherevpon the church of God, being a fellow of the faithfull, vnited in one regiment monarchicall, and in the profession of one and the selfe same belcefe and religion, as pillar and forresse of haueynly truth, is no doubt by especiall prouision from the holy ghost enlightned with a skilfull vigilancie to detect falsitie, when it shall beare it selfe against veritie in any hereticall opposition: and also strengthened with argumentes and power to reclaime offenders in durie to her direction and commandry. Which kinde of vertue and mighte in that it is a semely affect of the very diuine wisdom of allmightie god, and aparrant signe thereof, once knowe, may bring men, that search sincerely after the company of true Christians, to finde it out, and to seele also them in that happy consort, when their iudgements haue arriued thervnto. For we see, that a good common wealth, vnder lawfull gouernour, hath fixer and more effectuall waies, as well for intelligence to preuent daungers, as force to giue them resistancie, then a confused mutinous troupe of disorderly vagabunds can retaine. Wherefore to this purpose of reprovng heresie, comparison being made betwixt the Romane Church, and the congregation Protestantish, if the Catholike of the one hath better opportunitie, both do descric an heresie, to refuse the same, and also to conuert the falsifier, then the Protestant of the other can possesse; it will hereby be cleared, that the Romane church is to be followed, as the instrument of Gods goodnes and puissancie, and not the congregation Protestantish. Our sauour Christ doth aduertise vs, that there shall be Pastours in his Church, clypyng once the heretike, as woulde, to presse vpon their flockes to the dammage thereof, the which in courage and zeale shall adventure resolutely euen their liues in the defence of their charge. S. Paule forthelling of certaine vaine and disobedient persons that should rise in contentio against the Church, sayth, that they are to be refused by doctrine of the pastours: *Quos oportet reargui*, The which ought to be reprovnd: and aduertiseth, that some shall by a deperture euen from the company of the faithfull, appeare in hostilitie, *Præsumptuosos doctrinæ*, that they may draw disciples after them. Wherefore sayeth he, you pastours, Take heed to your selues, and to your whole flocks. And although the hereticks shall inuest himselfe in our ward shew of the holy Scriptures; as S. Peter in his time reporteth that some did misunderstand and deprave the Epistles of S. Paule, as also other Scriptures, to further their libertine life vnder pretence of faith, so much recommended by that holy Apostle. Yet S. Peter enformeth vs, that they were *indolentes & instabiles, verba non constant* as we see to be at this day the Protestanthers, that shall so broch their heresies: and that the Church hath in it a stabilitie of rule, able to retaine and confirme

men against the vaine pretences of the heretike, exhorting them, *No insipientium errorum productis excidatis à propria firmitate: leant led a side by error of the vniuerso you fall away from your owne steadfastnes.* And as the Apostle S. Paule willeth S. Timotheus Bishop in all patience and doctrine to preach the word, to vrge the same instantly, to reprehende, to refuse, to beseech, and edifie the Church against the designmentes of hereticks, so thereby doth he declare, that in the Church of Christ shall be allwaile found Pastours by knowledge potent to deserie the sic heretike, and also by learning and courage ready bent to giue him the repulse. Amongst sondry meanes vsed by the Church to repress heresie, one is appointed to consist in flight, and refusall to yeld harkening and eare vnto the nouelties of heretickes. For which cause, our sauour Christ speaking of Antichrist to come in hostilitie against his Church by meanes of heretikes, he counsaileth vs, that whē such heretikes shall departe, and shew themselves in bye wayes, in corners, in extrauagancie of deuises *Go ye not out.* If we heare of their speeches, *No credideritis, balo- m them not.* Giue them no entry by creditt into your soules. *An hereticall man saith S. Paule after the first and seconde correction eschue.*

Flight is a weapon a gainst the heretike. Matb. 24. Marc. 13. Tit. 3.

2. That we may vnderstand the proper malice of this great sinne heresie, so repugnant to heavenly truth, it may be thus defined: *Heresie is a voluntary error of the vnderstanding, consisting of an obstinate choice of opinion, contrary to the vniuersalitie, and decrees of the church.* Although heresie reside in the vnderstanding of man, where faith should be, yet as the vnderstanding doth not by acte first conceiue faith, without consent of will, so neither doth heresie, as formall crime, possesse the same vnderstanding, vntill the will and affection of man accorde therevnto: whearupon the object of heresie must needs concerne some singularitie, in opposition to that, which is a generall rule of faith, in which respect, the very name heresie importeth a priuate and especiall choice: as when one of his owne inuention selecteth some opinion to be helde, the which is opposite to the Catholike and vniuersall esteeme. Also as the object of heresie is reposed in this singularitie, so likewise to the cause efficient of an assent hereticall, besides the vnderstanding, expressing the worke of error, is required an obstinacie in the will: as when a man vpon knowledge of authoritie sufficient, forbidding or disallowing such error, yet resolueth to persist in the same, and giueth it creditt in an erroneous, arrogant, and wilfull conceipte. Whervpon commeth the notice of that vulgar distinction, recounting from some heresie, as *Materiall* heresie, other as *formall*: in that *Materiall* heresie is an erroneous assent without malicious or obstinate determination of the will; as when one vpon ignorance excusable, or inuincible, holdeth some thing erroneously against the rule of faith: and such manner of erring doth not exclude faith, or cast a man into the censure of the church or other spirituall dammadges of heresie, whereas *formall* heresie, that is an obstinate maintaining of an error, against the rule of faith, properly maketh a man an heretike, excludeth him consequently out of the church, and depriveth his soule of the light of faith. For which cause S. Augustin denyeth him to be an heretick, that should affirme, that which *Photinus*, an Arch heretike, helde of Christ, beleeuing in sinceritie, that was the Catholike faith: only then, sayeth he, should he be an heretike, when it were shewed vnto him, that the doctrine of the Church was contrarie to that of *Photinus*, and yet neuerthelesse he should accept of his owne choice before the churches definition. So then S. Augustin placeth the formalitie and nature of heresie in a wilfull obstinacie in him, that yeldeth not obedience of beleeffe to the doctrine of the Church.

The nature of heresie.

Heresie materiall and formal.

Augustin. lib. 4. Cont. Dona. Cap. 6.

3. As concerning the matter and object of heresie, it may be knownen by the vniuersall compasse and reach of faith. For faith and heresie, as two contraries and combat-

The objects of heresie.

D. Thom. 2. 2.
q. 11. art. 9.

All heresie
damnable.

Augustin. lib.
de heres. infine

The Romane
church moſt
apt to diſcri-
ber heresie.

August. lib. 4.
Cont. Dona-
tiſt. Cap. 6.

Clam. Alex. 7.
ſtom. in fine.

Vincent. lir.
lib. cont. pro-
phan. heres.
Nouitiſti.

tantes march in equall fronte and counterpoſition one to the other : therefore as the obiect of ſeith is principally & originally implyed in the articles of the Apoſtles Creed, ſecondarily and conſequentially enlarged to althings reueiled by allmightie God in holy Scriptures, or Churches Tradition; ſo heresie, as teacheth S. Thomas, hath her firſt and capitall oppoſition with thoſe fundamentall articles of Chriſtianitie, and alſo reſpectively to all truth by God maniſteſt to the worlde: ſo that if any one pointe of faith, in any parte of the whole obiect thereof, be it of it ſelfe of neuer ſo ſmall valew, be obſtinately denyed, ſuch obſtinate denyall is ſmall heresie, the which in one ſoule together canot conſiſt with faith, and ſo mātherby is without that, which is neceſſarily requiſite to ſaluacion. This largenes and generalitie in heresie and the obiect thereof, declareth S. Auguſtine, when hauing recounted many heresies, not all of them fundamentall, and alſo making mention of others, into the which one may fall by pertinacie of errour, pronounceth abſolutely of them all, *Quiſquis tenuerit, Chriſtianus Catholicus non erit: Whoſoeuer ſhall maintaine any of them, he ſhall not be a Chriſtian Catholicke.*

4. Which principles of doctrine ſuppoſed, beeing in deed moſt true and approueable, hence may appeare, what good meanes the Catholicke Romane church retaineth for the diſcouerie and knowledge of heresie; and ſo how ſhe is enabled thereby to preſerue the purity and integritie of Chriſtian faith, diſclaiminge and abandoning all heresie, and driuing the ſame by rebuke and cenſure of damnation out of the ſocietie of her deuoted children. Heresie therefore then is incurred, when in matter of faith any thing is pertinaciously auouched, or denyed, contrarie to the rule of faith: that it as ſpeaketh S. Auguſtine, contrary To the doctrine of the church. The eminencie therfore of authoritie in the Church, croſſed by an obſtinate priuate opinion, ſpeaketh what is heresie: for as this authoritie of Church is the greater, ſo the audacious preſumption in him, that will rebell againſt the ſame by any choice of his owne opinion, and perſonall inueption, is more odious and deteſtable: like as the Pilot, that failes by ſea, by ſo much is the more negligent and culpable miſſing his courſe, by how much the marcke is the more before his eyes conſpicious. The Church hath her authoritie giuen her by our ſauour Chriſt, ſpouſe and head of the ſame; ſhe is endowed to that effect with a perpetuall aſſiſtance of the holy Ghoſt, to preſerue faith and vertue, from infidelitie, and vice; ſhe hath hearby preuailed ſo many ages againſt force, and ſlightes of men, and deuilles. In her aſſemblies when the Prelates meet, as matters and paſſours of the Chriſtian world; to whome all the reſt as ſheepe are to obay duetifully, and receiue that ſoode of doctrine, which they ſhall deliuer, then is apparante the power and ſtrength of allmightie God, the oracle of the holy Ghoſt is then expoſed, and an eſpeciall price of the blood of our ſauour Chriſt maniſteſt. Where vpon it muſt needes ſeeme a preſumption intollerable, for any priuate man to ſingle forth his conceipte, and gainsay this conſiſtorie of our high Biſhopp and Redeemer, this vnited force of the Catholicke church, this ſchoole of truth; and therby the malice of heresie ſheweth it ſelfe in ſhape more hainouſe and reproche full. *Clemens Alexandrinus*, an ancient Doctour in the primatiue church, taketh heresie to be a reuolte from authoritie of the church: *Homo Dei eſſe, & Domino ſidelu eſſe perdidit, qui aduerſus eccleſiaſticam reuoluitur traditionem. & in humanarum heresum deſiluit opiniones: Man doth looſe to be of God, and faithfull vnto our lords, when he ſhall ſpurne att the Tradition of the church, and departs into opinions of humane elations.* This is the cauſe why Vincentius Lirenenſes excuſeth S. Ciprian from heresie, from ſhipwracke of faith, and doubteth not to call the Donatiſtes heretickes, the common errour notwithstanding being the ſame in all, for that

Disconerie of Heresie, and Antechrist. Chapter 15. 173

that S. Ciprian did not obstinately oppose himselfe to the definition of the church, as did the Donatistes; and so wondereth that the masters of an error should be iustly absolved, and the scholars worthelie condemned.

5. Now for the reclaiming of an heretike, once discovered, and reprehended by the church, this selfe same church hath most potent argumentes to confute his errours, and to reconcile his personne. The Catholike Romane church can aduertise the heretike, that by Scriptures his heresie is reproved; which Scriptures as he admitteth for good and diuine, so shew will truly affirme, that they be kept in her custodie, and are the treasures and weapons of her closett, and armorie; whose sincere meannings to gether with the texte he is to take from her canon and exposition, not from a priuate phasic of his owne braine or forge. She will tell him, that as the pride of the *Arians*, of the *Nestorians*, and *Originiſtes*, was surpassinge great and execrable, whilst they dared to confronte and contradicte the sentence of the Catholike church; and in generall for one or two to bid defiance to the whole hoste of God, she will auouch the same arrogancie to raigne in him, whilst that he will enforce that sentence vpon the sacred wordes, and written testimonies of the holy ghoste, which is resisted by publicke and common consent in the church, and held as erroneous in any generall Councell. The horror of that choise, wherein one man feareth not to maintaine his opinion against so many famous for learninge, and sanctitie, otherwise to interpret Scriptures, then they doe, will amase him, if some Circes of hell haue not transformed him euen into an adamant of impudencie. O wonder, that in man should be founde a spirit to resist the Church, the Catholike generalite therof! It will be tolde him, that persisting in his opinion, he cannot any longer with certaintie, euen according to reason, beleue any article of Christianitie: but must consequently needes wauer and wander in doubtfullnes in all: in that once discrediting authoritie of church, or neglecting the same, whilst he in any one thinge preferreth before it the iudgement of his owne priuate spirit, he can take nothinge after with assurance, recommended to his credulitie, by the same: for if in one she bee discovered faultie, why not in all? And that he may see, euen with eye, the preualent and most regardeable authoritie of the church, to which he ought to surrender obedience he will be aduertised, that struing against the same, he doth but dash his head against a rocke; for that this church still remaineth in flower and strength when as all heresies, euen by the outrage of their one violent impetuoufnes, haue beene broken in peeces, dissolued into small factions, and so after a shorte time disperſed into very fume and aire, resolued into the hate of memorie, and darcknesse of obliuion. If ther be remanent any sense of Christianitie, any ingenuitie and liberalitie of spirit, after this information, obstinacie will relent, insolencie will encline, passion will couch, obscuritie and misse of intelligence will vanish, faith and intelligence blazing forth will obtaine the foueraigntie. Here vpon S. Augustin doth aggravate worthelie the sinne of heresie, making it more hainous, foolish, and malicious then Iudaisme: for although both agree in iniury against Christ, our Sauour; yet the Iew, as saith S. Augustin did offend against a litle stone, which he contemned, that is against Christ in his minoritie, and in that humble shape, he vouchsafed to appeare in the worlde: but the heretikes, *In montem offendant* they trespaſſe against Christ now by his church enlarged and glorified as a mountaine. O blindness in the heretike not to see a mountaine! O folly and malice in him to spurne at a mountaine, and to endeavour by his wrathfull teeth to fret in peeces the masse therof! Therefore to be in acte an hereticke, and yet to retaine a resolution to be a Christian, doth manifest the greatest and grossest dulnes of witt, that is possible. Whearvpon, *Dathan*, and *Abiron Num. 16.*

Power of church to reclaim heretikes.

August. in psal. 57.

August. in psal. 119.

aloue descended into hell, so the archeheretike wilfully, seing in a manner his owne foolishnes and malice, tumbleth himselfe head long into that infernall pitt: liuing dyeth, whilst hee committeth a deadly sinne against his owne conscience, yet seemeth to liue in outward apparence of profession.

The Protestants 6. But the Protestant doth so frame his doctrine, as his swordes, darters, lawnces, *conspiracie for* pikes and whole armorie are all bunted, and not able to hurte, the hereticke. Yea he taketh away morcouer this crime of heresie, and giueth thereby admittance and false conducte to heretikes into the very castle and center of the Catholike church: as if in a city long besieged, some of the inhabitants traiterously should open a gate, or procure a secrete entrie into the same by the posterne for the enimie. In whic case for that precedent warre had bredd greates hatred of one partie against the other, after such entrie they would rush together no doubt confusedly in armes, to the generall destruction of all. So the Protestant affirminge heretikes to deede to be no heretikes, or to be excluded from the Church, but to be members rather of the Church, (swallowed vppe in the gulfe of shipwrack yet to be within the shipp, thereby tendereth passage into the societie of Catholikes to all manner of heretikes, that once remassed to geather they may after iarre, and fight it out, to the ruffull ende and bane of the Christian religion. This is the Sinons horie of flatteringe freindes, and false bretheren, entertained by the Protestantes in one Church, to sett all Troye on fire and flame. The Protestant therefore hauing distinguished the particular thinges, contained in the vniuersall obiect of faith, into matters fundamentall, as hath been reherfed, heauypon, as I will nowe proue, he hath thereby no argument or reason to condemne or censure any man as an heretike, either in the one, or in the other qualitie of degree.

The Protestants 7. Lett then be exposed to examine the heresies of the *Arrian*, and of the *Nestorian*; the one denying the equalitie of the second person in Deitie with the first, the other auouchinge, our sauour Christ no to be substantially or personally God, but only accidentally by supereminēt gife of, sanctitie nearest approachinge to the Diuinitie. These heretikes, which according to the Protestant his one account, do erre fundamentally and damnably; by him yet cannot be proued heretikes, vnlesse he shew them, that they erre against some sacred authoritie, commaunding the contrarie, in that heresie is a factious kinde of disobedience and rebellion against superiouritie of rule and authoritie. But the Protestant hath no such authoritie to produce, and that by vertue of his owne faith and doctrine Protestantish, vnlesse he will condemne himselfe: therefore he is not of competent abilitie to declare or reprove, any opinion as hereticall. The maior proposition is a knowne truth, in that the very nature of wilfull obstinacie respecteth allwaise in opposition, some binding and contermawnding dignitie and excellencie. The minor may be proued by enumeration of the kindes, that deuide authoritie; as of authoritie of Scriptures, and authoritie of the Church in a generall Council: neither the one, nor the other, seruinge a Protestante to proue an *Arrian*, or a *Nestorian* an obstinate heretike.

By scriptures First as touching the Scriptures, they, as they lie in their barre letters and characters, as dead, giue no sentence for any side, but only the sense of them, by the holy Ghost expressed is of that validitie: therefore absolutely yf a Protestante abstracte from his owne priuate spiritte, he cannot demonstrate to the *Arrian*, or *Nestorian*, that they be obstinate heretikes. For the *Arrian* in patronage of his opinion as reporteth S. Athanas. will make recourse with the Protestante to the bible, and defende himselfe from imputation either of heresie or obstinacie, as yf the Scriptures

Athanas. epist. de Sinod. approved his doctrine. He will therefore produce to the Protestante all such places of holy writt, as affirme, the second personne to proceede from the first; whereby he will

collect

collect two conclusions: first, that betwixt these two personnes is a reall and personall distinction; in that one thinge subsistente cannot proceed from it selfe, but in name only, and *Tautologia*. Then will he inferre, in that one substance cannot be begotten of it selfe, as both cause and effect to it selfe: and for that personall diuision doth imply also a substantiall separation, in God substance and person bein one indiuisible thinge, the sonne of God ingendered by the Father to haue a different nature and substance from that in his Father: and if an other, it must needes be inferiour; seeing that, as there can be but one God, so one diuine substance. Then will he alleadge our Sauours wordes of him selfe: *The Father is greater* *Iohn. 14. when I.* If the Protestant force against the *Arrian* the sense of the Scriptures, and thereupon conclude, that he erreth fundamentally against Christianitie, and substance of faith, the *Arrian* therby shall in no sorte be conuincd of obstinate heresie, for that such sense is fetched out of the letter only by the priuate spirit of the Protestant; to which spirit without note of insolencie the *Arrian* may oppose his spirit, auncient and strong, hauing carried more matters, then that of the Protestant, and thereby: iudge, that the Protestant rather doth maintaine obstinate an errorr against the foundation of the Christian beleefe, deuiding three personnes in one nature, with iniurie to the simplicitie therof, and so with the deniall of the processions of diuerse persons, for the reasons aouched, Is then the *Arrian* to be censured as an obstinate heretike, because he disobayeth the priuate spirit of one Protestant, interpreting Scriptures accordingly? what testimony from the wordes, what argument from discourse condemneth the *Arrian* here faultie and hereticall, for not submitting himselfe to the windy new spirit of a Protestanter? The *Arrian* will say, that this spirit of a Protestant, is not the spirit of a his Braine, but rather a belche of his mouth, or hisse of a Ghoſt. Likewise when an ignorant or simple personne shall be present at the disputation betwixt an *Arrian* and a Protestante, and see, that the Protestant hath no other authoritie to produce against him in rebuke of his heresie, or to proue him an hereticke, but his one priuate spirit, what reason shall haue such a person to take the *Arrian* for an obstinate and sentenced heretike? No rather he will thincke, that the altercation is but about a quidditie of schoole, a subtiltie of witt, and decme it a thinge not important to thinke so, or so; and finally doubt of the truth of all Christianitie: which in deed Sathan doth fore-minde, employing directly the Protestant to that effect and proſect. And how can the Protestante denounce the *Arrian* as obstinate against the worde of God, in that he acknowledgeth as well as he, the sacred and supream soueraintie therof: for rebellion and obstinacie withstand authoritie, that is known in acte, or may be to the partie oponent? Wherefore seeing the Protestant cannot, proue the *Arrian* to haue an intention to oppose himselfe against Scriptures, he cannot plainly shew, that he is an obstinate heretike. So also may appeare hearby the insufficiencie of the Protestant, in the reprobation of the Nestorian. Neither will it be enough, if the Protestante affirme, that both of them erre fundamentally: for the question in controuersie is, whither the fundamentall pointe of Christian beleefe, as concerning the diuine mystery of the Trinitie, importe an equalitie in all the personnes or noe; and whither Christ be God in nature and substance, or by fauour only and accidentall beneuolence, by some perfection of deriued sanctitie, or the like. If the Protestant from his owne priuate spirit, and the written word, to declare the obstinacie

By authority
of church no
Protestant can
prove any one
to be an heret-
ike.

Obstinacie both of the Arrian, and also of the Nestorian, make recourse to the authoritie of the church in a generall Councell, and namely to the first Councell, of Nice, or that of Ephesus, for proove of their obstinacie: he shall heare from them, that he goeth counter against his owne principles and doctrine, the verie soule of his owne religion. To the Councell of Nice the Arrian will oppose the Councell of Ariminum; in the which the multitude of Bishops was so great, subscribinge to Arrianisme, that the Christian world, as speaketh S. Hierome, did sigh againe in wonder, to see her selfe in coulour of heresie: why then is the Councell, of Nice waightie, that it may make the Arrian, an obstinate heretike, in resisting the same? Had not the Nestorians also their Councels, as that of Ephesus vnder Dioscorus, in the which they murdered Flavianus, Bishop of Antioche, and chiefe therein for the Pope, designed by him to preside in that Councell? Moreover the rule of faith, according to the Protestante, is the worde of God, and not authoritie of Councell, subiect to errour, as Luther, and Caluin do teach. And we have vnderstood from the pen of a Protestante minister, that obstinacie is not caused in resistinge the definition of a Councell, but solely in opposition to the worde. Then is the Arrian and Nestorian, erring fundamentally against the substance of Christianitie; by the Protestant cleared from obstinate heresie. Farthermore the Arrian will enforme the Protestant, that he can make no aduantage against him from the authoritie of the Nicen Councell, in that such a Councell acknowledginge the supremacie of Pope Siluester, enacted a Canon in vertu thereof for the precedence of Rome, and so obeyed Antichrist; especially this was notorious in S. Athanasius, a principall agent in that Councell. It decreed also a law, prohibiting mariadge to Preistes: the Prelates in which Councell sacrificed for the dead and the liue, prayed to saintes, and for the soules departed: finally they were all of the Romane church, the which hath condemned the congregation Protestantish as hereticall, as cutt of from the true mysticall body of Christ. Therefore vnlesse the Protestante can shew against the Arrian a generall Councell, consisting of pure Protestantes, which he neuer shall, three will appeare no abilitie on his parte to denounce from his tribunall the Arrian an obstinate heretike. Neither may he preuaile, if he object against the Arrian the writings of the Fathers in the East, and west, approving the consubstantialitie; for the Arrian will deminish the force of that prooue by the doctrine of the Protestante: saying that they may be as well homousian heretikes, as that they maintained against the Scriptures the sacrifice of the masse, the primacie of Rome, meritt of workes, prayer and homage to saintes, a locall purgatory for the soules departed: for if in these their iudgements failed and were deficient, as the Protestant proclaimeth they are, why not in the other? and if it be obstinacie of heresie in the Arrian to with stand them, how is the Protestant excusable from the same marcke and brande not admitting in many thinges their opinions, appertaining to faith, but confessing rather they erred, and were caried away by passion and ignorance from the truth: appealing from them in debates of controuersie to the written worde, and to the spirit of the lorde in the capitoll of them selues? And as the Arrian, and Nestorian, cannot by the Protestanter be conuicted of obstinate heresie, no more can the same Protestant detect any such like infamous qualitie in the Pelagian, denying originall sinne, or in any other, varyinge in faith from the generalitie, if he argue against them out of Scriptures, Councels, fathers, and practise of Church; vnlesse he doe thereby impeach yea strangle his owne doctrine, and discouer in himselfe that mayne crime, which he would with reproche enforce vpon an other.

Esald. supra.

Council. Nicen.
Can. 6.
Athanas. ad
solitanos.

Caluin. Comp.
Theolog.

8. And that the triall may yet descend more to minute and particuler, the Protestant hath no argument pregnant and assured, to reprove any obstinate heretike, that shall discredit a great parte of the written worde: as three of the foure Evangelists, the actes of the Apostles; or out of the old Testament as much as shall seeme pleasing to the phantasie of any sonde deuiser. For this error being not about a point of faith fundamentall, as the Protestante himselfe affirmeth, the denyall of credence as it doth not expulse a sauing faith, or make any losse thereof, so can it not consequently put a man in state of heresie; in the which alwayes, as teacheth the Apostle, is made shipwracke of faith. Wherevpon the Lutherish Protestanter, abolishing out of the Canon the Epistle of S. Paule to the Hebrewes, the Epistles of S. Iude, of S. James, and the Revelations of S. Iohn, by verdict of the English Protestanter can not be proued an heretike, or voide of a true and diuine faith. So then as the English Protestanter cannot censure the Lutheran an heretike for the reprobation he maketh of those Bookes, neither can he iustifie the like accusation against any, that shall with Luther deny the same he did, and proceed also in denial farther against the authoritie of some, or all the olde testament, or of three of the Euangelists. And if the Protestante should charge such a wicked personne with obstinate heresie vpon authoritie of Church; what would he preuaile to that effecte, seeing that he confesseth that the church hath erred, and in it S. Augustin in the Councell of Carthage confirmed by Leo the fourth, in consigning the Canon? To what purpose therefore euen by vertue of his owne principles, can the Protestanter argue from authoritie of church for the integritie of the Canon? And if he pretende for definitiue sentence his owne spirit, that evidently beholdeth a maiesty in this or that diuine writing, he shall be answered with a scorne and contempt from the other partie, as if euery opposition were heretically obstinate, because forsooth contrary to his spirit! This is in deed a spirit of state enthroned in an empire of high commandrie, if all counter courses must be hereticall, that traues the designement of his masterships spirit.

9. Now as concerning the Catholike and Romane faith, although in many matters of great importance, it be contrary to the opinions of Protestantes; yet hath not this Protestant Theologue any meanes to reproch the same iustitifiably with the note and brande of heresie. Which thinge is so cleare, and the aduerse sentence so monstrous, that a very Protestant affirmeth that the Romane church cannot be censured as hereticall by any priuate declaration, because it holdeth no thing that hath been reprobated or occurred in any generall Councell. Neither almoste can be suspected from whence the Protestant can deduce his argument, to conclude against vs as heretikes and scismaticks. If he make recourse to the Scriptures, wee thither most willingly with him shall repaire, and condemne all assertions or iudgements as erroneous and destable, that shall disagree with that sacred letter. If hee will strue against vs in violence and force of his priuate spiritte by conference of places, or otherwise expounding them; there shall be no apparancie of reason, why our expositions should be hereticall, beinge giuen from authoritie of Fathers, Councels, practise of church, the greater and more eminent number of Christians; and not those rather of the Protestanter, being particuler, contrary to the antiquitie, grauity, sanctitie, and learning of the prime church. If Councels and Fathers shall be produced against vs; I thincke as such labour will make the Protestanter to sweat, so such a pretty iest will cause the world to laugh. I wonder where in the Christian coastes was there euer a Councell generall, in which the Prelates were Protestantes, or Puritanes! And I meruaile, what fathers can be alleadged against the reall presence, the

The Protestants cannot condemn the Roman faith as hereticall. Done. pag. 14.

dreadfull

dreadfull sacrifice of the masse, the necessitie of Baptisme, the primacie of S. Peter and his successour, the Bishop of Rome, prayer to saintes, suffrages for the soules in Purgatorie! The generall consent of the fathers in these thinges is our warrantie and assurance: although with them there be nothing but a chaos of imperfections, of staines, and superflitions. Peradventure the Protestante will say in the fecundie of his witt, and lauishnes of his tongue, that men of his sorte preach purely the worde of the Lorde, and out of the sole sense thereof frame their faith, appointe their religion: in which industrie they hauing now continued so longue, as some fourscore yeares, prouing to the Romanes by sermons, by printed bookes, by martyrdomes in fryng pannes, they now thus refusinge the light of the gospell, and shutting their eyes against the same, must needs, and that in good earnest, for feare they beginne to laugh that heare it, be reputed as obstinate heretikes. If such trash of marchandise as this be saleable, doubles all heretikes in the world and fooles will soone come to be rich men. But when the Protestante shall inculcate his fourscore yeares, we will giue this his primatiue infantlike church a fronte of fourtene hundred, enioying, and preaching our moderne faith and religion of the Romane church, without molestation, but only from notorious heretikes: in which time we haue held generall Councils, and in them often times censured the Protestantish articles of beleefe as hereticall: and now for the present we being in number more then they, our actes and monumentes more conspicuous then theirs, our writings in substance and valew farre surpassing all the scrieuers arte of the lying religion in their slight pamphlets; why are we in obstinate error, for not bending conceipt to the Protestanters childish foolery! O the feare and dread we are in, left at length the Protestantes conceiue in a sinode, and there declare the church of Rome to be hereticall, scismaticall, and excommunicate! Must the vnchristie childe beat his father, the swaine teach the Philosopher, the Pigmies wage warre against Hannibals, and a drop of water seeke to drowne the sands of the sea shore! Cannot the *Arrian* and *Nestorian* for authoritie of those, which professed their errours, alleadge more titles of honour and excellencie, then the Protestante in his narrow circle of his fourscore yeares: especially in that small compasse being deuided, and subdeuided into Lutherans, Caluinistes, Brounists, Familiars, Puritanes, Anabaptistes; Sacramentaries, olde and yonge Lutherans, soft and hard Lutherans, Flesh eaters, and figurers, Formalistes, and Prescians, Statistes, and Prebiterians, and I cannot tell into what contemptible dust of senses nouelries! Can then any person, that in indifferencie will make triall, iudge the Romane Catholike obstinate against any eminencie of binding authoritie vuable in the Protestant his congregation, and not rather geue sentence that the Protestante is evidently pertinacious against the notorious fouraintie of the Romane church?

Witness Paul
les churchyard.

The Protestantes differinge one against the other haue no meanes to confute any parties hereticall. 10. And as the Protestantes amonge themselues are sorted and Squadroned into diuers factions of opposition, so neither retaine they any lawfull meanes to conuicte the erringe partie as obstinate by heresie, although it should dissent from the worde of God. No no, the Protestantish brotherhood, and conuenticall fraternitie in bad designes, haue exiled all heresie out of the worlde: dogges, cats, sheepe and wolues, the foule and the faulcon, must be members of one church, and participantes in one sauinge faith! O Antichrist, here without all misery thou doest in the Protestant effect iniquitie, and by ministries of pretended faithes, allowed, and nourished, seeke to choake the good corne of truth, and finally to resolu the Christian faith in to suspicion, into vi-

Matth. 13,

nish

nitie, and so into nothinge. The Lutherish Protestanter, holdinge the reall presence, condemneth those of Geneva, Basill, Fraunce, Holland, England, and Scotland, as hereticall, not admitting the same: But these so censured condemne the sentence, and say reuerting it that it commeth but from a dronken and franticke Lutheran, from the tribunal of an ale bench, from men of intemperate tongues and spirittes: addinge, that they can quote as many textes to proue the Euchariste to be only a figure, and signe of Christ, as the Lutheran can to auerre the substance: and as for braue men, they will refuse to surrender the cheefe to the Lutherane, Lett the Lutherane make his muster in their eys when he dare. Why then, if they will follow my counsell, lett each one giue the other absolution, shake handes, and in only faith be mery, make good cheere, and sporte. Can the Protestante, thincke you, disclaime the Puritane, as an obstinate heretike? Lett vs examine by what authoritie he may. The Protestanter, all in a puffe, will denounce oue of the worde to the Puritane, that a kinge, or Queene hath supream ecclesiasticall power to determine and define in matter offaith, and religion, and therevpon bidd the Puritane take heed, that although he be out of daunger of a straine vnder Tiborae, yet for that he is in leopardie of heresie, not acknowledging so much. What the worde? saith the Puritane, dare you be tried by the worde, will you appeale to the worde of wordes? take heed what you doe, for the worde telleth vs plainly, that temporall princes are sheepe vnder pastours, and so to be in that kinde commaunded, and not to command. The worde standing against you, and all the Romanes, is our naturall weapon, as once said a clowne of a staile, I thincke the Puritane is borne with the worde in his mouth; and iust to as much good purpose as one of that sorte in Suffex had the same in his porckett. I saw the place where a Puritane did drowne him selfe, not being possible, that the water there should be a foote deepe, in whose hofe after was found many written papers, insarted with such places of holy scripture, as concerne predestination: and so the foolish Puritanes fatalitie was most lamentable. Neither shall the Protestant haue any shew, if against the Puritane, for the princes supremacie, for Bishops dignitie, for church seruice, for Christ his locall descende into hell, hee vrge the facte and practise of the Romane, or auncient church; seing that, as he refuseth himselfe suche authoritie in many doctrinall pointes, disputing against the Catholike, so it doth sentence the Protestant for an obstinate heretike, and therefore is no fit armorie for him against the Puritanes; nor can he require ether in charitie or in courtesie that the Puritane obey that authoritie, which he himselfe contemneth.

II. And as the Protestant hath not a seat of iudicature, or of a competent magistracie, to censure the Puritane, the Grecian or Romane for hereticke, so neither retaineth hee argumentes to make any in generall to reuolt and tourne from his heresie and therefore is no member of that church, which is potent to such good purpose, no souldier vnder Christ to overcome error in the vertue of truth, and the spiritte of God, more sharpe then any two edged sworde, yea stronger then the world, or all the powerfull affections thereof, neuer so turbulent and outrageous. For as he cannot proue any one to be guiltie of obstinate heresie, so is he thereby vnabled to reclaime any from hurtfull falsitie; in that where there is no shipwracke of faith, daunger of saluation, or neede of recoverie. If he dispute against any out of the word, he shall heare either that the worde is denied for Canonically scripture, as Marcion, and Valentinian endeouored or so expounded, that the force thereof shall be broken in his handes, yea retorted a maine against him by his aduersarie. If reasons be fetched

The Protestants
cannot con-
uert an here-
like.

Heb. 4.

from authoritie of the Fathers, and of the Church in her longe continuancie, they will seeme but feeble, in that the Protestant maketh them subiect to error, and examinable by the worde and spirit of euery priuate person. And for the Protestant to borrow of his enimie, the Catholike, weapons to fight, and defende himselfe, or annoy an other, is his base cariadge, and very shame of his cause. What reason hath the Puritane to yeld vnto the Protestant, hauinge the worde as well as he, and beinge as proper a man, as the taylor saith, as he? Or why should the Protestante in that hight of state, and fullnes of a benefice, stoupe to a crust, as lure, in the Puritanes hande? Why should the Grecian or Romane bow downe to the idoll of idle Protestanterie, hauing the worde of God and man more plentifully on their sides, and more sincerity, then the Protestant? Where is this eminent authoritie in this predicanting Protestante, in this people coseninge prater, in this lying forgerer, that should by iustice constrain the Romane and Grecian strike faile, vaile bonet, to obay, and become Protestanters?

*The Protestants
for Antichrist
destroyeth the
Christian
faith.*

12. Here do I wish moste instantly the iudicious reader, not interested to much in fauour of his owne passion, to see with me, how plainly the Protestant pleadeth for Antichrist, and is in moste earnest agencie for furtherance of his affaires. For seing the Protestant neither hath meanes to conuince any one erringe as guiltie of obstinate heresie, or to reduce any that strayeth by fallstie, to vnitie of church and faith, as hath beene remonstrated, he cannot be a true member of the Christian church militant, neither his credulitie may seeme to be diuinely inspired, so confused, in it self and vncertaine, so disarmed of all valoure and furniture to doe good, and to subdue infidelitie. Besides that he makinge all things helde in competencie by the Romane Catholike, by the Grecian scismaticke, and himselfe, as of small importe, thereby doth he nourish libertie of maintaining, and producing diuers heresies to the high prejudice of the gospell. If any will but consider the waight and moment; now in differences, betwixt vs, and the Protestant, as also among the Protestantes themselves, he will iudge them much to concerne the very harte and substance of Christianitie. And how can the Protestant then deeme such thinges not fundamentall, or of no great consideration and consequence, that are once reueiled by almighty God vnto the world with bonde of beleefes. Then seinge, that either the Romane, or

*The Protestants
and Puritane
can not both
haue a true
faith.*

the Protestante erreth from truth, denyeth and desierth the same, declared vnto vs in the sacred scripture; and in that on all sides hath passed sondrie disputations and definitions, many yeares expired of variance and battaile as one partie doth fight against the truth of God and his commaundement, so it must also trespass therby by infidelitie and disobedience against faith, not beleeuing God in his scriptures, and so whollie make shipwracke of faith Christian and diuine. Why should not the Protestat esteeme the Puritane as erroneous, so obstinately aduersatiue against him for that by infidelitie he will not giue credit to God, speaking in his scriptures, and so iudge him a rebellious heretike? That the Protestante resolueth not so to thinke or speake of his brother Puritane, or Lutherane, is he hindered by good nature, or rather by bad atheisme and infidelitie? and doth he loath now any longer to beleue in Christ by rule in vnitie of faith, and so taketh all things in contrarietie in catche of fortune, as matters of indifferencie? Yea rather then they will exclude vs out of the church of Christ, thinkinge thereby to shoulder in themselves, not for loue of vs, God knoweth, but of their owne commodities: perceiuinge moreouer that the Romane church in generall Councils, and of late as the maine and more power

company

company of Christians, had branded them with the foule character of heresie, they will admit heretikes also as members of the church, so they erre not in beleefe of the blessed Trinitie, Incarnation, fall of man, and some other few articles, before reherfed. O monster that an heretike, a voluntary and obstinate infidell, one that will not beleue the first truth of God in any thinge great, or small, should be a good Christian, haue a diuine faith in other pointes, and a faith seruinge sufficiently to saluation! If in any thinge a man discredit the truth of God, and refuse to beleuee him, how can he by a diuine faith beleuee the misterie of the Glorious Trinitie, or of any other truth reueiled by him! O *fidem horum, lapra constupratam*? O leperous faith, beleeuinge, and not beleeuing, obeying and repelling, goeing backwardes, and forwardes, looking to heauen, and enclined to hell. Heare a while the lardge, and vaste Theologie of a wilde minister, talkinge of the errorrs of the Grecian, and Æthiopian churches. We conclude therefore, that their scismes and separations are sinnefull, wicked, and daungerous, and their errorrs inexcusable, insnarring the consciences of many to endles perdition, and greatly endaungering all, *si at are, or haue been misledd with them; but not damnable, excluding from all possibilitie of saluation.* Surely this mannes sauing faith hath two wide mouthes, one to denounce all heresie as libertie of beleefe, and the other, for suppinge vp all manner of sinnes as not imputed, for licence of life: the one meate, the other drinke, of the Protestantish religion. Then a Protestante may truly say, that the Greeke scismatikes, the Romanes, the Lutheranes, the Puritanes, in their separations are sinnefull and wicked; and yet with this sinnefull wickednes in them abideth a wholsome sauing faith; yea that they are inexcusable in their errorrs, notwithstandinge excused and iustified in a sauing faith! A strange goodfellowship of a sauing faith! Now I perceiue, that the Protestant doth professe himselfe impure and vnchaste, as well in vnderstandinge, as in affection: in vnderstandinge, placing with a sauing faith so many idols of heresies, and false opinions inexcusable, sinfull and wicked diuorcementes: in affection, when as benefit of a iustifying faith, adultery, heresie or murder in him hath innocencie and impunitie. It the Protestante censure the Romanes, and Grecians, as men guiltie of wicked, sinnefull, and vnexcusable faithes, and religions, what other sinne and wickednes this may be, I pray him to tell me, it consistinge in opinion of minde, then willfull opposition to true faith, and so plaine and palpable heresie and infidelitie? Is then a faithfull saued Christian an infidell, and an heretike? O extreme iniury to the holy ghost, and puritie of the gospell! Do not infidels and heretikes in generall make shipwrecke of their faith, as teacheth the Apostle, how then are they in safetie of faith, and the enclosure of church? True it is, saith the minister, if errorrs be committed in matters of faith fundamentall, but not in any other articles controuerfed betwixt vs, and the Romane, the Puritan or Grecian. Miserable is the ignorance of the Protestanting Babilonian Minister. For no other cause surely should one denying the misterie of the blessed Trinitie, be an hereticke, and deuoid of diuine faith then for that he refuseth to beleuee the truth of God, speaking in holy Scriptures, or Tradition of church: but whosoever obstinately discrediteth any thinge reueiled by God, as the Protestant must needs say the Romane, and Grecian doth and these affirme the same of him, contradicteth pertinaciously this prime veritie of God, he will not obey it by faith, and therefore is an infidell, an hereticke, and altogether without faith. The minister must know, that vice expelleth vertue by 1. Tim. 1.

Error in one matter of faith is the bane of all diuine faith.

Fould lib. 3. Cap 5. pag. 71.

A religion of liberties and brode gates.

1. Tim. 1.

1. Cor. 6.

a contrarietie and opposition, as light doth darcknes, swete sower, heat cold Christ-Belial and the like; which contrarietie in vice to vertueis deriued from the (specificall) proper motiue nature and forme in the obiect of vice, vterly opposit by diameter to the proprietic and motiue in the obiect of vertue, for as iustice hath to obiect the good of an other, to be to him restored, so likewise iniustice remarketh as obiect the good of an other from him detained; and in this manner the act of iniustice by contrarietie forceth out of the soule the vertue of iustice. In like sorte the formall obiect of faith is the first truth in God himselfe, to which faith by acte yeldeth obedience of credulitie: the note also regardable in the obiect of infidelitie, is error, standing in opposition to the prime veritie and truth in God. Wherupon an infidell or heretike discrediting God in one thinge, and withdrawinge himselfe disloyally from the same by error, is at iarre and strife totally euen with the truth of God: how then can he be faithfull and disciplinable to God and his truth so in minde resolutely contrarie to the same? But to make a subsumption: euery one that obstinately denyeth, or doth not credit any thinge, reuealed by God, after sufficient proposition of it made vnto him, is in opposition with the prime truth of God, is auerted in assent from it; and therevpon committing the sinne of infidelitie, of heresie, whither the matter be great, or small, fundamentall, and necessarie to be beleued expressly by all or noe, is an infidell, an heretike; and as he is in estate of vice of incredulitie, so deuoid also of the vertue of faith and credulitie; vnlesse the minister will graunt, that a man att once may may be iust, and vniust, chaste and libidinous, learned, and ignorant, humble and proude, for God, and the deuill! The Philosopher doth teach, and sense approueth it, that thinges indiuisible without partes and quantitie, are either scene wholly and entierly, or not in any respect: as the point of a needle, if it were indiuisible, beheld by the eye, is either all scene, or nothing of it, in that it wanteth partes, some to be veued, and others not to be perceiued. For which cause the nature of God, being indiuisible and spirituall, is all behelde by euery one of the blessed, although one diue into it intellectuallly more peerfectly and deeply then an other: so God in his truth reueilinge is likewise indiuisible, and therefore beleued in all thinges equally proposed vnto vs, or in nothing. Now then lett the reader, after this triall, collect from hence, that may best serue for his commoditie. He hath vnderstoode, that the Protestant is not fortified with any argumentes, either to conuince one of heresie, or to reclaime an heretike: he seeth, that he alloweth of heresies, contrarie to the integritie of faith, and in damage thereof: that libertie and impunitie are graunted by him to new inuentions, and the doore opened by his Antichristian handes to atheisme and infidelitie. Whereas contrariwise he remarketh the Catholike Romane to maintaine an entire faith, without all blemish of willfull error: that he enioyeth an eminent authoritie, in valew whereof, he can declare who is an heretike, who egregiously arrogant presuming to rebell by any opinion against the maiestic, the vniuersalitie of the church: to be also enforced with strong and imprengable argumentes, deduced from authoritie of holy scriptures, of generall Councils, and of the fathers, to make an hereticke distast his heresie, and abiure the idolatrie thereof, then is it euident hearby, that in this sole church, by reason of her magistracie to such good effects, is to be found only the societie of the blessed, the happye disciples of the holy ghost, the approued masters and instructors of the world.

The Christian faith retaineth such argumentes of probability, as thereby it is moste potente to conuerthe infidels, if voluntary and passionate errour against reason do not in them preuaile. Which efficacie to worcke good in others, and to procure the honour of God, appertaineth only to the Catholike Romane beleefe, and in no sorte to that pretended by the Protestants.

CHAPTER XVI.

ALthough the verities of Christian faith be diuine and supernaturall, placed far about the conceipte of humane intelligence, yet not withstandinge they imple in them selues nothinge of absurditie against reason; or their opposite errours haue any such forcible argumentes for their proofes, the which by a Christian diuine may not be solued and answered to the full contentment of the same humane iudgement and vnderstandinge. Moreouer so hath God almighty made his heavenly grace suitable to our nature, that besides his owne authoritie as principall cause to procure assent of faith in man, he hath accompanied this our credulitie with certaine motiues of probability, to the end we might be induced to faith, other wise so difficult, and obscure, by concourse also of our one mindes perceiving the efficacie of those motiues, not only obediently, but likewise reasonably yielding our soules to his high and misticall reuelations. Wherupon S. Augustin distinguisheth two things as coherent, and cooperative in their kindes, to faith; to witt deuine authoritie, and humane reason: Reason, faith he *doth not forsake authoritie, when consideration is, why we doe beleue*. Therefore we Christians beleue with iudgement, with prudence: not of an insensible stupiditie, or of a vaine childish leuitie and lightnes, making acceptance of faith. Wherupon triall may here be made by a comparatiue inquisition whether the Catholike Romane religion and faith be the only true rule of life, or that rather of the Protestants, if search be, which profession, in regarde of those motiues, is best furnished to conuert aliens from Christianitie to the Church of Christ: for doubtles the Christian faith being the very force and efficacie of God to ouerthrowne errour, there resideth withoute all doubte the truth thereof, where this armory of the holy ghost is most warlike and preualent against falsitie. The cheife heades and capitall pointes of consideration in this triall, affording vs argumentes of discourse to conclude for truth, may be reuoked to these three: First if examination be made maturely of the nature and qualitie in the positions, that each part maintaineth: then if the condition of the personnes, which be cheefe in church, be iudiciously wayed: lastly if memory be made of the famous actes and monumentes registred, and once performed and effected by the professors of Christianitie.

1. What the Romane Catholike beleueth of the prouidence of almightie God, in many respectes rendereth the Christian profession meruailously probable and conformable to the right iudgement of man therein: as namely when we professe, to haue by almighty God his appointance one externall rule of faith to witt authoritie of one Catholike church, thereby to cause and establish among many agreement in vnitie, and to extirpare occasions of dissenting opinions, properly seruing to ruinate all faith in Christ. Therefore S. Augustine much and worthely recommendeth this certaine prouidence

The assents of faith is prudent and reasonable.

August. de v. r. relig. ca. 24

Rom. 10. 1. Cor. 1.

Probabilis if Christian beleefe from the prouidence of God against the Protestants.

*August. lib. de
uit. cred. c. 16.*

providence of God, to assure vs in one resolution of credulitie and religion; and to reare vs vp all together from a firme foundation to himselfe, whilst in his church he hath designed and magnified a regardable authoritie for our approved direction. And as in vertue of this authoritie, vnitie of faith is preserved amongst many, so also charitie and beneuolence are procured, to the ciuill and politike great good of the common wealth. But the Protestante depriueth the Christian faith of this excellent argument of credibility, affirming the rule of faith to be the written wordes, sensed as the priuate spirit of eache man shall diuersly prescribe: which doctrine in that it tendeth to confusion, to quarrels, questions, consistes, sectes, seismes, partialities, must needs argue an insufficiencie in him, that should appoint matters of such high moment to be ruled in this sorte, in that hereby not only the Archeheretike out of his one braine would tourne the Scriptures to fauour his inuentions, but also his scholars, beeing of the same humour and spirit would proceed in diuision according to the whirle winde of seuerall priuate imaginations. The same licence of noueltie was taken vpp by the Valentinians, sayeth Tertull. which was vsurped by their master Valentinus: and also by the Marcionites, accordinge to the president of Marcion: and so authoritie was vsurped from their. *Omne uisus to chaunge and alter faith.* Whereon would ensue, as dammage of faith, so all distemperature and finall decay of humane societie.

*Tertull. lib. de
Prescrip.*

3. The Romane Catholike esteemeth of God, as so beneuolent and mercifull a lord and father, as that he bestoweth a sufficient grace euen vpon offenders, and reprobate personnes, for auoidance of sinne by them, and obseruance of his holy commandementes: and therefore he thinketh that worthely after this life he punisheth such for their manyfolde trespasses committed against so maine a streame of his afforded endowmentes: as also rewardeth the meritorious and good endeauours of his dutifull seruantes according to iustice with beatitude. A belesse doubtles passing probable, and worthy of credit. But according to the Protestanters definitions, the Pagan enquiring after truth, must needs beholde very monsters and yglie shapes of documentes in Christianitie presented vnto him. He shall vnderstand therefore from the Protestante his mouth, that God dispoyleth, disarmeth and dismanteth the greater number of men of all sufficient grace, suffering them by necessitie of his owne decree and concourse, besides their one proper and personall infirmities, to fall into most hainous crimes, not being able in the meane season to giue due correspondence of cariage towards his diuine lawe. Yet not withstanding he will tell him, that God eternally doth make burne in hell fire such poore miserable and impotent offenders! And as towards the badd the Protestant empeacheth the providence of allmightie God, so also doth he disgrace the same in respect of the iust and good, auouchinge God either to bestowe no remerement for good desertes of vertue, or to reward in them mortall finnes, and workes, the which for want of libertie in consente, for beeing defiled by concupiscence, haue not so much as any humane excellencie in them proportionable to their repay and guerdone.

*Probabilis of
Christia faith
from union of
saintes and
men on earth
against the
Protestanters.*

4. The Catholike will propose to the insidell a doctrine of comforte and charitie, when from him he shall be instructed, how the very court of heauen, it consistinge of Angels, and blessed spirittes of men, hath intelligence here with vs on earth, and that by their carefull patronadge and intercession diuersly procure vs benefites both in body and soule: whereas the Protestanter by his doctrine will separate from vs so necessary a prouision of succourse, so sweete an entercourse of charitie, teachinge, that they cannot heare our prayers, or be in particular any wise solicitous there for our abetter

rance

rance here and good estate.

5. As touchinge the manners of men, the Catholike faith is moste pure and neate, amiable euen to reason, that shall contemplate the same. We account vertue not any dead fatall motion or impression of the will, but rather a free choice thereof, issuing from a cause potent to performe the contrary: whereby as the good beaviour of the same appeareth praise worthy, laudable, and meet to be praised by God and man, so also the act of vice as free graunte of affection to vnlawfull pleasure remayneth odious and iustly punishable, on the contrarie side the Protestanter designe a necessitie of the one, and the other, depriueth thereby vertue of her beauty, and excuseth from all vice deformitie. So hatefull doe we discouer crime to be, as that it can no wise remaine, accordinge to our iudgmente, with that pearle of heauen, the grace of iustification: where the Protestante vnder couerture of his faith conceileth as harmles what turpitude may in delight blemish the manners of wicked persons. And as reason and prescript of God his lawe are the rules of all our actions, so may wee through benefit of Christ, accordinge to our faith, demean our selues accordingly to full satisfaction towards the same, which consideration is to vs a spurre to vertue, and a sharpe curbe and restraunte to vice. The Protestant to disgrace this institution of the Christian faith, denounceth the law of God and nature to be impossible: and therefore in breach it selfe then so be obserued, when it is beleeued, that the damnable transgression thereof, is not imputed: so is the Protestant still biased for his contentmentes in carnalitie. The Catholike Romane remarketh in mannes workes of grace a goodnes morall, meritorious, and diuine; thereby inciting the endeauiours of Christians to the employementes of vertue: when as the Protestanter auileth the life and actions of Christianitie, and impairerth thereby the worth of Christ his merittes, no otherwise esteeming of good workes, then as of morrall offences. To perfection of life meruailous auaylable are the Catholike definitions, and practises, tending to perfect contempt of the world, by vowed pouertie to the abandoning of pleasure, by a deuoted charitie, to an humble resignation of all man his abilities, by a religious decree of obedience: all which passages and mountes to vertue are abolished by the libertie of a Protestanters beleefe.

6. Moreouer seing that the Christian religion is supernaturall, and not euidently inferred by any consequence deriued from reason, whereas also it hath bene in acceptance with men for the space of sixteen hundred yeares, the Pagan, to be converted by a Catechist, will expect some great authoritie, deduced from those which professe our Christian religion; by vew wherof he reasonably may after yeld to faith and beleefe. In which respect the Romane Catholike can very fully giue correspondence to his desire. This authoritie, doubtles great and regardable shall be present vnto him fetched from the forme of gouernment in the church, menaged by offices of Bishops and Prelates vnder one heade and monarch, the Pope. Whereby will appeare, how fit such a pollicie spirituall is for the direction of the faithfull; prouision being made by the same, as well for small particular places, as also for the generalitie, and mutuall coherence of one partie with the other. Wherevpon the Protestants magistracie of church, reposed in the confuse multitude, will seeme to him turbulent; or contained in the ciuill power of a prince, will caste into his cogitations a resemblance of prophanation. Surely no reasonable or probable thinge is it, that the will and pleasure of a temporall prince, so distracted in worldly negotiations, or the different humours in the presbitery, eldershipp, or societie, should prescribe in matters of faith and religion, as hath bene declared.

*Probabilitie of
Christiā faith
from vertue
against the
Protestants.*

*Luther lib. de
libert. Christi.*

*Probabilitie of
Christiā faith
from authoritie
against the
Protestants.*

*Probabilities of
Christian
faith from
authorities of
Scriptures
against the
Protestantes.*

*Gildas de ex-
cidio.*

August. in lib.

*7. de Baptis-
mo. Euseb. lib.*

8. hist. Cap. 3.

7. And whereas the monuments and articles of the Christian belcefe are registred in holy Scriptures; we Catholikes against the Pagan, and for his conuersion, cannot only alleedge the contentes of them as sacred and diuine, but also produce such pregnant argumentes, euen from reason and iudgement, as may make him deeme such writings and text credible to proceed from God, as his owne worde and auowed testimonie for heauenly truth. We shall declare vnto him therefore, how this Booke of almightie God by the professours of the Romane religion hath been preserued vntill this day for the space of this sixteen hundred yeares: and that they were men of our sort that shielded them from the inquisition of the persecutinge tirante, from the flames of Dioclesian fiets: that they were commented vpon, and illustrated by Doctors of the Romane faith: were refined, as often as iniurie of times, or humane errors, impeached their originall puritie: when as heretickes marching in front against the church, in patronage of their heresies, by wily and ghuilfull meanes sought ether to putt out and cancel certaine partes from the Can^{on}, if they trauesed the course of their proceedinges, or imposed vpon them a corrupt sense, to fauour their causes. Certes it will appeare wonderfull vnto the iudicious person, when he shall see this maintenance and continuance of diuine Scriptures for so long a season amidst so many enimyes, and machines of hostilitie to the contrary. Likewise when he shall well consider the number of those men, which so longe a time haue giuen credit vnto the Scriptures, of sondry nations, and dispositions, it will cause in his minde a most vehement kinde of perswasion, that in them is contained some heauenly power and vertue; especially account and valew made of the greate worth, and rare talents of those, which haue embraced them as the worde of the holy Ghost. S. Basill, S. Gregorie Nazianzen, in the East, personnes of qualitie, of admirable witt, singular learning and eloquence, haue admired this worde, and embraced it in their soules, as the very speech of almighty God: so also haue to the same effecte in the west, S. Augustine, S. Ambrose, S. Gregorie, and S. Hierome made reckoning of that writt, they haue buied and employed themselves in study thereof, as well to instructe others, as to enforme themselves. In which they discover admirable misteries in diuine affaires, porent and strong documentes, seruing to reformation of life: reading and perusing the same they experienced in themselves the true sense and touch of vertue, the mountaine of charitie towards God to rise from the low valley of humilitie, and contempt of the worlde. Which moue of faith, so potente, the Protestante by the very carriage and proiect of his owne doctrine doth extenuate, yea vtterly annullate and frustrate: for if meerly from his church, and qualitie thereof, he shall proue the faith of the Scriptures to be reasonable, he shall finde no ground to worcke on, no presidentes and examples to conclude by: and if he runne to the Catholike Romane church for argument, he shall condemne and misprize his owne partie, and begge with his almes, allso of his deadly enemy armes for Christianity: the one miserable, the other contemptible. Who were they, that preserued the Scriptures from ashes, from waters, from obscurnities, vntill Luthers first preach and rennagacie? Were they Protestantes vnder a woman, or ciuill magistrate, as cheefe in ecclesiasticall iurisdiction, practising religion, by writings attesting and consigninge these opinions, the which Protestantes now defend against the Catholike? Hauethey any authoritie deduced from men of marcke, iuste of their religion and tenor the which kept the Scriptures vntill Luthers time, and gaue them ouer to the freedome of his commentaries, of his libertine and ouerlashing pen? Were the fathers and expositours, that traualled in the puritie of their editions, laboured to expresse out of them the sincere meaninge of the holy ghoste, in belce-

beleefe and life Protestantes? No doubtles, neuer any of their sute and coate embracing and studyng the Scriptures hath gained any credit for them, as if in their respect, the Pagan or infidell should in iudgement admire the Scriptures, as professed and cultivated by persons, either in number notorious, or by qualitie renowned. It is high time in decde, now I see, for the Protestante to auile and abase the Church of Christ, as a societie of men, still in harsardie of error and superstition, as a lurking societie, not visibly professing faith, or exercising any religion, seing that when he is demaunded of his Church, as where it was before Luther, what Doctours it contained, what Councils it celebrated, he must either play the Mascarate mummer and say nothinge, or the stadge sicophante, and lye abominably.

8. The Catholike Romane to auouch his faith credible, vnto any one of iudge-
mente, by him to be perswaded, can deduce an argument from the authoritie of *Christia faith*
those, which haue so longe professed the Christian religion, most stronge to that *from autho-*
effect. In regarde whereof S. Augustine, a man of so rare and sharpe intelligence, con-
fessed himselfe to haue bene a mastered and bounde, as it were, in chaines of reaso-
nable constrainte to Christianity. as when he considered the vniforme and confirmed *Protestants.*
opinion and beleefe of so many nations of fame and name, their long aged perseueran-
ce in the same, the vertues, and giftes of miracles, that shined in diuers of their qua-
lities. From this place of inuention the Protestanter hath no force of reason to produce *August lib. de*
against an infidell, seing that his faith was neuer Catholike, or generally receiued vnder
title of Christianitie: neuer was it by open deliuerie, and succession of pastours be-
queathed from the Apostles to Luther or Caluin, neuer auerred by the mouthes
and stiles of the ancient Doctours: and so in this reckoning vnprobable and incre-
dible: seing that Luther and Caluin in plaine tearmes reprove the practise of
the aunient Church; and from the Fathers often times appeale to Scriptures
sensed by themselves. *Cap. 14.*

9. If the Catholike Catechiste, directinge his search to any, that seeketh sincerely
after the knowledge of truth in Christian faith, shall repeate the memorie of worthy
personnes, as of martyrs and Confessours, the which in all extremities of disasters
and calamities haue maintayned in their liues and deatnes the Ghospell of our Sauour
from the Apostles to Luthers dayes, ouercomming thereby all the puissance, the
violence and slighes of potent persecutors, doubtles in that they endured such dis-
tresses not for any priuate opinions of their owne inuentions, or in the pursuite of re-
uenge or obstinacie, not for documentes yielding hand to voluptuose disportes,
but for a faith deliuered by others, for a beleefe restrayning sense from her luringe
baies, and her owne naturall propensions: then declare their qualities as that they
were learned, of great latentes, and might by condescent haue freed them selues
from penalties and also purchased high estates of preferments, the consideration
surely of their demeanure and persons will gaine in the conceipt of a prudent exami-
ner for Christianitie great credit and admiration. Such were S. Laurence, the
Leuite, S. Iustin, S. Ignatius, Policarpus, Babilas, Bishops, and infinite more, besi-
des others of the femine sex in birth noble, in corporall endowmentes, graci-
ous, as S. Catherine, S. Agnes, S. Agatha and the rest of the virginall crew; who-
se pure white lillyes of virginities were purpuled with bloud of constant marryrdo-
me. From this efficacie of Christianitie in no sorte can the Protestanter dispute with
probabilitie against an infidell: and either he must graunt, that the argument is fetch-
ed from a false church, and a societie of his aduersaries, or els that there vpo nothinge can
be concluded for Christ against error or infidelitie. Is ther any doubt; but that those

*Luther lib. de
abrogand.
missa. Caluin.
lib. 4. In R.
Cap. 17. scilicet.*

*39.
Probabilitie of
Christianitie
from the sain-
tes against
the Protestants.*

*Ambros. lib.
de virgin.*

*Centur. 2. in
presat. valent.
Annal. lib. 1.
Cap. 4.*

Priestess and Bishops, those virgins, were Romane Catholikes, and in no manner in any thinge fauoring of the Protestanteries; seing that the Protestantish Centuriators disclaime in them our present opinions, as superstitious, as staines, as corruptions of the gospell; euen in the flowers of Christ his primatiue Church? The Catholike Doctour for edification of his discipule, will make suruay of the deepe and straunge impressions and innouations, procured in mennes hies by the admittance of Christianitie: and in that enquire to him will occurre the monasteries and cloysters of religious persons, so famous in histories, as those that haue shined in all admirable splendour and integritie of vertue, farre aboute any instituted only and gouerned by the preceptes of humane Philosophie. Where he shall heare of personnes, the which haue conuersed in the world euen like Angels: yea by innocencie and recollection of spiritte sequestred from humane condition; to which perfection they aspired euen by the drifte and instincte of the Christian religion. But seing that such professours of vertue were children of the Romane church, liuinge before Luthers reuolte, that the Protestant make the Christian beleefe probable from hence, either he must grace his enimies, the Catholikes with the name of excellent Christians, or betray his common cause herein, and confesse it weake and deuoid of all boane and sinoue of probabilitie. And what straine to vertue can make the Protestanters beleefe, only ayming by a sole faith att the mercies of God, neglecting in the meane while their owne liues as scott free from losse, although surcharged and ouerwhelmed with iniquities? And if reckoninge be to be made of those rare spirittes, which by force of charitie, to the extreame danger of their owne liues, haue trauailed into foraigne and barbarous nations to conuertere them to Christianitie, of which partie I pray you, will the recitall amase and astonish the infidell? They were the sworne and deuoted enimies of Protestantes, the which by preaching and teaching, by their martyrdomes reconciled them first to allmightie God and all holines: whereas the counterfaite Christianitie in pretence with the Protestante, to a iudicious Pagan, or atheist, will seeme ridiculous, as to haue lurked in obscuritie from the Apostles times downe to Luther, not to haue laboured in the haruest of our Lorde, not to haue conuerted nations to the Christian beleefe. The Emperours and princes, whose infamous endes afforde credit to Christianitie, as stroken notoriously by God for their wicked attemptes against truth, directed their forces against no other church, but the Catholike Romane; and therefore the Protestantish synagogue not hauing receiued blow from aduersary before Luther, is voide of all authoritie, cowardised, and vngirte by the proper confession of it selfe. Neither can the Infidell, according to reason and prudence, deeme otherwise, then that God hath oftentimes by miracles giuen testimonie to our faith, if he consider the qualitie of those, either in number or valew, which haue reported them: whereas the Protestant cannot name any of his persuation in faith euer to haue been an instrumente of God to the effecting of a miracle. Then if precisely from his church credibilitie in this respect of Christianitie be to be produced to the Pagan, what slender and bare furniture will appeare; sithence neuer was there yet religion receiued by any people, the which in credence of many, was not from heauen by some miracle first contested and auowed? And as the Pagan, when against so many persecutors, and such troupes of heretiks, shall perceiue, for so long a space, the Romane church, to haue continued in vew tracing downe to our times by succession of Bishops, by preaching and teaching, and holding Counteeles, euen vnrill this day; shalbe stroken with admiration of such heauenly power in the same: so when he shall beholde the opposite torne, distracted and ragged rowe of Protestantes, hauinge no succession from precedent pastours, to starte vp in extraordinary

*Bernard ferm.
1. de Ascens.*

many pride without example or id ea of their present congregation, vnder any Bishopp or pastour for fifteen hundred yeares, poore and miserable will appeare vnto him his whole dispute for probabilitie of the Christian faith.

10. But seeing that our Christian faith is the very strength of God, and forcible, *The Protestants* even according to humane prudence to persuade it selfe to any, that shall carefully enquire therof, in that the principles of the Protestantish beleefe wanteth these *proofes* *small iudgements* and arguments; yea in fauour of infidelitie doe weaken them in the Catholike *Romane* *uncreditable* manner, whose they be; as scorning at antiquite, testing at number, and visibility deriding miracles, deprauing vertues, as iniurious to faith; it can beare no couler of diuine truth, but rather seeme a deuise of Antichrist to induce impietie, and to procure in men an auersion, from Christ, and his heauenly doctrine. This consequence is most plaine, and euident implied in the very groundes, bouels and axiomes of their opinions, the which are pregnant with infidelitie, and fit munition for Antichrist to destroy the body and bulke of Christianitie. The Protestantish beleefe wanteth all motives of probabilitie to perswade the Christian faith according to rule of prudent reason, to any infidell: therefore it is no faith of Christ, but the breath rather and blaste of Antichrist.

The resolution of the Christian faith into the prime and original causes therof, in proofe of the Romane Catholike beleefe and discovery of the falsitie and vanitie in that maintained by the Protestantes.

CHAPTER XVII.

Seeing that to the worcke and vertue of diuine faith many thinges concur, which *Resolution of* sought feuerally to be considered, the resolution of faith is nothing els, but a deciding *faith what it is* in particular what are the first causes therof; and as it were the very elementes and prime partes of which it is compounded. To the clearing then of our enquire in this question first according to resolution of causality, to finde out the proper origin of Christian faith, will serue most especially the distinct intelligence of the definition or description of faith, the which compriseth in it selfe all such thinges, as are requisite there vnto. *Faith therefore is a voluntarie assent and beleefe of man his understanding, respecting diuine and supernaturall misteries, reuelled by God, and for whose truth they are beleeued.* First therefore is to be declared, what is the efficient cause of faith; to witt, what *Efficient cause* facultie in man his soule, and what force or abilitie of the same doth produce the *of faith.* assent and consente of faith. To this worcke of God in vs, diuine beleefe, is necessarily required an operation and agreement of will; in that no one accordinge to S. Augustin, *August. de doct. beleeue, vnlesse he first will and chuse to beleeue.* And the Aurofican Councell *ma. p. 14.* hath mention of a certaine pious affection in the will of man to beleeue; which, as *Cap. 34.* faith S. Augustine, is prepared and caused by a holy inspiration from God; when as the *Council. Aurof. Cap. 5.* vnderstanding is perswaded, that such thinges are credible, and to be beleeued, as are *Augustin. de p. 1.* proposed by the Church: in vertue wherof, consent of will to faith and belee- *Augustin. de p. 1.* fe, it cooperating with the grace of God his vocation, is effected. And as the will of *predest. sanct. Cap. 6.* man to the end it may determine and bend the vnderstanding to beleeue the misteries *The light of* of the Christian faith, requireth a grace of God supernaturall, so also that the vnder- *standinge* standinge conueniently, and competently to iustification and saluation, do asser *faith.*

belecue, is necessarie also an inwarde grace of light to be receiued into the same, tearmed the light of faith; the which enablinge that facultie of the minde, and eleuating it to an high pitch of actiuitie and diuine credulitie, doth perfect and consummate the efficient cause of faith: so that the same actuall faith is expresse not only by the vnderstandinge, or solely by this hight, but by them both conioyntly concurring as one soll and perfect cause of the worke of faith. The Apostle S. Paule calleth faith the *Gifts*, of God: and an *hidden wisdom in misterie*. For which respecte our sauour Christ tearmed the faith of S. Peter, acknowledging him God and man, to be a reuelation from the heauenly Father. In which pointe the Catholike doctrine declineth from the heresie of Pelagius: the which besides the naturall forces of the soule, made reckoninge of no other grace, then of the externall proposition or preaching of the misteries by our sauour Christ, his Apostles, or by the Church: seing that we confesse the inwarde grace of faith as altogether necessarie, besides that other fauour of externall denunciation by worde or miracle. Now if a Catholike Romane be demanded, why hee beleueeth this or that, as much as concerneth the efficient cause of faith, he will aunswere in that he beleueeth so in efficacie of God his perswadinge and illuminatiue grace, inducinge the will, for commaundrie of the vnderstandinge, and strengtheninge the same vnderstandinge to bring forth the very acte of faith and beleefe: and so in resolution of our faith to the cause efficient, the same will appeare diuine, supernaturall, and no humane credulitie.

*The object of
faith mater-
iall and for-
mall.*
Hob. 11.

2. Consequently as concerning resolution of causalitie must enter into consideration the obiect of faith and matter, that is credited thereby. In discoverie whereof, first occurreth the materiall parte therof: to witt, that which is beleueed; and it implieth diuine and supernaturall misteries, not appearing vnto vs, as speaketh the Apostle by any euidence of knowledge: as that God one in nature, is triple in person, that the sonnes of God was incarnated: and by the price of his passion redeemed vs, that Adam by his trespasse cast all mankinde into the estate of sinne and damnation; with other thinges of like qualitie Christianly beleueed of vs all. Then must there be a view made of the formall parte of this obiect; which is on high, to witt the first and eternall truth of God himselfe mouing vs to belecue, as our warrant, pole-star and inducement to that certaine assent of diuine faith. Wherevpon the knowledge of this obiect will resolue the whole course of our faith enquired of by two questions; as *What we beleue*, and *Why we beleue*: to the former by resolution maketh answer the materiall parte of faithes obiect, in that we beleue such and such misteries as are proposed vnto vs: by the church; the other is solued by the formall parte of this same obiect: in that we beleue nothing assuredly by diuine faith, but that which is auerred and reueiled by the truth of God, speaking as it were, and denouncing vnto vs the articles of our credulitie: in so much that what soeuer matter we beleue, as that Christe is God and man, that scriptures are the worde of God, that the Church is the pillar of truth, and cannot erre; we beleue it, for that the first truth of God in reuelation perswadereth vs there vnto, and by shewe of it selfe, being an authoritie supreme, causeth in vs a diuine faith, and an assent of the greatest certaintie, in some measure of proposition correspondent to the originall certaintie of truth in almightie God himselfe. In this kinde therefore about the obiect of faith, the resolution thereof endeth in the misteries beleueed, and in the truth of God reuealinge and speaking them vnto beleuers.

Ephes. 1.

*Order in the
obiect of faith.*

3. There ensueth in the second place an other resolution of faith surnamed the resolution of analogie, or of order in precedencie, and consequence; in that some articles of beleefe in nature, or els in respect of our instruction, haue their different situations

tuations as it were in rancke of prioritie and posterioritie. Accordinge to which account of resolution, we see most aptly the Apostles creed to be compounded of sondrie members and articles of faith, and in it first to be proposed the article of one God, and three persones, then that of the creation of the worlde, after the others of the Incarnation, redemption, sanctification, and resurrection to life everlasting: all which pointes of faith seeme to haue their proper disposition and place conveniently, even according to nature, and the things themselves. But if consideration be made of the qualitie and condicon of man, to be enformed aright by the misteries of the Christian beleefe, the first and fundamentall obiect of faith, may appeare to be the infallible authoritie of the church: vpon whose word and creditt we after accept the Apostles Creede, the Booke of sacred Scriptures, and whatsoever els is beleueed. For in that all men from the Scriptures cannot deriue the originall of their faithes: as being not able to reade or vnderstand them, or to know assuredly that the English or Latine editions are cōformable to their true and natie writings in their proper tongues, it followeth, that they must beleueing relye on tradition, and appointance of the Church. In which sorte many are saued only by that faith, which they conceiue of the Apostles Creed: and haue no other argumente or assurance, that the Apostles composed such a Creed, but authoritie of the church so defining, as teacheth S. Cirill.

4. After this lastly and thirdlie presenteth it selfe vnto vs a resolution of faith termed the resolution of *Proponenis*; that is to calculate what is the last and vtmoste proponent or declarer vnder God, of all matters of faith. This proponent ordinarily must be esteemed as a thinge different, as well from the matter to be beleueed, as also the formall parte of faithes obiect, which is the eternall truth of God. For example a matter to be beleueed is, that the seconde person in Trinitie tooke humane nature vpon him in the wombe of the blessed virgin Mary, was borne in Bethleme: now to beleuee this thinge by diuine faith, is not sufficient either the inwarde habituall light of faith, cause efficient therof, as hath been entreated; neither the truth of the thinge it selfe, neither the formall parte of the obiect of faith, that is the veritie of God not perceiued by vs, vnles this truth of God propose it vnto vs by some sensible meanes and proponencie, as by a written worde, whose meaning we may vnderstande, or by the voice of his Church, whose language we know: so that to this diuine faith is required as efficient cause the inwarde light, as materiall obiect the Incarnation and Birth of our sauour, as formall the truth of God, as proponent the authoritie of Scriptures and the church. But as in euery act of diuine faith we are to separate the externall proponent from the article beleueed, so also must we knowe, that the selfe same thinge, the which in regarde of this act of faith, is proponent, in respecte of an other former is the materiall obiect of faith, and designeth an other proponente, as it were farther of in the processe of faith; and vnto which it must in this kinde of proponencie be finally resolued. And example is, that althoug the Scriptures propose vnto vs that our sauour Christ was borne of the glorious Virgin Mary, was crucified, rose againe, and ascended into heauen, yet not withstanding, euery acte of diuine faith in the vniuersall latitude, hath not its obiect proposed in Scriptures; but otherwise, as hereafter shall be proued and some of the Protestantes confesse as much but made knownen by sole tradition of the church: as that this booke of scripture is canonicall, this or that is the sincere meaninge of the holy ghost in them, are materiall obiectes of faith it selfe, and must be proposed by some other authority, in respect of them externall and separate; to witt the authoritie of the Catholike church: so that in this faith, the Scriptures, are the materiall obiect, God his truth the formall moeue in the obie-

ct, the

*Item lib. 1.
Cap. 3.
D. Thom. 2. 1.
q. 1. ar. 9.*

The first and transcendent obiect of faith.

Cirill. Catech.

Proponent of faith proposed by a proponent argument.

*Science of a
conclusion
doth not in-
clude at all
perfect know-
ledge of the
principles.
All faith is not
resolved finally
into a written
worde.*

etc, the inward light efficient cause, and authoritie of Church the proponent: not then actually and distinctly beleueed, in that it is one thinge to beleue a matter proposed, admittinge once authoritie of the proposer, and another thing actually and distinctly to beleue that authoritie, which proposeth. And that in way of propency resolution of diuine faith is not alwayes to be made into the authoritie of a written worde, is most euident. Our first parent Adam before his fall, was endowed with the light of faith; actually beleeuinge, besides other thinges, one God, and him Creator of heauen and earth, and also the future Incarnation of Christ: whose diuine faith in way of proponent could not haue issue of resolution into the authoritie of a written worde, then none being extant: but if he had been demanded, why he beleueed such thinges, he would haue answered, for that God reueiled them vnto him by himselfe speakinge and proposinge them in such sorte, as it was manifest to his intelligence, that it was God, and no other deluding person, that vttered vnto him the obiect of faith: so that the morue reason in the obiect mouing him to faith, was the veritie of God himselfe, the proponent was either sensible, or intelligible euident vnto him by that manner of appearance, in which God deliuered vnto him those misteries of beleefe. Semblable the people of God after Adam, for many hundred of yeares, beleueed, in Christ to come, and in the Catholike Church, no written worde proposing vnto them any such faith or credulitie, only beleeuinge in vertue of Tradition, and of authoritie of Church: so that the resolution of their faith did not ende and determine in Scriptures, but in the authoritie of Christ his Church, And if they had been asked, why they beleueed the Church to be of such authoritie infallible, they would haue answered, as we doe now, for that the Church consisting of such graue and vertuous persones furnished with other argumentes of credibilitie, so auouched of it selfe. When Moyse was directed vnto the Church, by God, for her instruction, he hauing proued and iustified his mission vnto it by miracles, made it an article of diuine faith, that he was the pastour and true teacher of the same, and if any had obstinately denied his legature, as yet no worde recorded by him in characters, he had incurred the hainous sinne of heresie and infidelitie. In which diuine faith resolution was with them to be made vnto the first truth of God, as into the obiect therof, and on the parte of the proponent, vnto the authoritie of Moyse, recommending his ambascie and ministerie by miracles, and other his personall vertues, graces and endowmentes. Also after the preaching of the Apostles and apostolicall men, there was a diuine faith of the Christian profession; which faith could not be resolved into any written worde, as proponent, either not then found, or not vnderstood by euery beleueer, but only into the authoritie of the Church. And for the present, what other manner of resolution, in methode of a proponent, haue vnlearned and simple Cristians to resolve their faith vnto; seing that they cannot cite a text for euery thing they beleue; takinge from their pastours mouthes, what is thence deliuered, without, any farther Theologicall enquire from the originall Scriptures, or commentaries of them? And they being asked why they beleue the Incarnation, or the blessed Trinitie, they will answere, for that the first truth of God hath reueiled vnto the such misteries by the pastours of the Catholike church. Yea the Protestantes them selues, such hote and eager enemies as they be against the church, yet confesse a finall resolutio of a diuine faith vnto the same auctoritie. Traditions, which resolve some of the Church affirmeth to be Apostolicall, by the Protestantes iudgemente, are of equall authoritie with the Scriptures; and so obiect of a diuine faith: as the tradition of Christ his descension into hell, of the perpetuall virginite of our blessed Lady, of the authoritie of authors, names, & integritie of canonicall Scriptures, of the prelaties of Archbishops,

Iren. lib. 1.

Cap. 3.

Field. pag. 436

Bilson. suruay.

Protestantes

resolve some of

their diuine

faith into an

authoritie of

the church.

and

and Bishops. Now I demand of them, as concerninge the resolution of this their diuine faith, and enquire, why they beleue them vndoubtedly by a diuine faith; and they will say, for that the eternall truth of God moueth them therunto, and their owne inwarde illuminations of faith. Yet further the question is to presse, and to proceed, askinge, why they beleuee the veritie of those traditions to be affirmed by God; and the they must needes answer, hauing no scripture as proponēt, for that the auctoritie of church doth chalengee such credit of them aboute those affaires: and so will they, or nill they, they must resolue a diuine and certaine faith into auctoritie of church: the which manner of resolution they so highly misprife in the Catholike.

5. And as the Scriptures propose vnto vs the misteries of the Christian faith; so Faith of scriptures are they also misteries themselves, and to be proposed by auctoritie of the church: *pures resolved* wherfore demanded why we beleuee the Scriptures; we answer, for that the auctoritie of the Church so prescribeth. Against which doctrine the Protestanter together *the church.* with his malice, sheweth his owne vaine ignorance, inserring hereby, that we beleueing, the Scriptures through auctoritie of Church, or any other misterie of faith, do only acknowledge of them an humane faith of a morall certaintie, not a diuine assent: in that as they saye the Church is composed of men, not of Goddes or Angels. If there be any validitie in this opposition, then lett them tell me, how by rule of resolution the Church of God had a diuine faith, before any worde was written and while it was only directest by tradition, together with the inward light? How enioyed sondry barbarous nations a diuine faith of Christianitie, as witnesseth S. Irenæus, hauing no notice of the Scriptures? How the congregation Protestantisht it selfe now obtaineth a diuine faith, that a woman may command in cause of religion and faith, as supreme, that the Church is to be gouerned by Archbishops and Bishops, that the authors of the Scriptures were these or these men, that our sauour descended into hell, seing they beleuee them, not recorded in scripture, but only in obedience to the tradition of the Church? Know they then, our faith of Scriptures or of any other misteries, whilest auctoritie of Church moueth vs to assente, to be diuine, in that such auctoritie and voice of Church is diuine, as the auctoritie and voice of our sauour Christ, he assisting it by his spirit the Holy Ghost: and for that especially, although the Churches function of proponencie be a meanes requisite to applie the truth of God vnto vs, yet the principall and formall moriue, inciting vs to beleuee, is the very first truth of God himselfe, as hath been otherwise declared: that is we beleuee God his eternall truth, externally reueiling vnto vs as by a necessary condition the vocall ministry of the Church: *Vt fides sit ex auditu*, that faith be acquired by hearing, as speaketh the Apostle. But for that it is also an obiect of faith, and a thinge it selfe to beleuee, as in deed it is an high misterie, that the Church is guided by the Holy Ghost, therefore resolution of this faith, besides the thinge beleuee, search is to be made of the proponēt of this veritie and truth. Upon which matter entreating excellently well D. Stapleton of church is famous memorie, and almoste the sole honour of our Ilande, after the decay of letters passed, therein by the barbarisme of the Protestantes, is accused by a minister, as if he should say, that it is not an article of faith, that the Church is directed by the spirit of God: *Cap.* when as he reckoneth it an article of faith expressly; but not a distinct one from the others, in that as transcendent it is implied in all the rest, seing that what soeuer we beleuee, we assent vnto it in regarde and vertu of the infallible auctoritie of Church gion. first credited as generall Christian rule of faith: otherwise affirminge, that the truth of that principle is not knowen, but by a reueiling faith: *So is the Church* faith he the last. *Controu.* light of the world, that both it reueleth all the articles of faith, and also doth manifest it selfe argum.

*Iren. lib. 1.
Cap. 3.*

*Rom. 10.
How the ministeria-
l auctoritie of the church is pro-*

posed.

*Cap. lib. 1.
according to*

the lying reli-

selfe amonge the other articles of faith. Question therefore is, what in the vtmost resolution of faithes proponentes, is the proponer of this truth to be beleued: to witt *that the Church is gouerned by the holy ghost?*

6. If demande be heare moued by the heretike to the Catholike, the Catholike may yelde him reason of proponencie in the Scriptures, the which attest and witnes the same thinge. Neither is this a circle of an idle verball answeringe, or a rounde for giddy heades to runne the mase in, as a wallowing minister deuifeth, for who knoweth not, that one person may haue credit by an other, who obtained the same before att his handes? So may the master, not knowne to others atcheiue among them credit by the seruantes reporte, being first to them of a notorious fidelitie: and after the honestie of the master once notified, may graunt the like fauour to the seruant. Was not a motiue to the Iewes to creditt our sauour Christ the recommendation of S. Iohn? and had not the beleeuers in Christ after right good reason to thinck the better of S. Iohn, vpon the prayes giuen him by our Sauour? But in that absolutely the Scriptures are to be credited, and by no other meanes, then by the authoritie of the Church, approving them according to the ordinary proceeding of God his grace of faith, therefore it is otherwise then by the Scriptures to be propounded to infidels and others, that the Church is the instrument of the holy ghost, and freed from all daunger of error, praesiding her office of teachinge and instructing the worlde: which thinge is so plaine and manifest, as I wonder att the Protestanters great follie, denying or empeaching the same. Lest the Protestant tell me, before any worde was written in the age of nature, what proposed to the householde of God his infallible truthe, but tradition of church of which tradition if there had been conceiued amongst them any doubt, as that it might erre, or misleade men, it had been impossible for them in vewe of that they helde it, for an article of faith, and credited it by faith, that such tradition could not erre: and resolued this truth into a proponer not of any written worde, but into the very Church it selfe: so doe many Christians, not conuersant now in Scriptures, and so must the Protestant also, admitting as matter of diuine and most certaine faith sondry thinges not contained in the written worde, as hath beene declared. Wherefore to conclude, the Church by voice and definition doth propose her owne authoritie as diuine, and gouerned by the assistance of the holy ghost: which authoritie is the last proponer in the whole course of faith, vnto which it is to be resolued. Neither is this proposition a bare and naked assertion of the Church, but rather a full denunciation of a diuine maiestie, of a moste potent and reasonable probabilitie, able to persuaue the obedience of faith towards our sauour Christe, euen vnto the prudence and wisdome of mannes intelligence. First the doctrine taught by the Church doth credit the selfe same Church, as beinge a doctrine deuoude of all absurditie, agreeable to vertue, to a ciuill and companyable conuersation of a multitude, an institution of puritie, of perfection, the sole bane of vice, malice, ignorance, and of all other iniquitie. Then the qualitie of persons as members in the Church, do grace and adorne the same Church, and recommendeth as most credible what soeuer she shall prescribe: the legions of saintes considered, their miracles recommended, their erudition weighed, their heauenly forces vnderstoode by succession of Bishops, by conuerting Countries, by martyrdomes, by vnitie of faith, by a Catholike diffusion of Christianitie, through out the world, will make the proposition of Churchly authoritie by it selfe diuine, and seeme most evidently credible and true, that she is the oracle of the holy ghost, and most certaine rule of faith in all passages thereof, in what misteries soeuer. And by vertue of this prime authoritie and proponencie

*The Church
proposeth her
selfe.*

ponencie in the Church, all Pagans were first converted to beleue the Scriptures, and things in them contained; first conceiuing a diuine faith that the Christian Church was the mistres of menues soules, defended from error by the holy ghost: which once admitted, then particularly vpon her recommendations they beleueed after the veritie of the new and the olde Testament, tooke such expositions of Scriptures for good, and Catholike, which were approued by the same church: so that the first acte of diuine faith in a Pagan conuerted to Christianitie, was not beleefe of Scriptures, which peradventure he neuer hearde of, or had any text of them presented him in a knowne language, which himselfe vnderstood, but only by efficacie of speech, by conformitie of doctrine with vertue and nature, by miracles, by good life and conuersation of the preachers, was first induced to beleue the misterie of the glorious Trinitie, and that of the Incarnation, Death, and Passion of our sauour Christ. And this is a flatte demonstration againste the Protestanter, that in way of resolution to the vmoost proponēt misteries, arriual is not to be made vnto the written worde, but finally in consummation to the authoritie of Church, propounding it selfe. And whereas hertofore it hath bene often tymes affirmed, that the Proponēt of a misterie is to be separated and distinguished from the misterie proposed: as when wee reckon to be two things, the authoritie of an Astronomer, on earth relating vnto vs a future eclipses, and the veritie of the eclipses it selfe in heauen; that is to be vnderstoode, when the thinge to be beleued is not vocall or audible in it selfe. For when the matter so to bee credited is vocall and audible, as the speaking authoritie of allmightie God vnto his Prophets, and Patriarckes, of our Sauour Christ vnto his Apostles, then such obiect of faith may be a proponēt vnto it selfe, as thinge beleued, withoute farther distinction or resolution. Wherevpon seeing that the Scriptures haue not of them selues this audible proponencie, or the deuine verities of B. Trinitie, and holy Incarnation, abstracted from the voice of the Church: and in that, all deuine faith is propagated from hearing, as teacheth the Apostle, of necessitie our Christian beleefe, employed aboute such misteries, must be resolved into Proponencie of the Church. But for that the Church of her selfe compriseth an audible and resounding authoritie, she is of her selfe competent to make relation and proponencie vnto vs, that she is guided by the holy Ghost: which truth is supernaturall and a principall misterie and obiect of the Christian faith. But this will appeare more expressly, when we shall make triall in the residew of the resolution of faith Protestantish.

7. To begin with the resolution of faith, according to the efficient cause thereof, first the Protestantes are diuided among themselves by opposite opinions; the Lutherans making faith an acte of the will and affection, the Calvinistes of the vnderstandinge: so that it is vncertaine with them of what nature is diuine faith; whether an assent of the minde, or a confidence, and desire of the appetite. Wherevpon an English Protesting Minister, to be sure in this varietie of propositions, enalrdgeth his iudgment both to the will, and also vnto the vnderstanding: although in deede beyonde all good and sound vnderstandinge, defining faith, by one acte to be a desire of God his iustifying grace, by the other, a knowledge, that such a grace is giuen him. A monstrous faith so in diuers subiect distracted, and composed of such disagreeing partes and elementes! Moreouer they generally agree in this, as shall hereafter be proued, that a naturall faith in man, is no vitall worcke, effectiue proceedinge from any facultie of his soule, cooperating with God his grace, but a meere impressed qualitie by God into the same, it behauing it selfe to de peccat.

How the church proposeth her selfe as article of faith.

Rom. 10.

The Protestants know no cause efficient of faith.

Field lib. 3. Cap. 44.

Witaker li. 3. that origen. Cap. 3.

that effect only passiuely, as a table doth, when it is carued, and wrought by the hand of the artiscifer? Wherevpon it doth ensue, that they cannot resolue their faith into any efficient cause in man, or in any wise make good, that man beleeueth, obeyeth God, or assenteth to this misteries: no more then doth the table painte, the wode or stone engraue and carue: which is a resolution notoriously against holy Scriptures, and common sense it selfe.

*Protestantes
resolue their
faith as all
heretikes doe.*

8. Now as concerninge their faith, and causes thereof, as efficient, obiectiue, as of a small proponēt; they no otherwise determine of them, then doth and hath done all heretikes of their faithes, standing in opposition against the Catholike truth of Christ his Gospell. And whereas the Catholike Romane can so resolue his faith, as the same thereby is distinguished from all pretended faithes of heretikes, and in that proue it selfe, by causes therof, to be the very true faith of Christ; so the Protestanter designe that resolution of his faith, which is common to all reuolting heretikes, and chalenged by them indifferently, doth therein declare his faith to be heretically comforted with those branded, and disgracious sectes and nouelties. What are then the causes, into the which he resolueh his faith? first there is an inwarde light, reueling, as he speaketh, the misteries of the lorde: then is there a booke written, of the same lorde, as proponēt of all things to be beleueed; which booke with our farther proposition is knowne by the inwarde spirit in him, and clearly vnderstood by the verdict thereof. Loe here the ordinary and knowen resolution of faith in the Protestant, hereticall, agreeable to the manichies; to the Arrians, and Nestorians, as well as vnto himselfe: for they all say, that they beleue by an inwarde spirit, accepting and expounding scriptures, as that spirit prescribeth. It were pretie sporte to see the spirit then of an Arrian, and of a Protestanter, of equall pitch and stature, in one resolution of faith, that is, to the spirit and the worde, yet ranged into contrary sentences about an article of faith, to meet in a narrow passadge. Me thinckes, because they are like in forme and complexion, bothe of one kinde of resolution, like vnto two twinnes of one mother they should agree, and parte as frendly cameradoes: yet for that, both of their spirittes are proued and turbulent, it seemes rather probable, that they would lende, take and pay bastonadope: but on which party the victory would stand, it were hard for any wise man to gesse. If the Protestant champion fall a citing of textes, the Arrian would lay them on as fast as he: if the Protestant tooke vpon him a doctours capp, to enterprete scriptures in his owne sense and tune, doubtles the Arrian as great a clarke as he, would make his commentaries swell as bigg as the others: yet weapons on both sides being alike, the persons of the same valure, men of a faith in like resolution, certes they will parte freindes, and so lett them, if they will, for me. The booke and the spirit, two elementes compository of all heresies and heretikes, The Catholike Romane in that he resolueh his faith into the authoritie of the Church propounding truth, and beleueed as true, cannot be an heretike, because thereby he agreeth with the generalitie of the Church, with the pastours and doctours therein; because he followeth not his owne choice and election, whose contrarie is the very internall nature of heresie, but rather embraceth the common rule, to be respected equallie by all Christians in profession. The Protestante resolueh, as all heretikes doe by the instinct of Anticrist to destroy faith, vnto his owne priuate spirit, thus, or thus vnderstanding the bible; and so following himselfe becomes a partiall, pertinacious, and in summe a vaine foolish heretike, a chicken of his owne egge, an assie of his owne colre; and a monster borne of his owne braine. Lett vs now see to what issue will grow this his resolution of faith.

9. The Protestanter pretendeth to beleene many misteries of Christianitie, to which also giueth credence the Catholike: as the misterie of the glorious Trinitie, of the Incarnation, and others. Also he mainteineth as matter of his diuine faith sondry definitions, contrary to the Romane Catholike church; as that the Bishop of Rome is Antichrist, that the Eucharist is nothing els, but significant bread and wine, that the sole act of faith attaineth the grace of iustification. Whereupon beinge asked, why he beleueth things; he will answere, for that his inward light, and the eternall truth of God giueth him assurance therein. Yet this goodly and faire glose of his, not a sufficient recitall of all the causes of faith, into which it is to be resolved: neither can this answere discerne him from an heretike of the Anabaptistick secte: in that they say also, that by the inward light they haue a perfect vewe of God his truth, when phanatically they beleue this or that, although not registred in the worde: therefore this resolution is phanaticall and void. But the Protestanter will seuer himselfe from the Anabaptist, adioyning to his inward light, and to the truth of God, the written worde, as cause propoent of his faith; and so yeld reason therof from the worde. Yet he buildeth his resolute faith vpon the ice of vncertaintie, and must sincke, or diue farther to finde ground of a firme resolution. For I pray him, what assurance hath he, that the English translation is the worde of God, and not rather substantially corrupted: *No Translation what soeuer is authentickall scripture*, sayth a Protestant minister. A proper resolution of faith to the English text, or latin of Geneva! All to the question must yett in processe force the minister more back warde, vntill he come to another wall of resolution, for we are to enquire of him, why he beleueth these, or these scriptures, to be the true worde of God; and this sense to be the proper meaninge of the holy ghoste, which he entertaineth. Then shall we see the last ende and period of his resolution of faith in his owne heade, telling vs, that his spiritt perceiueth as evidently, and as well, the owne, and the other, as the eye doth see the sunne shine att nowne time of the day. Loe here the common butt center and origen of all heresies, the priuate spiritt, into which all heretikes, even from the beginning, haue reduced as to heade of fountaine, the whole course of their croked heresies. First here the Protestanter maketh his resolution of faith into an euident knowledge, which is not faith, but an intutue sciencer: and it is a meere mockerie, and a very toy, that the Protestant can tell euidently, not by faith, but by an other kinde of knowledge, what writt is canonickall scripture, and what is not, as hath been proued; being nor directed therunto by any infallible authoritie of the Church. Then the resolution is arrogant, factious, not perswasible, and altogether absurde: arrogant, in that he maketh his spiritt chiefe vmpier and lord controller in all controuersies, that arise, either about the Canon of scriptures, or their true senses: factious, seinge hereby, in priuiledge and force of spiritt, every Protestant may deuiſe, as he listeth, and contemne what authoritie he please to the contrarie: not perswasible, for what reason hath any mannes spiritt to yeld vnto the spiritt of a Protestant minister, or to beleue, that his spiritt is more sound, true, and conformable to the worde, then are the definitions of the Catholike Church in the generall Councell of Trent; finally absurde, in that every cockbrayned deuiser may alledge his spiritt, as last element and foundation of faith: being also a resolution against the very internall nature and substance of faith, whose directorie is some sensible authoritie, vocally proposing to men by assistance of the holy ghoste, what is to be of them beleued, and what not. O sounde ground and marck of a resolution in faith, the spiritt, the spiritt of an vnlearned and silly minister, that ebbes and flowes with his benefice, that is att the full and wayne with, the ciuill commaundrie; as was the spiritt in Peeter

*Resolution of a Protestan-
tist faith.*

Chil. pag. 94.

*Field lib. 4.
pag. 113.*

*Sander. lib. de
cismat.*

Martin the Apostata, attending at Oxforde the determination in parliament, thereafter to square out his lectures and doctrine of the blessed Sacrament, to the poore deceived studentes of that vniuersitie. But what shifte then will the Protestanter make to resolute his faith about other matters, not written, as that Moyse was the true author of lue his faith about other matters, not written, as that S. Paule endited so many Epistles, and the first fiue bookes in the olde testament, that S. Paule endited so many Epistles, and the Euangelistes registred so many Ghospels, that the writings of these men are whole and entire, that Christ descended into hell, that the Church is to be gouerned by Archbishops, and Bishops, with the capp and the surplesse, with the chanon, and the chauncery, he and she in the cloyster, letters patentes of order and iurisdiction from a Queene: and many other such graces of the English congregation? The faith of these things they cannot resolute to the authoritie of the Church; first for that by their counters, a faith resolute into that authoritie, is but an humane faith, and subiect to error; and so can giue no certaine supporte of assurance. Then seinge that such authoritie is accused by them selues as erroneously to haue beleued the sacrifice of the masse, the number of seauen sacramentes, the reall presence, adoration, and inuocation of Saintes, free will, and purgatory; they can haue no securitie, either for themselves, or against their aduersaries, to extend the resolution of their faith to the authoritie of the Church. For if by their reckoning the Church hath erred in sondrie pointes, why doth she not erre in that matter named, and resolute, by the Protestantes, against the Puritane, to authoritie of Church? Then it appeareth most evidently, that nothing doth so demonstratiuely overthrow the Protestantes faith, and proue it no faith at all saue only in name, as the triall of resolution in faith. For in deede hauing departed from the arke of the Church, in flight, with the pigeon of Noe, can finde no place to sett his foote on, as sure, for his resolution of faith, but flickereth vainly in the aire of his owne pride, to the laughter of many, to the commiseration of some; vnill his wauering pennes be wearie, and from the toppe of his arrogant rounge faith, tumble downe head longe into the pit of hell. I cannot sufficiently admire, or contemne the Protestant, making the maine force of his resolution his owne spirit, for doth not the Arrian, the Maniche, vaunt as much: and doth not the Romane Catholike, guided by the Church, also chalenge vnto himselfe a spirit of God, breathed into his soule? Take away the common spirit of the Church, lett her voice be suppressed, how then can the Protestant know all matters of faith, how constantlie determine for truth controuerxies arising; or how can they long continue in vnitie of faith euery mannes proper braines being thus the consistoire of the holy ghost?

*Conclusion of
this argument.
Ephes. 4.*

10. Then lett the Christian reader iudge, whether it be more like, that faith to be diuine, the which is resolute into the visible and common authoritie of Christ his Church, the pillar of truth, and mansion place of the holy ghost, seruing for vnitie of one faith amongst all true Christians: or that faith rather of a Protestant, resolute into the Scriptures, taken and expounded by his spirit, priuate and particular to each person: which censure of spirit, is no acte of faith, as hath been plainly demonstrated, but an illuminatiue, and phanaticall deuised euidentie of things supernaturall. By these chapters of triall, heretofore handled, he may see argumentes deduced from the very nature and substance of faith, that proue the Protestant to retaine no faith indeed of Christ, or of any his heauenly mysteries; but the bare name and hipocrisie, therof: not to be able to proue his faith any, or to perswade externes to be of the same sure or familie, reuoking Christianitie to the syndication and iudgement of his sonde and fleeting spirit, neglecting the Church, as regarding it in maine force bent against his priuacie and faction.

Before

Before Luther made reuolte with apostacie from the Romane Church, no other Church of Christ then bore sway and rule, then that of the Romane Catholike, the which in feruorous hatred asher hath breathed disdain and reprocbe against protestantisme: neither was there euer any congregation or synod, any confraternitie, according to substance of faith in the whole world, agreeing with Luther, Caluin, or their race and progenie, before their vprore and commotion. Can Protestantes then otherwise resolute, as into a small determination, the propencie of their beleefes, then into their owne priuat spirits, a blasse in deepe of their owne proper mouthes, a phantacie of their deusinge braines, although the verie scorne of all prudent and learned estimation?

11. To conclude, the Protestant is not onely disformished of armor and meanes to ouerthrowe paganisme, wanting argumentes of a reasonable probabilitie, but as a Stripedier vassall of Antichrist, taketh parte with the infidell, weakening ours, employed about his conuersion. For whereas we denounce that he is to esteeme and admire our faith in regard that it is auncient, and in vigor, after so many battels against heresies and persecutions, the protestant affirmeth, that so arguing, we imitate the counterfet Cananeans, and others, who came to Iesue in olde apparell, and shooes, pretending a longe and during voiage. When we aduertise Ethnickes, that iudiciously they are to make great reckoninge of the vniuersalitie of the Church, and her spacious extent in the world; then they tell vs, that Saluation belongeth to the litle corner stocke, and not to the maine multitude. When we lay open in vew the rare exploits of the Church, preaching and teaching euery where, conuertinge nations, kinges and princes to the acknowledgement of Christ: then resoundeth their blasphemie, accusing this conuerging Church of Idolatrie and superstition. When we recount the admirable vnitie of Catholickes in one faith, they answer that the Iewes and Gentiles were once conspirators; in one malice to kill the redeemer of the world. When we enforce the Pagan of sondry visions, and miracles, yet found among Christians, they disclame the argument, and auouch such rehearfall to be vaine and fabulous. When we make reherfall vnto the forrainer, how that among Christians diuers liue in austeritie, in sequestration and contemplation, the Protestant resisting the motiue, saith that such persons, are simple, and wholly ignorant of the benefit of a free redemption. When we display vnto the Pagan the glorious feastes and triumphes of God his saintes in the Church, after that contempt, dishonor, and cruelties inflicted vpon them by their tormentors, yea a religious respect borne to the Crosse of Christ, and other instruments of their sufferances, we thereby declare the puissance and strength of the Christian veritie, the fauour of almighty God towards his Saintes, in approuance of our faith and religion; then entereth in the Protestant and disgraceth all, vntering speeches, which signifie such fautes to haue proceeded from meere follie and superstition. And when the Church of God hath accursed him for his fautes, the Pagan will imbrace him his friend and confederat for his curses, haueing sheilded him from the assault of Christian beleefe. For in deepe, the fathers in their apologies and disputes with Ethnickes, vsed as principall arguments for their persuation, these profes, which Protestantes now misprife as errors and sophistications. Wherefore I say not of them, as they auerre of the pope, that is, that probable he may be thought to bee Antichrist, although thereof be no certaintie of faith: but as assuredly I beleeeue Christ to be God and man, so doe I, that Protestantes are forerunners of Antichrist. Then Be Dan, Grandire to Antichrist, by Protestantes, his workemen, a snake in the way, a serpent in the path, by- patriarch.

The Protestantes
iounest with
the Pagan.

Isa. 9.

Gen. 49.
Iren. lib. 5.
contra hereses
Hippol. orat. de
Consummat.
seculi. Amb.
de benedict.
singa cap. 70.

*The trial of Christian truth, for the
rings the hoofs of the horse, that his rider may fall backward. I will expect thy salvation;
& Lord.*

15. Thus far to teach the bloe of Antichrist by the Protestant his arme in the affaire of faith, it seemeth by a sufficient triall to haue bene allreddie clearly discovered. It remaineth then, that by the same touchstone and analogie of Triall, we display and lay open, what he aimeth at in the offices of his pretended Hope: which the following Treatise is now (by the assistance of God almighty) to declare.

FINIS.

*Laud Deo Beatissima Virgini Maria & Sanctis
omnibus.*

The errors escaped in the printing, I pray the gentle reader of his cutesie to correct.

*Cela apertem a Mon^{sr} Jean Naper gentilhomme
anglois demurant che madame de la Courte
le 14^{me} Decembre. 1620: S. Malo:*

Jean Clusent son ballet:



3938 bb 81

T H E
TRIALL OF CHRISTIAN
TRVTH BY THE RVLES OF THE
VERTVES, NAMELY THESE PRINCIPALL
FAITH, HOPE, CHARITIE, AND RELIGION
SERVING FOR THE DISCOVERIE OF
THE HERESIE, AND ANTICHRIST IN HIS
FORERVNERS, AND MYSTERIES
OF INIQUITY

The first parte, Entreating of Faith.

Wherin is euidentlie proued, that the pretended Faith of the Protestants
ouerthroweth all groundes, all necessarie and essentiall parties of
Christian and Deuine Beliefe.

By EDWARD VVeston Doctor
Professor of Diuinitie.

Examine Spiritus si ex Deo sint. Proue the Spirit, yf they bee of God
in Iohann 4.

At Donay with Permission of Superiours.
Anna Domini 1614.

THE TRIAL OF CHRISTIAN

TRUTH BY THE LIGHT OF THE
 VERITIES, NAMELY THESE PRINCIPLES
 FAITH, HOPE, CHARITY, AND RESIGNATION
 SERVING FOR THE DISCOVERY OF
 HERESY, AND APOSTASY IN THE
 FORGEMEN AND MISTAKES
 OF INQUIRY



The first part of the

which is essentially proved, that the
 second part of the book is
 essentially proved, all necessary and essential parts of our
 Christian and civil life.

By EDWARD WESTON, Doctor and
 Professor of Divinity.

Printed and Sold by J. B. R. the Printer, in the City of God.

At the University of Oxford.

TO THE CVRTEVOVS AND
GENTLE READER.

Doubt not, deare Christian, by that in thee preuaileth yet a naturall iudgement, whereby thou prizest and prefferrest vertue before vice, and doest hold for diuine information from God such doctrine, the which giueth aduantage and succour to reasons, commaundeth, and to the curbinge and restrayninge of loose, disportfull sensualitye. Which censure and definition: being in generall conceiued in thy thoughtes and cogitations, as natures sparkes, although some certaine errors either about faith, and religion, or manners, in the meane season withdrawe thy opinions, and actions from vniversal truth and decency; yet if thereof be made application to thy particular, as of square and rule to matter of the worcke, it will effecte finallye that proportion in thee, both of minde, and also affection, as shall well beseme thy carriage, and the full accomplishment of a discreet person, auowed and allotted to the perfection of Christianitie. In respect whereof I haue deemed it behoofull & auaylable to thy commoditie, so to handle the controuersies in our vulgare tongue, as that they be reuoked to the essentiall proprieties of the vertue them selues, as faith, hope, charitie, and religion; from them as fountaines drawing the capitall pointes of enquire, and also agumenes to conclude for veritie against falsitie and deceipt. Lend me I beseech thee, and thine owne soules health, but an attentive perusal, bringe with thee a pure and resolute conscience willing to please almighty God, to serue him, to entertaine his heauenly documentes, deuoid in the meane season of arrogant and preiudiciall determinations, free from the rancor and feruour of emulation, of hatred; to be breefe applye thy minde to readinge as desirous to finde that precious pearle of the gospell, beinge recollected from other distractions, and I doubt not, but then thou shalt euidently perceiue the doctrine Catholicke and Romane in all pointes to be correlative to the forenamed vertues, and contrariwise describe, Pro-

Math. 13:

To the reader.

restantish beleefe in opposition against them for the manifest destruction of such ornaments; and so resolve with thy selfe, to repaire home to our church, the trew nource and mother of such deuine qualities, and to abandon the congregations of Protestantes, vnder Antichrist employed about their viter ruine and extirpation.

Surely if either thou wilt consider the matter and argument, where about ordinarily the writers Protestantes do occupie their wittes and pennes, or the manner vsuall to them in proceeding, it may sufficiently discerie to thy prudent consideration the fallacie, the leuitie, the importunitie, the vanitie of the cause, for which they striue & labour. They are so transported with extremitie of hatred against vs, as that they will needes perswade the simple people by many writings of theirs, the Bishopp of Rome, and supreme pastour vnder Christ, to be Antichriste, so particularly deciphered and marked out as infamous and monstrous for wickednes and all impietie, in holy writ. The which impossible absurditie of calumination mouldereth away of it selfe, and is not able to sustaine any violence of repulse from our iuste excuse, implying such contradiction, and open sensurilitie, prone to haue issue in the very scorne and disdaine of the world. For how otherwise knoweth the Protestante I beseech him, any thing as concerning the comminge and person of Antichrist, but by faith?

Powell.
Rob. Ab.
Downam.

August. lib.
downil. Cred.

Dan. 7. 8. 9. 12.
e. Theffah. 2.
Apo. 11. 13.
13. 14. 17. 19.
20.

If faith giue him in this point direction and guidance, whereas authoritie is the proper instrument of faith, seinge that he is deuoude of all authoritie for his warrantie, how may faith afforde him so resolute a perswasion in this controuersie? Lett him respect authoritie of the written worde, and then he shall see, that it discovereth vnto vs one particuler person as an eminent Andagoniste and aduersarie to our sauiour Christi, it recounteth the time of his bloody and heathenish empire, his successe, and finally his fall and ouerthrowe euen by the breath of our sauiours mouth. To this tenor hath expounded scriptures the Catholike church for the space of fiftene hundred yeares. Play the Catholike church, and in her the fathers of the east and west in their learned commentaries haue deliuered and explained the same. What arrogancie then, and Antichristian pride in the Protestanter, otherwise to interpret them, and against so many holy and approued witnesses, in steed of one single man, to force out of the text, and propose vnto vs a succession and race of Bishoppes, duringe for the space of a thousande yeares, to the high disgrace surely of the church, as enteringe in so notorious and important a thinge; yea in acceptance of flatterie to Antichrist for so large a tearme of time, so viter an enimie to Christ and all Christianitie, to the impeachment also of the blood of Christe, and reproach of the guardianshipp from the Holy Ghost, permittinge the knowne, externe, visible, and Catholike Church to be enthralled so longe to An-

To the reader.

to Antichrist, and for a thousand yeares none to preach and baptise, none to write bookes, none to conuerie countries, none to seale the truth with innocent blood, but hirelings of Antichriste, and rennegates from our most deare and diuine saviour! O what authoritie from a few disagreeing Protestantes, against the fathers Greeke and Latin, for direction of Antichrist from our the letter of scriptures! Of what weight and importance is it compared to the aduerse parte of the balance? Whome may it moue to assent, and to discredit thereby those rare instrumentes of the Holy ghost! O silly faith fancied by fooles, and diuulged by reuolted malcontentes! O weight and poise of presidencie, more light and disprisable then chaffe or duste! O strong reasons, surable to the humours offonde yonglinges, grosse ignorantes, and women loaden with their owne iniquities! Must scriptures, as matter of faith, recommende to vs the succellion of Popes to be Antichrist in them foretolde, and that with an authoritie competent, because a few Protestantish Ministers in regarde of their bellie so, vnderstande the worde against the current of all the Fathers, and best expositors? O Idoll of extreme malice and faithles arrogancie! And where is iudgement, authoritie so suppressed, euen of naturall witt, to tearme him Antichrist, that acknowledgeth for trew and heauenly the old and new testament, all definitions and Creedes in generall Councils enacted, that confesseth Christ to be God and man, the sole redeemer of the world, that adoreth him in spiritt, and in bodye, that from the purchase of his crosse, from the influence of his grace, hopeth his proper sinnes are to bee forgiven him, and expecteth him also as iudge, to whome now he obeyeth as seruante; in vertue of whose commission he worcketh only: he that is the very life of the Church, by vnitie of his person made a perfecte monarchie, and the complete mysticall body of Christ vnder the soueraignie of him as visible heade, and cheefe pastour: without which vnitie, of preestly iurisdiction, and lincke of integritie, wee see the confused troupes, and presbyteries of the Puritanes all at mutinie in disorder, none to commaund for agreement and concorde, euerie one hauinge a racker in his wilde heade to tosser too and froe, to band and rebande the meaninge of the written worde; we beholde the politike congregations of the Protestantes prophaned by superiority from a woman Queene, and the ciuill magistrate, they in the verie masters of their vniuersitie auouching, that of right the spirituall power of the Church is to be subordinate to the ciuill as cheefe and principall: a goodly conclusion, certes, for diuines to preferre the belly before the heade, the table of the courte, before the altare of our Lorde, the bodie before the soule, and earth before heauen! Doublelesse vnworthy Presidents, nor deseruinge their reuechews, Colledges, places, commons, no nor the verie scrappes giuen att their gates, rising from the bene-

Albarr. lib. de Antichrist.

Hieron ep ad Damas. Lib. 1. de vniuersitate ecclesie.

Apol. of Our forde the very writt disgraced of that vniuersitie bring so slight and false.

To the reader.

violence of our Catholike and Romane auncelors, in sight of the gospell must he be Antichrist, that hath made so many millions of persons Apostolicall for the conuersion of all countries barbarous and impious, and namelic into our owne soile of Englande, and now holdeth in vnicie both the clergie and lairie of the best Christians, onlie the renegeacie of certaine Apostaticall, base, vile, and vilearned cratuares, in the denues of their facious, and corners murmuringe against it! Disdaine of so grosse and senselesse a brate, and heresie, permitte my pen to passe no farther in the illustration of truth.

An other humour that raigeth in the Protestantish writers, as argument most pregnant, not only of the falsitie of that faith, they defende, but also of their owne consciences, yowed as it were to wickednes, to forgerie, to persurie, is to labour that by any meanes with the simple people they may maintaine their cause, and wordly commodities flowing from hence, and is manifested in the frequent, the open, and plaine falsification of authors they cite and produce against the Catholike. Good God, who would haue euer thought, that men pretendinge the gospell, should shew themselves so impudent, so malicious, so voide of all honestie and iusticie! But it is the fatalitie of their bad profession, and iust permission of almightie God, that they themselves with the lies of their owne lippes and penne, should discretely and ouerthrowe what in them pride and malice hath erected against the Catholike and Romane church. Gentle reader, trust not the allegations of Protestantes, for without lyes and scanders they neither can speake, write, or breath: in prouise whereof these late yeares perhaps thou hast seen diuers and fondrie bookes written by Catholike persons, and that so apparentlie to the eye attaining to victorie, as Protestanterie at this day is only enabled by force of state, and sette out with coulorable preerences, as the falsified face of a painted courtesan, and no other wise then by violence, and vnder false formes, recommended to the poore deceived of our home and countrie. And what other meanes retaineth he? Sound argumentes he hath none, poise and waigh of authoritie he wanteth, iustice and equitie of cause he is deuoid of: why then as one that will keepe the port of a gentleman, not hauing any patrimoine, or good arte to maintaine his estate, must cosin and steale to that effect, so the Protestanter dispoiled of all solid literature, of stronge armorie for truth, must cog and lye, or else breake and die.

There is also an other violence, and illiberal qualitie in the Protestanter, that is he searcheth out all histories, the which make any mention of euil behauiour in the clergie, especially religious persons, in Cloisters or Monasteries: and when he hath found any satirical poet, or euill disposed Chronicler alienated in faction from truth, to haue bruted any bad reporte of the

Calender against Fox. P. Against Morson. Discouerie of willes, Sorliffe, Bell, Cooke, professours of the lyinge religion. The supplie of the unles against the law and the world.

To the reader.

of the Bishop of Rome, or of others in sacred callinge, then he inuaginate
in this his odious and hatefull heere of ire and wrath, of immodest and sha-
melesse rehearsal of vices, to haue battered downe the whole religion
Catholike and Romane. A foule and passionate manner of writinge: not for
a scholler, or professour of letters, but for some ruffian rather, or base com-
median. In deed the enimie in this hath the aduantage; for that our church
hauing visibly endured amidst so many enimies and dangers, for the spa-
ce of sixteen hundred yeares, no meruaile if some of our sure and vocation
scandalously haue fallen from vertue, and disgraced their Order and ranke
in what they could; whereas before fourscore yeares, we haue no recordes
for testimonie of the carriage of Protestants: yet they so haue supplied
this inequalitye of late dayes, and so mended their paces in libertie, that they
ouerrunne vs, and the world neuer tooke notice of like generall abomina-
tions for a thousand yeares in the adge of the Catholike church past, as it
hath done within the compasse of fourscore among the Protestants, si-
thence Luther and Caluin. Admitt we, that amonge the Popes some three
or foure haue egregiously trespassed, will not couertuaile such defaultes the
Martyrdomes of thirtie and two of that dignitie, the rare vertues of the re-
sidue, witnessed by the best registerers of the Christian world? If some re-
ligious persons, partly by their owne misdemeanure, and partly by discon-
tented, foule, vaine and factious writers haue been discredited, what is such
a thing to the reproach of so many saintes, or of others, that liue accord-
ing to their holy institution? neither doe we meane to free all our profes-
sours from wickednes personall, nor deeme it a sufficient reprobation of our
faith and religion, the offence of any number of what sorte soeuer: and if
in this sense the Protestanter will looke for iustification, and the plaudicie
of the worlde, beleue me he is but in poore state, and may walke in blacke
towards his graue, and thincke not at all of the coulours and soundes
of fame and good reporte.

No, it is not the manner of our stile, or of our spirittes, to make satires,
pasquinadoes, or libelles against any, farther than their owne doctrine geueth
occasion, when we dispute of controuersies: but to search after the matter
it selfe, and to conceile rather, if it may be, the wrackes and ruines of man-
kinde, especially of partakers in the common name of Christianitie. I
know Luther, a Protestante, to haue reuiled most intemperately the person
of kinge Henry the eighth, I haue read the Cronicle of Buchanan, that seeketh
scandalously the dishonour of the good & blisfull Queene of Scotland,
and mother to our soueraigne, euen to the iniurie of his royall person,
blood, and succession.

Wherefore curteous reader, take thou exception against such humours,
and from me notice, that I most earnestly desire and wish, yea in Christian
charitie

Rainold Thoff.
s. Rob. Abb.
de Anti. brist.

To the reader.

**charitie I challenge thereunto, any Protestante, or Protestantes, learnedly
llyes set aside, and reuilinge reproaches, to loyne issue
with me: and so either to yelde to this my Triall,
or labour to refute it, if they can.**

* *
*

Thine in all charitie.

EDWARD VVESTON.



THE TRIALL OF CHRISTIAN TRVTH AGAINST HERESIE, BY THE RVLES OF VERTVE, SERVING FOR THE DISCOVERIE OF ANTICHRIST IN HIS FOORERVNNERS, AND MISTERIES OF INIQVITIE.

The first Parte.

*The colour of vertue and truth, where with falsity oftentimes adorneth
it selfe, by a prudent consideration is to be examined.*

CHAPTER I.

1.



Vice is the deformed, and disgracious hue and quality of vice, that
to preuaile publikely by choice and acceptance in the desires and
manners of men, wantinge a proper and naturall perfection or beauty
to that end, being otherwise a thing so opposite, and euen contrary
to the very lighte and iudgement of a reasonable soule, attaineth to

*Vice disguised
prouaileth.*

that purpose by sight to an artificiall, accidentall, and counterfeit shew and splendour
euen of that excellencie, which is prised and esteemed worthelie by men as most singu-
lar, amiable, peerles, and soueraigne; I meane of vertue and veritie. But after once
despoiled of such a maske, and outward appearance, when pleasure thereof expireth,
which first made entrie for the same by a delighfull insinuation of the bane into the
affection and center of our brestes, we consenting to alluringe appetite, trauesing in
the meane while the lawe of God, after I Say, the sweet gust of contentment hath had
it free current, and is now dried vp in the suddes, then remaineth sinne behinde fret-
tinge by remorse euen the adamante sinouse of the most harde and desperate conscien-
ce, that liueth: and as writeth S. Iohn Crysofom, *Talis enim res peccatum est, nullo prodit
arguente, nullo condemnat accusante, pauidum facit & timidum peccatorem*: such a thing
is sinne, that it desceeth it selfe without a reprobuer, it condemneth without an accuser, and
makeih the partie offendans still in feare and dread.

*Crisost. homil.
8. ad Pop.*

2. Which thinge as it is vniuerfally practised in the behauiour and cariadge of
wickednes, so is it particularly notorious and experienced in the progresse and com-
portment of heresie: Therefore our Sauour forewarninge vs of the slie and concealed
deceipte of false teachers, saith: *Attendite vobis a falsis prophetis, qui veniunt ad vos in
vestimentis ouium: intrinsecus autem sunt lupi rapaces*: Take ye great heed of false prophet-
tes, which come to you in the clothing of sheep, but inwardly are rauenings vvolues. By
which similitude is given vs to vnderstand, that deluding subtilitie shall marche cladd
in the resemblance of Sincere simplicitie, fell and cruell harted be couched vnder the
shew of milde and frindly behauiour; when falsity shal be preached against truth, and

*Hereticks haue
her false co-
lours.
Matth. 7.*

A

heresie

Math. 24.

Gregor. profat.
in Job. cap. 12.
lib. 5. in Job.
cap. 4. & 18.

2. Cor. 11.

1. Tim. 4.

2. Tim. 3.

2. Pet. 3:
Jud. 2.

Hereticall

pretenses dis-
covered by the
Fathers.

Iren. lib. 1. ca. 1

Clem. Alex. 7.

Strom. Cirill.

Catech. 3.

Crisost. homil.

19. in Matth.

Tertul. de Pra-

script. cap. 5.

cap. 40.

Tertul lib.

praescript. ca. 4.

Vincens. cont.

harot.

Profat.

heresie blasf out against the Gospell. *Multi enim venient in nomine meo, dicentes ego sum Christus, & multos seducunt: Many shall come in my name, sayinge I am Chrile, and they shall seduce many:* Hereticke shall vaunt of their prime and flower of Christianitie, as if they onely were the faithfull seruants of Christ, they onely the true intelligencers betwixt him and his people. *Tunc si quis vobis dixerit: ecce hic est Christus, aut illic, nolite credere: Then if any one shall say vnto you, behold heere is Christ, or there, giue no credite vnto him.* O presumptuous and guilefull heresie, that shall seeke to vse the moste sacred and beautifull thinge, as a vaile to glose and varnish the most lothsome ordure and filth, that either earth or hell can disgorge: and impudently preseth vp euen to heauen, from thence to debase Christ himselfe, as if belowe patrone and protectour of her moste foule deuises, pointing to sundrie lothsome errors, saying there is Christ: as if for man his harme baneful serpents lurked vnder faire and greene plantes, satan inuested him selfe in the splendour of a bright shininge Angell, and Antichrist weare fashioned in the shap and habite of Christ! Accordingly to which thinge the Apostle S. Paule prophe sying of the heretikes to come in our daies, deciphereth the accordingly as instruments of deuils: *In hipocrisis loquentium mendacium, In hipocrisis speakinge lyes;* that is broa- ching erroneous doctrine vnder the falsified colour of truth. *Habentes speciem quidem pietatis, virtutem autem eius abnegantes: hauinge a shew of pietie, but denying the vertue therof.* Per dulces sermones, & benedictiones seducunt corda innocentium. *By sweete speeches and blessinges they seduce the hartes of the innocēt.* Yf sweet speeches and blessings euer poi- soned and baned the soules of me, eue now the effect therof is most pernicious, vniuersall and lamettable; whē the Protestar minister to one, that onely barely beleeueth in Christ, otherwise fraught and charged with millions of deadly sinnes, yea before repentance, promisseth the grace of iustificatiō, fredome frō bonde of lawe, full assurace of futur saluatiō, and his eternall predestinatiō: but of this more particularly here after. For which cause also S. Pet. calleth these seducinge maisters, *In deceptiōe illusores: Mockers in decept.* And as aoucheth S. Iude *Dei nostri gratiā trāsferentes in luxuriā: Trāsferinge the grace of our God into riotousnes:* applying the benefits of God his grace, yea manifested vnto vs by the incarnatiō of his dearest sōne our sauour *Iesus Christ*, and accomplished vpo the crossej, to assure and ēboldē theselues therby in the very course and fury of all bad cōcupiscēce.

3. This thing hath bin generally obserued by thanciente Fathers, which tooke no- tice and remarke of the heresies, rainginge the in their dayes. Therefore S. Ireneus telleth, that the Valentinians imitated truth against truth, as if by arte and cosenadge glasse should be wrought to the lustre and shew of the precious stone: *Vitreum in eis contumeliam per artem assimulatum. Clemens Alexand. saith, that heresie imitateth truth as fruite, pasted of wyaxe, resembleth that which groweth on the tree: Vnus quidem verus & maturus, alius fictus ex cera. Zizania, saith S. Cirill Arche. of Hierus. contendit triticum videri. Darnell endeouret h to be like vnto wheate. Oues propriē Christiani vocantur, as spea- keth S. Crisostome, vestimentum autem ouile est species Christianitatus: Sheepe properly are Christians, but the garment of a sheepe, the outward purrature of Christianitie. To this effect, and for grace and colour of their heresies, authors of them haue fortified and beautified them, as they could, with the testimonies of sacred scriptures, as once the deuill gaue them to that purpose the modell and platforme: *Scriptum est: it is written. Sed & ipsi heretici sayth Tertullian de scripturis agunt, & de scripturis suadent; aliunde sti- licet loqui possunt de rebus fidei, quam ex literis fidei: The heretikes, emvate of scriptures and persuade by scriptures: yet they might speake of matters of faith, otherwise then by the scriptures of faith: Hereses sine scripturis esse non possunt: Heresies, cannot arise but by the authority of scriptures, VWhereupon after Tertullian, Vincensius Lirinensis by those gar- ments of sheepe, to be vsurped by heretikes, as foretolde our Sauour, vnderstandeth the abuse of scriptures: *Quid est vestitus ouium, nisi prophetarum & Apostolorum elo-***

quia? What is this vestement of sheep, but the speeches of the prophets and Apostles? and therefore to deceiue the simpler sorte, heretikes sefe legi sententijs, velut quibusdam velleribus, obvoluunt: In the sayings of the lawe, as in fleeces, they enfolde themselves. Sometimes as recordeth Tertullian they deny that to be scripture, which the church doth authorise and conigne as canonically: othertimes enforcinge a false sence in fauour of their heresies vpon the sacred text. But *Tantum veritati obstitit adulter sensus, quantum corruptor stilus*: As well infaith truth the sence forced, as the letter corrupted.

Tertull. praescript. cap. 5.

4. For presidentes and proufes of this fraude and colluding enchantementes of heresies, we haue the very vautes and braggies of heretikes themselves. Did not the Puritantes the Gnostikes, although dissolute by scope and raines of doctrine, in the prime of the Church, terme themselves spirituall, enlightened, from aboue, priuiledged from detriment and hurt by any act of sinne whatsoever, *Semina electionis*, the very choise seed of the predestinates as telleth vs Irenaeus? The Mōtanistes, the Origenistes, in like sorte would needes seeme to glitter in gold of their owne fained conceites, reproching the Catholikes as rude, simple, grosse, and base minded, as S. Hierom; and S. Augustin reporte. Of the absurde and moustrouse Manichies thus speaketh S. Augustin: *Incidi itaque in homines superbē delirantes, & carnales nimis, & loquaces; in quorum ore laquei diaboli & viscum confectum commixtione sillabarum nominis tui, & Domini IESV Christi, & Paracleti consolatoris nostri Spiritus sancti. I fell into consort of men presumptuous, rauinge, to to carnall, and bablinge. in whose mouthes were snares of the deuill, and birdlime composed of the mixture of sillables of thy name, o God, and of our Lord IESV s Christ, and of our comforter the Holy Ghost.* The Arrians to disprove the equality in substance of the second Person in Trinity, with his Father, pretended the authorithy of scriptures, as if their vile heresie had beene auerred by testimony from heauen: for as writeth Theodoret, Eusebius of Nicomedia, the stander bearer of the Arrians, as tearmeth him S. Hierom, inciting Paulinus a Catholike to write in defence of Arrius, tolde him, that he should performe it most effectually, *Si sacram scripturam & verborum illius, & sententiarum quasi vestigia sedulo sequens, ad scribendum animum induxeris: yf thou shalt apply thy minde to write, pressing and following as footsteps the Holy Scriptures, the wordes, and sentences thereof.* O fraud, o impudency of Satan, to inuest an heresy so odious and execrable in the liuery of God, and colourcs of heauen! The Pelagians in their secret closettes denounced and vttered their opinions with all ouerture in prejudice and misprice of the crosse of Christ, and his whole merite, but in publike conuenticles garnished or cloaked their opinions with the wordes of Catholike resemblance: *Aliud audiunt cubiculorum secreta, aliud rostrorum populi.* And to conclude, is there any body ignorant of the practise and hypocrysy in this kinde of Luther and Caluin? for as cōcerning beleefe they auowe in holy good earnest, that the rule of their faith is not the definitiōs of mortall men, but the spiritte of the Lord deliuered and reuealed vnto the by his worde: to these letters patērs of God, to these oracles of the holy Ghost wee meane (say they) solely and solitarily to make recourse; and with the eyes of faith there to read, with memory ruminating recorde the will and meaning of the liuing Lord. Lett others in the meane while scāne the Decrees of Cōncels, reuewe the iudgemētes of Doctores, call to minde the Catholike practise of antiquity, we in steed of the haue the liuely worde of the Lord, and in vs a quickninge spiritte to saluation. For vertuous life and demeanour they preach: we poore infirme and miserable creatures, what can we performe by worcke as good & laudable, seeing that no otherwise cōtinually from vs doth breake out all manner of inordinate motions and sinnes, the vampeeth and fleeth fro a hote fornace flames and sparckes of fire? we trust not in our owne selues, but me rely in the blood of the lambe, who is our iustice and sanctificatiō. Away with the merittes of workes, away with sute after sanctity of life by fasting, by a retired estate,

The hypocrisy of heresy.

Iren. lib. 1.

Hierom. de erroribus Iohannis Hierosol. Aug. in Psal. 34. Augustin. li. 3. confess. cap. 6. Tract. 1. in Ioan. cap. 1.

Theodoret. li. 1. hist. cap. 36.

Hierom. ep. ad Cinesiph.

Crulors of Protestants.

Caluin lib. 2. Inst. ca. 3. & 6.

for as in Christ apprehended by faith we haue all, so in our selues out of him iust nothing but iniquity. Finally for relligion thus they sing: we meane not after the Iudai-call guise to surcharge and ouerload our selues with multitude of cerimonies, with the legions of mennes traditions: no, but only in purity we will serue the Lorde, as he hath prescribed expressly in his owne worde, simple and barely accordinge to the worde, and as the Lord in his word hath laid downe. And for that the sonne of man was a sacrifice for the whole world, we care for no other, nor can vse other without disgrace and empeachment of his blood shedd vpon the crosse. But what is all this puffe and piaph of wordes, besides meere froth of a raging mouth; when there might as ghostly counsaile, and gospelling in such tearmes, haue bene vttered by Grim the collier of hell, as by any Protestant or Puritane in the worlde?

Hereticks by
pocrasy of na-
me.

Iren. lib. 2.

Epiphan. Ha-
res. 24.

Augustin. lib.

cont. Hares.

her. 40.

Tertull. lib. de

pudicitia. lib.

cont. Pfy.

Hierom. Epist.

ad Nepot.

Epiph. Her. 66

August. lib.

cont. Partem

Donati.

Patris and au-

thors of truth

reproched.

Math. 27.

Luc. 24.

Marci 3.

Luc. 5.

Act. 7.

Act. 17.

Athenag Apo.

ad Constan.

Iulii in Apoll.

Tertull. in Apo.

ca. 2. Augusti.

1. 18. Cin. c. 53.

Suton. in Ne-

rons cap. 16.

Orig. l. 1. cont.

Cornel. Tacit.

lib. 1. Anall.

Prudent Pfy-

chom.

5. To this purpose of a deluding forgerie, diuerse Heretiks, although in doctrin most lothsome and abominable, haue glossed ther professions with names of Saintly eminencie. So did in the primatiue church certane persons, as well in practise of lyfe, as belese whollie carnall and licentious, stile them selues *wise men, Puritans, the choise seedes of election*, as reporteth S. Iren and S. Epiphanius. Of this tenor in hypocrisie, and vaunte of title, were, as recorderth S. August. and others, furnaming them selues *Angelicks*, and *Apostolicks*, bragging of ther heuenly illuminations, and professing among the selues a brotherhood of comunitie, euē of wiues. They toke vpon the, sayeth S. August. proudly the name of *Apostles*, promoucing, that they imitated the *Apostles*, who helde nothing in propriety. The Montanists entertaining in ther conceits a credulity as concerning reuelations, and austerities, contrary to the rule of faith, did chuse to shine in the shapen of prophets taught by the holy ghost, of creatures spirituall, as wee may gather oute of Tertullian. The foule Manichies, nightcrose, and houlers of all turpitude, as relateth S. Hierom, yet appropriated to them selues the qualitie of *Vessels of manna*, as it is registred by Epiphanius. Dohatists in heate of faction and heresy, auouched, that they weare the only *Christians of the worlde*, as S. Augustin reherseth. Wee are not therefore allosuly to take Protestants at their worde, when the tearme them selues *Deuine lights*, *Prechers of the worde*, *Relisors of the gospell*, but not withstanding all this faire and colourable pretence, they are with others to abide the triall and examin.

6. And as Hereticks, enemise of faith, beutifie them selues with stile and title, so do all suche, as impugne truthe, by reprochefull tearmes endeuor to disgrace the frends and vpholders therof. wherupon the malignant Ieuue called our sauour an *imposter*, an *enemie of Caesar*, a *Sorcerer*, a *familiar of sinners* and *Publicans*. His Apostles after weare infamoused with note of *seducers*, of *enemise to the temple of God*, *diuulgers of new and unknowne Demils*. The prime Christians weare accused as night meters in a promiscuouse contamination of incest, as *Children Killers* and *eaters*, as *enemise of all pietie*, and *deuotion*, as witnesseth *Athenagoras*, *S. Iustin martir*, *Tertull. S. Augustin*, beecaue in secrecy of the early morning they celebrated their sacred misteries. *Christia exorcismes*, *preuailing against euil spirits*, *Suetonius*, *Celsus*, *Vlpianus*, and others named *Iulius Firmicus*, as wee may vnderstande from *Origen* and *Iulius Firmicus*. In regard that Christians neglected emulation or ambition aboute wordly affairs, the Ethnicks called them *Slothfull*, and *base minded*, as *Cornelius Tacitus* relateth. Especially the weare deemed as effeminate, and altogether vnfit for war. Wherupon as writeth *Aurelius Prudentius*, these weare the words of them in this behalfe:

An no pudicitie galidum iecur utile bello est!

An tenerum pietatis opus sudatur in armis!

May liuer Chast and colde serue war in martial feelds,

Dare tender pietie not bolde in cariage sweate of armes and shelde!

Discoverie of Heresie, and Antechrist. Chapter 1.

The same is also noted by Tertullian. For that Christians repaired religiously to certain oratories in Rome, by the Ethniks their they were nicknamed *Proseuchites* opprobriously, that is parish prayers, as we understand by Iuuenal, who telleth, that Christians therewith going by night tyme encountering with the wantons of Roome, were iniuriously and contemptibly in the streets entreated by them, as spurned and kicked, and some times cast into filthy dunckes: whose eares heard this ordinarie demande.

Tertullian. in Apoll. cap. 4.

Edi ubi consistas, in qua te quero proseucha?
Telme wher is the place, and parish neare thou prayest?

Iuuenal. Satir. 3.

In like sorte for that Christians refused to resort in the primatiue Church to the temples of the Gods, or to worship with deuine honor the images of the Emperors, they were traduced as persons deuoid of all religion, and vter enemies of the state and prince, as we read in Tertullian, Aurelius Prudentius, S. Iustin martir, and others.

Tertullian. lib. ad scapulam.

Spreuiffe templa, respuiffe est principem.
The temples to despy, is prince also for so denie.

Origenists hereticks denying the resurrection mocked Catholicks beleuing the same by the name of *Carnalian persons*, so much affected to Adam his old skinns, attiring him in time of his miserie, as were read in S. Hier. The Nouatians not graunting after lapse reentry in to the church by repentance, stiled Catholicks otherwise beleeuing Bauds and friends of Brodel houses, as we may finde in S. Ciprian: and before Nouatus in Tertullian. Vigilantians, in some parte Protestants, scorned Catholicks reuerencing saintes in their relikes, terming them *Cinerarians*, ashes worshippers, as S. Hierom auoucheth. The Image Breakers reuiled the whole Catholick Church as a scole of Idolatrie, as we may know from the second Nicen Counsell. All our Christian faith, and valeriouse resolution by Martir dome to maintaine the same, Celsus, Porphirius, Iulian, and Galen sentenced as simplicitie, coupled to wilfull audacitie, as mentioneth Orig, S. Cirill, Galen him selfe. Wherefore a Protestant must not thinck, that he hath allredie gained vantage, for that he crieth oute to the popularitie, that wee Romans are traitors against our Prince, that wee be persons superstitious and idolaters: that wee serue in vassallage vnder the banner of Antichrist: for that such voices haue passed heare to fore against the espiallest seruants of Christ, and therefore by prudence, and the rule of faith they are to be discussed: the shiel is to broken, the varnishing coulour is to bee dispersed, that the substance of a sauing truthe appeare, and haue an issue victoriouse.

Hieron. Epist. de error Iohan Hiero Sol. Ciprian. li. cdt. Nouat. Tertul. li. de pudicitia. Hieron. contra vigilant. Conc. Nicen. 2.

Orig. li. 1. com. Celsus. Cirill. li. 1. com. Iulian. Galen. lib. 3. de Differentia pulsum.

7. Wherefore Curteous Reader, sithence it doth much concerne and importe thee the verity, the sinceritie of the Christian faith as a necessary meane to enter in to fauour with almighty God, as a Iacobs ladder to scale to the pitch and goale of thy eternall saluation; moreouer seeing that deluding spirittes, and fained doctrines besiege on euery side the eares of thy soule, and are painted out most curiously to the eye, most gloriously to the vnderstanding in shew, with heauenly pretences of knowledge, follow the counsaile of the Apostle: *Probate spiritus, si ex deo sint: Proue the spirittes, if they be of God*: looke after the rule of faith, not pliable or flexible to the lustes, to the deuises, to the desires of men, either enhanced with pride, or engulged in the turpitude of a libertyne life: engraue rather in thy heart with letters of gould this saying of S. Cirill: *Opus est igitur diuina gratia. & sobria mente, & vigilantibus oculis, ne Zizanys pro tritico vestientes, imprudenter pereamus; neue lupum existimantes esse ouem, capiamur: neue perditorem nostrum diabolum, bonum esse Angelum putantes, deglutiamur.* It is behoofull we haue the grace of God, a sobre minde, and watchfull eyes, least that we eating darnell for wheat vnaduisedly perish, or takinge a woulfe for a sheep be surprised, or imaginings our destroyer

Examine of Doctrines, Gen. 28.

1. Ioan. 4. Cirill. Cathos.

the deuill to be a good Angell, be by him deuoured. Only for the present resigne thy selfe to truth, and yelde the powers of thy soule frankly and freely to the dispositiō of almighty God: entertaine no partialitie or amaritude of contradiō, harbour no selfe will or priuate choice, but aime meereley and sincerely at the deuine honour: and so doubtles, frō heauen shalt thou finally receiue a firme testimony therof: and we to that effect by the inspiratiō of the Holy Ghoste, and thy attentive reading, in the sequele of this booke, shall giue thee what aide and assistēce lyeth in our power and ability to performe.

Now the truth is tryed in quesitiōs of Faith controuersed, and now conueniently by the preceptes of vertue, and namely by the very natures and qualitiēs of Faith, Hope, Charitie, and Religion, examine may be made to proue what is true, and what false in the professiō of Christianity.

CAP. 2.

For as much as the manners and actions of our life effected by the will, presuppose some certaine rule and directorie in the iudgement and knowledge of the vnderstandinge, first is to be defined by vs, wherein this aduertisement and guidance of the minde doth consist. S. Augustine distinguisheth two sortes of notice and intelligence, atchiued by mannes power intellectuall: the one proceeding from the natures of thinges them selues perceiued and conceited by vs, as science, and opinion; the other deuiered from the grauity and moment of an externall auctorithy, as faith, credence, and beleife. And as concerning the former, in the which Philosophy is so seriously employed, it well befeemed the wise prouidēce of almighty God, not to appointe the documents or institutions therof absolutely as squares and measures of our liues, but rather the other: that is the humble and disciplinable obedience of beleife. For this our informatiō of minde, beinge the origē the foundatiō of the whole course of the will, his demeanour, it ought first of all to be sure, firme not florige in vncertainty, or subiect to suspition of the contrary, least that the consequence therof, that is our generall comportment and cariadge in behauiour, wauer and wander in semblable perplexitie. But of our naturall knowledge thus pronounceth the wise man: *Cogitationes enim mortalium timidae, & incerta a prouidentia nostra: The cogitations of mortall men be fearful, and our prouidences vncertaine.* To confirme this by examples lett vs take a vewe euen of the science of those thinges, wherof Philosophie thincketh to haue the greatest and clearest assurance of demōstratiue assertiō; as that there is a God, and that by iconomic and care of this God all thinges are immediately mennaged and disposed: also that the Soule of man is immortall, and ordained for beatitude in heauen, once spoiled of the cariadge of these earthly bodies. Although in such and the like obiectes of our speculation we may attaine vnto an euident knowledge by force of argument, notwithstanding euery simple person, to whome indifferently doth appertaine, also the notice of truth, and who also must of necessitye enforme his minde by some kinde of iudgement or other, cannot arriue to the penetrating and discussinge intelligēce of these proofes, as not able to contemplate the connexion and dependance betweene the antecedent and the conclusion, the cause and the effect: for that this euidence is not, as they speake, Mathematicall or vniuersall. And as diuers learned and sharpe minded Philosophers haue in these thinges by sway of witte swarued from truth, so may any of vs by their motiues be intriched, disturbed and forced oftentimes to dubitance, to a disquiet, vnsetled, and vnresolued search of the minde, as reporteth Cicero. And therefore certaine articles of faith rather by God were to be designed, of which none might be ignorant hearing the, and whose assent should be sure and vnmoueable, as certaine instructions and directions for the leuell and course of our liues. Finally it is the condicion and quality of man his vnderstandinge to flitt, partly moued by curiosie, partly by a kinde of delicacy, loathing thinges already possessed in Speculatiō, from this to that, still torouē and presse farther cōtinually, as Philosophers doe accordinge to the Apostles wordes: *Sēper discētes,*

Augustin. lib. de uil. cred.

cap. 11.

Two wayes to argue against heresie.

Faith the rule of our liues, not science or opinion.

Sap. 9.

Senec. Prafat.

in lib. Nat.

Luett.

Cicero in Lucullo.

discitis, & niquā ad sciētiā perueniētes: Alwayes learninge, but neuer attaininge to the know- ledge of truerh: In regard wherof, Faith is appointed by almighty God, a fundamentall cause and stay of our perfectiō, the Poolestare of our saluatiō, Faith I say, wich as writeth Clem. Alex. is *Stādis* the very firmitude & determined estate of our soules. Faith, Clem. Alex. li. sayeth S. Crisostome: *bringeth repose to minde and cogitatio:* and to that purpose auncient 4. Strom. Cris. Tert. *Nobis curiositate opus non est post Christi lesum, nec inquisitione post Euangelium.* Cū Ios. Homil. 1. *credimus, nihil desideramus ultra credere: Wee Christiā: haue no vse of curiosity after the cō in 2. cap. ad minge of Iesus Christi, nor of farther search, after the goispell. Whene once beleeme, we desire not Tim. Tert. lib. to beleeme any further. Fides as speaketh the Apostle, est rerū sperātarū substantia: Faith is the Prescript. ca. 8 substantiō of thinges hoped, that is the grouūd worcke of Christianity, whervpō is builte all those Heb. 11. endeauours, which are requisite for to obtaine heavenly blisse, here in this life by hope Heb. 11. expected: *Sine fide impossibile est placere Deo: without faith it is impossible to please God.**

2. But for that as Philosophie is either impugned by errores, or misconstrued bringeth them forth; and as the art of Physicke as well must know the simples of poison, the hurtfull aire and diett as the soueraigne medicine, and well ordered repaste: so this holy faith of ours being continually infested and assailed by sundry heresies, it is the office of Christianity to examine and discusse what is vttered by the rule of heauenly truth; and not as many doe, absolutely neglect the search and study thereof, because diuersly questioned and controuersed by the spirittes of curiouse and ambitious persons. Num ergo quiſpiam egrotans faith Clem. Alex. & *ut curetur opus habens, non admittit medicinam, propter eas, quæ sunt in medicina hæreses?* Doth any sick man hauinge need of re- *hereses.* cure, abstaine from all manner of medicine, for certaine heresies found in Physicke? No more, *Clem. Alex. 7 Strom.* inferreth he, ought we to bid adewe to faith, for that it is called into question by malepert and audacious Disputers. Wherefore this triall and prooffe to finde out the sincerety of faith, is performed by two manneres of wayes; that is, first by meanes of vniuerfall Prescriptions: Then by discussion of euery particuler controuersie seuerally: whether they import the authority and sence of the scriptures themselves, or imply any other article of Faith therein contained. The first kinde of methode is vniuerfall, and to be known and practised by all Christians, whether lettered, or vtterly ignorāt. For it beinge a thinge impossible, that the simple and vnlearned should be able to proue each parcell of their Faith against an heretike, as that this booke of holy writte is sacred and canonicall, This or that to be the sincere meaning of such a text, The persons in holy Trinitie to be only distinguished by relative opposition: two natures in Christ to subsiste by one and the selfe same personalitie: in this or that sorte the grace of God to worcke in the soule of mā: seing that the resolutiōs of these obscure miſteries require exacte knowledge in such tōgues in the which the scriptures were first writtē, and moreover the perusinge of learned commentaries entreatinge of like subiectes; Therefore as they first conceiued faith moued by the authoritie of the Church preaching vnto thē, so by the same authoritie they doe in summe maintaine the purity and stability thereof by way of generall Prescriptiōs against what heresy soeuer. And this māner of establishinge and tryinge faith, S. Aug. doth often call *Simplicitas credendi: The simplicity of beleefe.* Et Tertull as we shall out of him after report, opposeth the same very properly to curiosity. According to which rule, whē a Catholike Christiā mā heareth of any doctrine diuulged abroad, although not practised in letters, forth with he considereth, whether it be recommended vnto the world with sufficient authoritie, paragonable and equall vnto that, which hath auouched vnto him the Catholike truth, *ex. no.* That is, whether or no it be taught by the Prelates of the Church, by men that haue succession and mission from Christe, by those which lue in discipline of the ecclesiasticall hierarchie, whether by nouellers and new deuisers, or graue persons, following the Beeppes of antiquitie, famous for sanctitie, and purpled with the blood of so many martires. This touch stone and compasse to trye veritie is exposed

3. Tim. 2

Faith to be tried amiddest hereses.

Clem. Alex. 7 Strom.

Two wayes to examine controuersies.

The rule of faith.

*Iren. li. 3. ca. 3.
Tertul. lib. de
prescrip. Aug.
ep. 162. li. 2. de
Bap. cap. 2.
Hieron. ep. ad
Damas.*

and recommended also to our vewes by the holy Fathers. *Habemus annumerare eos* faith S. Iren. *qui ab Apostolis instituti sunt episcopi in ecclesijs, & successores eorum, usque ad nos, qui nihil tale docuerunt, neque cognouerunt, quale ab his deliratur.* We canne recount our Bishoppes, which were ordained in certaine churches by the Apostles, and the succ. sors of them, euen vnto our dayes, which neuer taught, or knew any such thing, as these men doe of. Therefore S. Iren. thought it a sufficient prejudice and repulse to confronte and amate heresie, if an ignorant beleeuer can but tell an heretike, that his opinions are strange, and not knowne in the precedent church. And may not every simple Catholike in this guise prescribe against Caluin and Luther, and maintaine himselfe in the Catholike beleefe against their argumentes and collussions, tellinge them that in all pointes of faith, neuer yet from Christ to this time, was their found any, much lesse Bishoppes, in all thinges, according with them in faith and religion? No no, they wanted authority to batter the conscience of the most vnlearned Catholike by all their opinions, if onely he remained prudent and humble. An other generall prescription thus the selfe same Irenaeus layeth downe. *Sed quoniam valde longum est in hoc tali volumine omnium ecclesiarum enumerare successiones, maxima, & antiquissime, & omnibus cognita, à gloriosissimis duobus Apostolis Petro, & Paulo Roma fundata & constituta ecclesia, eam, quam habet ab apostolis Traditionem, & annunciatam hominibus fidem, per successionem episcoporum, peruenientem usque ad nos, indicantes, confundimus omnes eos, qui quoquo modo vel per sui placentiam malam, vel vanam gloriam, vel per cecitatem & malam sententiam, praterquam oportet, colligunt. Ad hanc enim ecclesiam, propter potentiores principalitatem necesse est omnium conuenire ecclesiam; hoc est eos qui sunt, undique fideles, in qua semper ab his, qui sunt undique conseruata est ea, quae est ab Apostolis traditio.* But for that it is so longe to recite in this volume the successions in every particuler church, of the moste great, auncient, and every one notorious church, by the two most glorious Apostles Peter and Paule founded and constituted, shewing that traditio, which it hath receued from the Apostles faith, denounced vnto men by the succession of Bishoppes, deriued euen vnto vs, we doe confounde all those, they which by any meanes, ether peruerslie to please themselves, or for vaine glory, or for blindness, or for false opinions, doe conclude otherwise then they should. For with this Church, by reason of her more potent principalitie, it is behoofull that every other Church doe agree; that is all the faithfull, wherefoever they be; in the which alwaies by these, which be every where, is conserued that tradition which commeth from the Apostles. And is not this prescription and generall argument now most pregnant against the Protestant for each Catholike Romane, although not of abilitie to enter in particuler dispute with him in controuersie? The Protestant in open appearance without dissimulation beareth the marcke and brande of an heretike, what soeuer he shall pretende out of scripture for his opinion, in the eye of every simple Catholike, in that he dissenteth from the doctrine deliuered vnto vs by the succession of Bishoppes, and namely from the prescrip. and faith of the principall mother Church, the church of Rome. Likewise Tertullian from authority, as from succession of Bishoppes, order in Prelacie, exacte keepinge of Church discipline, teacheth every Catholike, although not versed in bookes, to prescribe stoutlie ad inuincible against the boisterous pride of anie Sectarie what soeuer. He therefore telleth vs, that when any hereticke shall assaile a Catholike with the inuention of a new opinion, as if it were auouched by the worde of God, crying out, as our Protestantes doe, *The worde, the worde, the lively worde of the Lorde*, such a cosener with his iugling box may be refuted by the Catholike, and touned away with disgrace, although the Catholike refuse, or is not able to scanne the matter by the textes in scripture, that is by prescription of authority: as in that our faith was first diuulged by authority of preachers and teachers in the Church, and was before the worde,

Iren. supra.

Discoverie of Heresie, and Antichrist. Chapter 2.

9

the worde written, beleued and entertained, as telleth vs S. Ireneus, the worde as yet not knowne. *Fides tua faicti Tertull. te saluum fecit, non exercitatio scripturarum. Fides in regula posita est: habes legem & salutem ex obseruatione legis: exercitatio autem in curiositate consistit, habens gloriam solam de peritia studio. Cedat curiositas fidei, cedat gloria saluti: Faith hath saued thee, not thy exercise in scriptures. Faith is placed in rule: Thou hast the lawe and saluation by obseruinge the lawe; but exercise consisteth in curiositie, atcheiuinge only glory by the study of knowledge. Lett therefore curiositie yeld to faith, and glory to saluation.* Whereby we may vnderstande, that the rule of faith are not the scriptures by every one to be read, or interpreted: by which practise rather doth appeare curiositie and vanitie, then faith, vnlesse there be some vrgent cause therunto; but the authoritie of the church, which keepe the scriptures: and so by her we are to learne what scriptures are canonically, and, what not, which is the true meaning of them, and which the falsified and erroneous. The seconde methode of examination is imported in the dispute of euery controuersie particuler; as to argue what and where is canonically scripture, how the sencerence of it is to be expressed, and the rest: which manner of trial by rule, is proper only to the learned Catholike: who not with standinge hath his prime and fundamentall rule of faith, for himselfe, not from scriptures disputed or commented, as ff study and industry of Theologie should frame a rule for the same; but chooseth the scriptures, and deductions out of them vpon occasion, to be *ad hominem* for the present an immediate rule of faith to trie the truth betwixt him and the heretike, being therunto enforced by his importunitie. *Cedat curiositas fidei, cedat gloria saluti.*

Tertull. lib. Praescript. cap. 14.

Iren. lib. 3. Cap. 4.

3. Wherefore considering gentle reader, how I might methodically decide vnto thee the controuersies of our dayes, reducing them all to certaine generall heades; both by the Prescriptions, I meane by the vniuersall rule of faith, and likewise together by particuler disquisition of them in seuerall, I resolved with my selfe for clearing the Catholike truth against the smoakye mists of heresie, out of the very nature of the vertues, as of faith, hope, charitie, and religion, to argue and discourse to that proiecte and intent for thy commodity and better information. If therefore hereafter I shall remonstrate vnto thee, that Protestancie doth contradict the very essentiall nature, substance and properties of these vertues, which containe the whole perfection of man his life, and include the same within a certaine compasse of heavenly institution, thou mayest vnderstand thereby what a machine of Satan, and stratagem it is, to enueagle the simple, and draw them from their bounden duety and allegiance to nature, and allmightie God, author thereof. And whereas the catholike doctrine, deriued from the documentes of those vertues, doth establish them, and giue them subsistence, when thou shalt perceiue Protestancie vnder the title of faith, to abolish faith, vnder pretence of hope, to erect an audacious presumption, yea an impudent purpose of sinne; by ostentation of charitie induce patronage of iniquitie from allmightie God himselfe, and from the crosse of his sonne Iesus, vnder the name of a Puritan religion, quit and abandon all piety of deuotion, and seruice of the highest, then thou maiest beholde it sufficiently refuted, and thy selfe happily deliuered from the greatest disaster and calamitie, that might befall either thy body or soule.

Controuersies decided by 4. vertues.

Bernard. Par. de Fide. Spe. & Char. pag. 332. Aug. de virtutibus charitatis.

B

A certaine

A certaine authoritie of sacred persons is to be acknowledged as the necessary instrument of heauenly faith: which authoritie not standinge for the Protestant beleefe, yea is being adouched without all authoritie, evidently proueth such beleefe to be no faith at all, but a meere colour and resemblance, yea rather a bare name therof.

CAP. III.

Three things **T**Hat we may enter into vew and contemplation of the prime causes, and also of the very substance and nature of diuine faith, first we must consider distinctly the misterie or obiection to be beleued, then the waight of authoritie in the propounder and deliuerer of the same, lastly the inward grace and light infused by the holy Ghost into the soule of the beleuer, effectinge the acte or assent of faith, and discovering with great certaintye that as true vnto him which is beleued; although in the meane season his vnderstandinge want an open intelligence or euident aspect of the things in them selues so credited.

*Faith of the
three kinges.
Math. 2.
August. serm.
3. de Epiphan.
Leo serm. 1. de
Epiphan.*

2. Which course and motion of faith semeth to haue a prototype in the faith of the three kinges or Sages, who for their direction first veued a stare, as the oure warde authority and tonge of heauen, as speaketh S. Augustin. Then was infused into their soules a certaine light of mentall discouerie, to the ende, as marketh S. Leo that almighty God, who gaue vnto them a signe, might also afforde them vnderstanding: and of what he made them intelligente, of the same hee caused them to bee enquirers. So in like manner are all gentils summoned by almighty God to acknowledge, and finde oute Christ Iesus in the Bethlem of his church: that is by an outward voice of authoritie, resounding from the mouth of the church, as organ of the first Truth. For as the obiection of faith it beeing deuine and Supernaturall in the thing beleued, dothe not appeare in it on likenes vnto vs, so also the eternall truthe resplendent in God almighty, which is the principall motiue cause of our beleefe, it beeing also inuisible and insensible to vs, as a blase surpassing our capacity of weake sight, doth not immediately incite if our vnderstandings to the worke of faith, but by an outward star or instrumente audible and sensible, suche as is the preaching and teaching authoritie of lawfull pastors. I meane according to the vsuall proceeding of the holy Ghost, for extra ordinarely, soome times by euident visions of God attesting, and miracles, men bee induced to the assente of deuine faith: Butt ordinarily the church by worde deliuereth vnto vs, what wee are to beleue: and so applieth the inuisible and insensible first truth of almighty God vnto our soules, as the stardid to the Sages, whose force worketh by the visible and sensible authority and voice of the same church. In whiche case it faileth oute with vs, as it doeth to those, who beleue a future eclipse of the sonne, not immediately hearing the prognostication of the astronomer, but only in regard that some person, by reason of his approued fidelitie, grauity, and vertu so reporteth to them from the mouth of the Astronomer. For in semblable manner, we immediately heare not the truth of God almighty speaking vnto vs, butt haue below heare the oracle of the church, worthie of credit, which aduertiseth vs, what almighty God hathe anouched vnto her. Whervpon S. Paule affirmeth, that God almighty spooke vnto the Gentiles not immediately by him selfe, but by the clamors and noice made aboute them by the creatures: vpon whose testimony they weare to acknowledge him, and inuocate him.

Rom. 10.

And assuredly ther sounde hath gone forth to all the earth, and ther wordes to the ende of the

of the world. In like sorte our sauour Christe did not immediatly intimate his truth by worde, or otherwise, vnto infidels in their first conuersion, butt by mediation of legantine faculty in the Apostles intermised. *Therefore we use a legation For Christ.* And now nether our Sauour Christ, nor his Apostles, immediatly preache the faith vnto pagans, butt performe it by the church, which in her ministry notifieth vnto them, whath hath beene alreddy spoken by Christ and his Apostles. For those, who conuerter infidels, in that they haue ther mission from the church, represent the same vnto them as her embassadours, they speake and preache vnto them in the name of the Catholick church. Notwithstanding it is not allwaie necessary, that suche infidels in ther first conuersion shoulde explicitly, or expressly vnderstand the Apostles as sente by our sauour Christ, or apostolicall persons to be directed vnto them from the church, as yf they had distincte notice of the forme or hierarchy therof: for perhaps they beholding only ther innocent liues, ther miracles, the reasonable tenor of ther doctrine, might geue assent of deuine faith to misteries taught by them, deeming them sente immediatly from God almighty. So the weste Indians did thincke the Spagniardes to haue come from heauen vnto them, as reporteth Ouandus. So allso who weare first conuerted of the English by S. Augustin, and his followers, as wrighteth venerable Bede, *Did beleeue and weare baptised maruailing much at the simplicity of ther innocent lining, and the sweetnes of ther heauenly doctrine.* Neuertheles this apprehension of propency, not distinctly perceuing the auctority of the Catholick church in them, is butt rude and simple, and is after to bee farther resolu'd to the explicate beelefe of the catholick church: in that they are to beeleue, that ther prime Apostles represented vnto them the auctority of the catholick church: and that by veridike therof, they are hearcafter to credit all tinges by it proposed vnto them, weather by way of incidental deciding controuersies, or els absolute deliury and definition.

2. Cor. 9.

*Onid vliſſip:
Hist Nauigat.
venerab. Beda
lib. 1. cap. 16.*

3. It is therefore the peculiar manner of attaininge faith, whether diuine, or humane, by the motiue and inducement to proceede of auctority. For seinge that the thinges beleeu'd, not disclosing themselves vnto vs, do not moue vs to assent immediatly as the colour or light exposed to the eye, or those thinges which thrōly we knowe by demonstratiō, doe prouoke our senses and mindes to seinge and sciēce; it remaineth, that faith be caused not by the nature and shew of her proper obiect beleeu'd, but by auctority externall, and testimonie of him, that reporteth vnto vs this or that. For example the rude and plaine man beleueth that the sonne shalbe eclipsed on such a day of the month to ensue, not beholdinge either the eclipse in it selfe, or the causes therof: that is the orderly motions of the heauenly bodyes, only foreminded in that sorte by the experienced in Astronomie: but he giueth an vndoubted assent therunto notwithstandinge, for the outwarde auctoritie of the Astronomer so auouchinge. In like manner heauenly and diuine faith procuring efficiently a perfect and resolute beelefe in man his soule of thinges reueiled by almighty God, doth not regarde them in their owne natures, beinge so high and supernaturall: for faith, as speaketh the Apostle, is *Non appaerentium* of thinges not appearinge in their owne qualities; in that no mortall man doth apparantly behold by insight of minde, to exemplifie, how their are three persons, and one God, how two natures subsiste in one persō of Christ, and such like: but only they are acknowledged for true by faith for the grauity of externall auctoritie, by denuntiation recommending them to our eares and hartes. Auctority therefore established from aboue by the assistance of the holy Ghost is the instrument of faith, and the first rule therof; I meane auctoritie preaching and teaching by worde of mouth, or some other sensible signe of manifestatiō. In consideration wherof according to the very substance, nature, and definitiō of faith,

*Auctority a
cause of faith.*

Hib. 11.

Rom. 10.

Heb. 13.

Authority
meanes to co-
uert men to
faith.

Iren. l. 6. 3.
Cap. 4.

Augustin. lib.
1. cont. Cres-
cen. cap. 33.
quam scriptu-
rarum com-
mendas au-
thoritas.
Iren 31.
Heb. 10.

the Apostle speaketh: *Ergo fides ex auditu, auditus autem per verbum Christi*: Therefore faith is by hearinge, and hearinge by the worde of Christ. The worde of Christ by lawfull pastours arriuinge to our eares, is the ordinary meanes to make entrie for faith into our soules: otherwise, *Quomodo credent, quem non audierunt*? How is it possible men should beleue in him, of whome they neuer hearde? That is, if externall authoritie by the worde preached deliuer not to men the trueth of allmighty God in Christianitie, according to the ordinary course of diuine prouidence, there is remanant no abilitie for the attaininge therof. And therefore as a rule and directory of beleefe the Apostle vttered these wordes to the Hebrewes: *Mementote Præpositorum vestrorum, qui vobis locuti sunt verbum Dei*: Remember your Prælates, which haue spoken to you the worde of God: where the wordes of Prælates apponited, are as markes, which guide faith, and wher vnto it is resolu'd and reduced. Which if it were not soe, there had been no meanes to conuerter Pagans and Infidels to Christianitie in the first progression of the church, neither for the Apostles, before the Gospell was by letters recorded, to giue vnto men competent motiues of beleefe, or to shew them the rule of faith; onely then hauing the authoritie of the church for prooue of that they affirmed. *Quid autem sciait S. Ireneus si neque Apostoli quidem scripturas reliquissent nobis, nonne oportebat ordinem sequi traditionis, quam tradiderunt eis, quibus committebant ecclesias*? VVhat if neither the Apostles had lefe vs scriptures behinde them, should we not notwithstanding haue followed the order of tradition, that they haue deliuered vnto those, vnto whom they committed the churches? Wher vpon may first be inferred, that the fundamentall, vniuersall, Catholike, and originall rule of faith is not the letter of the Scriptures, but the authoritie of the church, receiuing and interpreting scriptures. Secondly that this authoritie is of it selue by the assistance of the holy Ghost a rule infallible, and so to be accepted alwayes absolutely of euery beleeuers without farther examine of it by the written worde: for if it be of force to perswade and propagate faith, and also to conferue truth in puritie against hæresie, as it hath done, and so to binde men to follow such direction, consequentlie it must not be subiect to errour, nor any frailtiether of be an occasiõ to hazarde the obediẽce of the faithfull, as at any time to drawe them into daunger of false doctrine. Moreover if the Apostles had written nothinge, yet this meere authoritie, as auoucheth S. Ireneus, had been preualent, and so could not haue been discussed by vs accordinge to any superiority of writings. Lastly seinge that the authoritie of the Church is not impaired by the written worde, but rather therby established, ratified, it is a manifest sequelle, that now her authoritie is to be admitted as supreme, and the very oracle of the holy Ghost, without farther censuring it by scriptures, priuately by the spiritte allowed or expounded. And to confirme this S. Ireneus alleageth experience and the practise of God himselfe in the proceedings of his Church. *Cui ordinationi assentiunt multa gentes Barbarorum, quorum qui in Christum credunt sine charta, & atramento scriptum habentes per spiritum in cordibus suis salutem, & veterem traditionem diligenter custodientes, in unum Deum credentes fabricatorem celi & terræ & omnium, qua in eis sunt per Iesum Christum Dei filium*: Vnto wich ordinance do essent many barbarouse nations, of those, which beleue in Christ without paper and incke, hauinge written by the holy Ghost health in their hartes, and diligently keeping the auncient tradition, beluinge in one God, creatour of heauen and earth, and of all thinges in them contained by Christ Iesus, the sonne of God. If then there be a power in the church to conuerter rude and ignorant people, not able to examin each mistery by the written worde, as hauinge sometimes no such worde knowen vnto them, then the organ and instrument of faith is the authoritie of the said church: and as S. Ireneus speaketh, *The Auncient tradition ther*

of

of. And this force of tradition, by authoritie of preaching, resounding in the eares of men, is also now a sure rule of their faith: vnlesse we shall say, that once the church had one rule and foundation of faith, and now an other: that is once the auncient Tradition serued so that propose as word of the church, and now the written worde; and also that this worde written of late hath enfeebled the empire and vigour of the precedente auncient Tradition: which is absurde and impossible. Moreouer S. Ireneus telleth vs, that this Tradition havinge not any written worde adioyned vnto it, was so firme a rule of those peoples faith, that therby, although otherwise vnlearned and not knowing how to interpret scriptures, they by sole vertu therof reiected all heresies notwithstandinge, stopped their eares at an hereticke his voice: *Statim concludentes aures, longe longius fugient, ne audire quidem sustinentes blasphemum colloquiū. Sic per illam veterem Apostolorum Traditionem, ne in conceptionem quidem mensus admittunt quodcumque eorum portentiloquium est.* I haue the longer insisted vpon this testimony of S. Ireneus, for that it containeth the very resolution of the question betwixt vs and the Protestant, this day so hotely pursued and controuersed. Faith therefore is an assent of minde, procured by authoritie of the church preaching and defininge, it arriuing to the eares of man by voice vttered and deliuered, as faith the Apostle: *Fides ex auditu, Faith is by hearinge.* Therefore S. Basill thus describeth faith: *Fides est assensus non hesitans de eis, quæ audita sunt in certitudine veritatis, & prædicata sunt per gratiam Dei: Faith is an assent vndoubted of those things, which are heard in the certaintie of truth, and are preached by the grace of God.* And this doctrine is the very scope and drift of S. Augustine, entreatinge purposely of this matter; where he perswadeth the Manichies in matter of faith to rely on authoritie for their certaine knowledge, and not to seeke repose in their priuate spirites or suggestions. *Homini ergo non valenti verum intueri, ut ad id fiat idoneus, purgari se sinat, auctoritas præstet ei: quam, ut paulo ante dixi, partim miraculis, partim multitudine valere nemo ambigit: Seing therefore man by his naturall reason cannot behold truth; that therunto he may be enabled, and purged, authoritie is at hande; the which, as I haue spoken, partly by miracles, and partly by multitude, to be of credit none can doubt.* Therefore accordinge to S. Augustine, the rule of faith is authoritie of men in the church, made of prudentiall esteeme and waigh: partly by ther miracles, and partly by ther number and encrease throughout the worlde. *Fac nos, ut dixi nunc primum querere cuinam religioni animæ nostras purgandas instaurandasque tradamus: Put the case that now we shall first debate without selus, of what religion we shall be: Procul dubio ab ecclesia Catholica sumendum exordium: Doubtes from the Catholike church we must begin.* Then accordinh to S. Augustine, the first rule of faith to be known of learned and vnlearned, and generally to be followed of all, is the authoritie of Pastors in the catholike church. *Hoc iussum diuinitus, hoc a beatis maioribus traditum, hoc ad nos usque seruatum: This is commaunded from aboue, this is deliuered vs by our blessed pradeecessours, this is deriued euen vnto our dayes.* In religione verò quid iniquius fieri potest, quam ut Dei antilites nobis, non fictum animum pollicentibus credant, nos eis precipientibus nolimus credere? In cause of religiõ what thinge more vniuste, the that the Prelates of God should beleue vs, affirminge that we dissemble not, and we should not beleue those thinges which they commaund vs to beleue? Lastly S. Augustine defineth this authoritie to consist in the catholike church; that is in the Prelates therof, *Qua ad confessionem generis humani ab Apostolica sede per successiones episcoporum, frustra hereticis circumlatrantibus, & partim plebis ipsius iudicio, partim conciliorum grauitate, partim etiam miraculorum maiestate dñatis, culmen auctoritatis obtinuit: which church by the confession of mankind, from the Apostolicall seate by successions of Bishops (in vaine heretickes barking rounde about at it) and partly by the iudgement of the people, partly by the grauitie of Councils, partly also by maiesty of miracles beinge condemned, hath attained to the toppe of authoritie.*

Rom. 10.

Basill: serm. de Confess. fidei.

Augustin. lib. de vitib. cred.

Cap. 16.

Origē. prefat. lib. de princip. Opus. melon. lib. 1. cont.

Parm.

Cap. 7.

Cap. 10.

Authoritie of the church wheron it resteth;

Luther his
preaching wth
to auctoritie.
Ind. Cap. 1.

4. Contrariwise the cheefe setters forth of the Protestantish faith, directly opposed them selues in their first heate to auctoritie, and were those foretolde by S. Iudeus *Dominationem autem spernunt: But they contemne superioritie.* Had Luther, I pray you the vniuersall rule of faith, mentioned by Ireneus, Tertullian, Origen, and S. Augustin, that is the auctoritie of the Church in prooffe and assurance of his now doctrine, breathed oute by him against the Romane faith? The present church, wherein he liued, reprobued him, disclaimed his doctrine, condemned him as an heretike. or in good earnest, were there any Lutherans in the worlde in faith not taught by Luther! As for the precedent age of the Church, Luther from thence in Patronage of his cause could not deriue any auctoritie vnto him selfe: no nor from the Gnostickes, the Manichies, the Iouinianis, the Vigilantians, the Eunomians, the Pelagians, the Iconoclastes or Image breakers, the Wiclefians, with whome he consented in opinion in as much only as he contradicted the Romane church, as I shall hereafter more particularly recite. And therefore like a merueillous great potentate, stronge and stoute enough of himselfe, in that proper person of his owne rennegate selfe, placeth the fouercainty of the rule of faith, the whole auctoritie of the church: That is if Doctor Martin auered this or that out of the worde, then not only Saxonic, but the whole world was bounde to giue it credit and acceptance, although new and strange to all that liued

Luther presat.
Encom. Doct.
Lyp. an. 145.
Luther. lib. de
ser. arb.

with him, or before him. *Audemus gloriari* faith he *Christum esse primò a nobis vulgatum: Vve dare boast, that Christe was first preached by vs.* For which cause this grosse apostata had a great conflict about this his Prælatie and auctoritie: as how he might with a reposed conscience neglecte the whole church besides: acknowledging himselfe, *Totis decem annis laborasse, ut hunc de audienda ecclesia scrupulum animo eximeret, excuteret & superaret: & vix tandem hanc Troiam capi potuisse: To haue labored whole ten yeares, that he might pull out of his minde that scruple of bearinge the church, accordinge to precept, that he might driue it out, that he might ouercome it: and yet feare that Troy could be by him gained.* Then I vnderstand that Luthers Troy was to haue wanton faith as Helena without any remorse. And because he found it a scrupulous, yea a rigorous thinge, to obay the church, to follow the direction of the vniuersall rule of faith, to submit himselfe to the auctoritie therof, as the castell of faith, accordinge to S. Augustin, *in arcē fidei quam maximè recipi infirmos*, willing infirme men especially to be admitted into the castle of faith, therefore for himselfe and his accomplices, he hath made another rule of faith, that is his and their priuate spiritts, readinge and interpretinge the word.

Aug. de vit.
cred. Cap. 14.

Luther presat
artic.

Which worde, for that Luther could not abide any rub of difficultie, is also very facill, intelligible, and cleare to each beleeuer of his one sect, as he defineth: *Oportet scriptura iudice hanc sententiam ferre: quod fieri non potest, nisi scriptura dederimus principem locum in omnibus, quæ tribuuntur Patribus, hoc est, ut sit ipsa per se certissima, facillima, apertissima sui interpres, omnium omnia probans, iudicans & illuminans: It is requisite to esteeme, the scriptures as iudge: which cannot be vnlesse in all thinges we giue the principall place vnto the scriptures, which we attribute vnto the fathers: that is that the scriptures by them selues be the most certain easie, plaine interpreters of them selues in al thinges prouinge, iudginge, and illuminatinge.* In like sorte Calvin doth not regarde the rule of faith in the externall and visible auctoritie of the church, but solely in the written word, and his inwarde spirit. For which cause he teacheth that Scriptures to the faithfull do display them selues by an euident marcke as Canonicall, and diuine without the definition of the church, no otherwise then the light doth appeare to the eye well affected, sower and sweet are fenced by the taste not distempered. *Interim meminimus ad verbum Dei exigendus esse omnes doctrinas: & ideo in diiudicandis falsis prophetis fidei analogiam dominari.* In the meane season we must keepe in minde, that all doctrines are to be

Caluin negle-
tho auctho-
ritie.
Caluin. lib. 1.
In II. Cap. 7.
Caluin harm.
Cap. 7. Matb.

examined

examined by the worde; and therefore in discerninge false prophetes, the analogie of faith is to rule. And, as if the outwarde authoritie of the church were not sufficient to settle the mindes of the hearers in their forereceiued beleefe, when any sectaries shall vent out their noueltise, and vaunt of their owne deuises, he addeth: *Inquirenda igitur & discutienda doctrina eorum est; non ipsi fugiendi sunt: Their doctrine is to be considered and discussed, and not their persons to be eschewed.* A good document doubles in seruice of the wolfe, and for the bane of the sheepe: when the sheepe by Caluin his ghoslie counsaile must not fly from the wolfe, but curiously come neare him, and pry into his mouth to see whether his teeth be sharpe or no. Furthermore, their particuler opinions of the church, as that it is inuisible, and that the outwarde preackinge parte thereof may erre, and doth erre in teachinge and defininge, doe viterly mispryse and euacuate the efficacy of externall authoritie, and so consequently of that prime and vniuersall rule of faith. For yf the church, wich hath the assistance of the holy ghost, be vnknowne, how can shee be a rule vnto vs obscurely sequestred from our intelligences? vnlesse these wise men will make the man in the moone in like sorte iudge ouer euery question debated. If the Church be liable to errour, to false doctrine, either therby they faithfull must hazarde the estates of their soules, exposing them selues, obeying simple and absolutely the church, to errour, to heresy, or els they must retire to the worde, and they themselues cleare the matter, and so doctorlike discry the truth: and then what need of church his authoritie, the worde beinge more neare vnto them, and more familiarly knowen by them? so that euery good wise by examination of the churches doctrine may be enflamed with a desire to shew her witt, and trye what scill she hath in Theologie, censuringe, balancinge and scindicatinge in a congregation the doctrine of the church! In reckoninge therfore of the defect of right and iust authoritie, the wich we may remarcke in the proceedings of Luther, and Caluin againt the Romane Church, by due sequel first is made notorius, that their faith is a meere falsity, then that it is no faith at all: which may thus be proved.

5. That faith and beleefe, which wanteth the generall rule wher vnto it ought to haue correspondence, or doth contrary or trauerse the same by a counter course, cannot imply any truth, but rather errour and repugnancie therunto: of this qualitie is the pretended faith of Luther and Caluin, wherfore no sincere and lawfull faith. The rule of faith common to all, and of euery one to be agnized indifferently we haue related out of S. Ireneus, Tertullian, S. Augustin, to be the aunciente Tradition of the church, famous and notorius for her number and propagation, approued from heauen by miracles, continued by succession of Bishops from the chaire of S. Peter in Rome to our dayes; vnto which rule no man can auouch that Luther and Caluin did fashion out their doctrine and nouelling articles of beleefe: as that only faith doth iustifie, that sime endammageth not the faithfull; that faith to euery predestinate man doth giue full assurance of his predestination; that iustice once attained cannot be lost in course of time by any offence; that the church may erre, and is inuisible; that in the hierarchicall order thereof there is not one monarch and soueraigne pastour, that the Saintes are not to be worshipped, nor inuocated, that their is no sacrifice of the altare for the dead and the liue; that man sinneth of necessity, and consequently God to be the author of his trespass; that the paines of hell shalbe inflicted on those for sinnes, wich in their liues they could not auoid: that there are but two sacraments, and Baptisme nor needfull for they childre of the faithfull, as nor borne obnoxious to originall guilt; that there is no inbred iustice, or meritt of morckes: all which thinges affirmed by Luther and Caluin haue no testimony from the rule of faith, I meane from the externall authoritie of pastours succeedinge from S. Peter to this day, preaching, teachinge

Luther and
Caluin teach
againt the ru-
le of faith.

and defininge; yea on the contrary side all these pointes of doctrine maintained by Luther and Caluin before their times were not auerred ioyntly euer by any one, and feuerally only by hæretikes, against whome did oppose it selfe the rule of faith, the authoritie of the entire and whole church: therefore the faith of these opiniõs is an erroneous beleefe, and a counterfaite faith. If they will affirme, that the aduerse doctrine, now for the present helde by the Romane Catholicke, to haue crept into the church by errour and seduction, and to be as cockle secretly sowed by Satan; in prejudice of the maine Faith therin, first in disgrace of Christianitie they must impeach thereby the Fathers and Councils, as well of the Greeke, as Latin church, the which in expresse wordes professe our doctrine in them all, or els to rebuke and auile the vniuersall church, as to haue been eclipsed, silenced, like vnto the puritan Minister in England, and either for feare, or ignorance for hundreds of yeares, not any Pastour or society of Bishops in her to haue resisted this our said doctrine; contrary to the Apostle, telling vs, that in the church alwaies are to bee founde Pastours and Doctours for the consummation and perfection of the church, the mysticall body of Christ: that is for the maintenance of true faith, and abolishinge of falshood and hæresie. But we Catholikes can tell the Protestant who of auncient time firste denounced to the world his Protestacy by peece meale and parcell, who dropped their Cardes vnder the table, and how to euery member and article thereof gaue resistance the rule of faith, the authoritie of the church: wherefore demonstratiuely I conclude the faith protestantically to be erroneous. Then thus I argue to the same effect, yet more closely and particularly. Luther and Caluin hauing sett downe their doctrine by catalog distinctly against the Roman church, could not designe any nation in the world known by history in all pointes to haue embraced or professed that selfe same beleefe, either in the East, or west: yea neuer any one man, Priest, or of the laitie. only they may say, this hæreticke held this pointe, and this another, although absolutely they were not of our faith and religion, condemninge in other matters as hæreticall our totall presente beleefe; therefore Luther and Caluin had no authoritie to frame or disuulge thereby that which they haue; vnlesse their owne proper persons were of sufficiencye in that case against all, which is seembly auouched of all hæretikes in the vtterance of their inuentions, neuer so absurd or incredible. That onely faith doth bringe iustification, deny the Apostles against the Baalites, and Nicolaites. S. Peter, S. Iames, and S. Iude in ther Epistles: or that sinne expelleth not the grace of iustice: which hæresies continued by the Puritane Gnostikes, were refuted by S. Ireneus and others, accordinge to the doctrine of the church: as likewise that ordinarily men by faith know their eternall election to glory, or that they be out of danger to loose their iustice, if once in fauour with God, disallowinge also in Eunomius the same Epicurean assertions. That the church might defininge erre, or that it is retired to the paucitie of a few beleeuers, to the litle flocke, with the Protestantes did affirme Nouatus, and the Donatistes, mastered and refuted all by S. Ciprian, by the definitions of the Romane Bishops, Iulius, Stephanus, Cornelius, and also by S. Augustin, and Optatus Mileuitanus. Saintes not to be worshipped, as now the Protestantes doe maintaine, was the expresse hæresie of Vigilantius, reprobued by S. Hierom accordinge to the rule of faith, and authoritie of the church: and likewise that they were not to be reuerenced in their Images, as Protestantes cõtende, was the heresie of the Iconoclastes in the East, damned by the easterne Fathers in the second Council of Nice. The primacie of one Monarch, successour to S. Peter, was infested by Nouatus, by the Patriarkes and Exarches of Constantinople, according to the tenour of the moderne opinion among Protestantes: but disclaimed and repulied by the Grecians themselves, as Theodorus Studita, and others

by the

*Ephes. 4.**Iren. lib. 1.
cont. har.**Ciprian. lib.
de vnit eccles.
Optat. Mileu.
lib. cont. Parm.
Augu. li. cont.
part. Donat.
Hieron. lib.
cont. vigilant.
Concil. Nicen.
2.*

by the Grecians themselves, as Theodorus Studita, and others, by the Latins S. Leo S. Gregory, and many of especiall sorte and name. That a kinge or a queen, or a ciuill parliament is supreme in sacred affaires, or hath auctoritie to determine what is heresie, and what the Catholicke truth, how externally God is to be worshipped, or to giue spirituall iurisdiction to Bishops and Pastours, as the Protestantes vphold, was broached by a mutiny begun in the Arrian heretickes, and refelled by S. Athanasius, Hilarius, S. Greg. Naz. by S. Ambrose, iust accordinge to the rule of faith and auctoritie of the church. That their is no proper sacrifice in the church, or assistance by prayers propiciatory for the soules in Purgatory, according as now Protestantes defende, was auouched by Arius an hereticke, but damned by the church, as we may read in Epiphanius. That man sinneth of necessitie, or doeth well in like sorte, as Protestantes this day would make the world beleue as true, was the doctrine of Manicheus but suppressed by S. Augustin, by S. Hieron, and before them by Iustin, Marr. by Tertullian The number and vertue of sacramentes was empared and impeached much by the Massalian heretickes, as now Protestantes strue to holde; and it was Pelagius heresy denyinge originall sinne to be contracted in all borne by the ordinary course of nature, the glorious Virgin, and S. Iohn Bapt. excepted; and consequently the necessitie of Baptisme for the children of Adam; but beaten downe by S. Augustin, and that precisely according to the rule of faith and auctorithy of the church. The deniall of inherent iustice, auowed by the Protestant, was an error of Pelagius also, and yet vanquished by S. Augustin. That the workes of vertues be not meritorious, did learne Luther and Caluin of Iouinian, but soundly ouerthrowne by S. Hierome. That in the Sacrament of the holy Eucharist is not really the body and blood of Christ, Caluin hath no externall auctoritie but from Berengarius, who also recanted the same, as not onely Catholikes tell him, but likewise Luther and his disciples. That the body and blood of Christ is remaininge with the substance of bread and win, Luther hath no auctoritie to auouche, but the credit of wickliffe, and that of no valew, as all Catholickes proue, and the Caluinistes do graunt. Wherefore to conclude, seinge that the Protestant faith hath no externall rule from auctoritie, mentioned before by the Fathers, yea was euer by the same rather reiected and refelled as erroneus; and seinge that our contrary opinions vnto them, are conformable to that rule, to the empire of sacred auctoritie presidinge in the church, the Protestant being not able out of antiquitie to shew any dissentinge from vs, but heretickes and rennagates, it followeth, that our faith hath it true rule, and is answerable therunto, and that theirs hath no rule of auctorithy, but alwayes by the same to haue been reiected: so that their faith then in this respect is false, and a forged device. This answer they retourne, to reuerse our argument: Luther, and Caluin for auctorithy of their doctrine, repugnant to the Romane faith, were warranted by the worde of Cod, and inwarde testimony of the spirit: and if percasse they held contrary course to the outward auctorithy and censure of the precedent or present church, it doth smally importe, in that such auctorithy may erre, and is by the spirit to be reuoked to the touch stone of the worde. A straunge auctorithy to commaund, confined and abridged in the sole persons of Luther and Caluin? A new kinde of obedience certes in faith, when men must obey none but themselves! How hearby might any indewed with reason, nor yet resolved in faith, be persuaded to become a Lutheran, or a Caluiniste? For first in doubtfull manner enquiringe after the truth, he would say, that this pretended auctorithy of single persons, was euer assumed by all heretickes against truth it selfe, they interpretinge scripture as the priuate spirit vnto them suggested. Then he might aske, whether the rule of faith be the worde absolutely in it selfe, or the sense of the same worde ex-

Theodorus Studita lib. 2. ep. 63. Leo ep. ad Anat. Pat. Constan. Gregor. ep. ad Ios. Parlam Anno primo Elizabeth.
Athan. ep. ad Solis. & Apoll. Hilar. Apoll. Greg. Naz. orat. ad Cines. Ambros. ep. ad foror.
Epiphani. li. 3. bar. 75. lib. Anacroph. Augustin. lib. de heres. cap. 53. Damasc. lib. de cons. hab. resibus. Iustin. Mar. orat. ad Gent. Tertull. cons. Marcio. August. lib. 2. de pec. orig. cap. 40. Augu. de spir. & lit. Hieron. contra Iouin. Can. Ego Berengarius. Ephes. 5.

pounded and expressed: the first, because it consisteth only of certaine characters, commonlie vnknown to most, hath no life or force to perswade; the second doth referre the inquirer to some authoritie of man, by his spirit thus or thus clearing the worde: so then the rule of faith to him must be in summe the authoritie of the spirit in Luther and Caluin, and yet such authoritie of spirit not known by signe more familiar vnto him, then the sense of the worde it selfe: and so the person to be catechised by the worde and his owne spirit must first proue whether Caluin or Luther with their spirittes be of competent authoritie or no. What neede then of Luther and Caluin! Ofencelesse absurdity to acknowledge such a Saxonick, or Picardicall rule of faith? Moreouer this person to be instructed will say, that the authoritie of ancient Tradition by successions of Bishops in S. Peters chaire, holdinge so many Countreies, conuerting so many countreies, writinge such volumes of admirable learninge, teaching other wise then Luther and Caluin doe, and in an other manner takinge the meaninge of the holy ghost in scriptures, is farre greater, and so theirs to be none at all accordinge to the rules of a prudent and wise comparatiue decision. But as for want of authoritie, I haue proved that the faith of Luther and Caluin is erroneous, and symboliseth with all heresies, so in regard of the same defect, I shal demonstrate, that it is also no faith in trew nature and definition thereof.

*The beleefe of
a Protestant
wanteth the
very nature of
faith.*

*August. lib. de
uitil. cred.
Cap. 11.
Rom. 10.*

Rom. 6.

*Origen. in pro.
hem. lib. de
princip.*

*August. lib. de
uitil. cred.
Cap. 16.*

6. Of this matter shall I hereafter particularly enlarge my selfe, discourfing of the beleefe of canonicall scriptures, and the senses of them; prouing that the Protestant, reiectinge the tradition of the church, either of the one, or of the other, hath no solid diuine faith, but only an humane opinion, or phanaticall perswasion deriued from a pretended kinde of illumination. Therfore in forme I propose this argument, and shall consequently maintaine each parcell therof. Where there is not sufficient authoritie mouinge to beleue, or rather no authoritie at all appereth, their can no faith subsiste: But the Protestantish beleefe is deuoid of all authoritie of waight and moment, therfore no firme and sure beleefe. The Proposition expressly is affirmed in holy scriptures. *Fides ex auditu: faith is by hearing*, that is faith is caused when by authoritie of sacred importance, diuine truth is preached or diuulged vnto obedient hearers. And for this cause the acte of faith is called in scriptures an Obedience to externe authoritie; for obedience is not in reckeninge of our owne designements or verdictes: *Obedistis autem ex corde, in eam formam doctrinae in qua traditi estis: you haue obeyed from the hearte vnto that forme of doctrine, into the which you haue been deliuered.* Accordingly Origē assigneth this authoritie externe as a necessary principle of Christian beleefe, vnto the which by faith we ought to yeld our selues disciplinable and obedient: *Seruetur uero ecclesiastica praeceptio per successionis ordinem ab Apostolis tradita, & usque ad praesens in ecclesijs permanens; illa sola credenda est veritas, qua in nullo ab ecclesiastica discordat Traditione: Let the ecclesiasticall preaching be obserued, the which by order of succession from the Apostles is deliuered, and vnto this present is permanent: that only is to be beleued as truth, which in no point is discordant from churchly tradition.* Also S. Augustin faith by diuine providence *Authoritatem aliquam constitutam esse, qua uoluit gradu certo intendentes, attollamur in Deum: To be ordained some authoritie, whereby as it were helping our selues by a certaine degree, we may be raised to God.* Which faith by hearinge, or obedience of faith, hath not the Protestant, nor aimeth he at any externall authoritie, beleeuing that only which his inward spiritt dictateth vnto him, and so doth not conceiue faith by hearinge, but only by readinge, phantasizing in the meane time this or that with himselfe: neither doth he obay any authoritie of the church, but his owne definitiue sentence, and in that retaineth not the very proper and essentiall nature of faith. Neither can he say with probability, that he is induced vnto

vnto faith by the authoritie of the scriptures commented and expounded by himselfe: for it may fitly sute to reprove this his humour, that which auouched S. Augustin of the Manichies, that is, when by the iudgement of their personall spirittes they admitted this writt for cannonicall scripture, and not that, this to be the meaninge of this text, and no other, that they beleeued them selues, and not the scriptures. Moreouer it is impossible that euer a protestant should iudge discretely the act of his spiritt thus beleeuing and thus expoundinge, to be of authoritie definitiue and autentick, or to be the commaundement of allmighty God in his soule. For when the Manichies presumptuously denounced, that their spirittes told them sondry thinges contrary to the tradition of the church, thie marchinge in opposition and fronte against the same, S. Augustin in these termes iustly did beate downe the cresse of their insolencie: *Vos autem tam pauci, & tam turbulenti, & tam noni, nemini dubium est, quod nihil dignum authoritate proferatis. Quamobrem scripturas istas si vos proferitis tam pauci, & incogniti, non libet credere*: You so fewe, so troublesome, so new, no man can doubt, but that you cannot bring any thinge forth worthy of authoritie. VVherfore if you alleadge these scriptures, it pleaseth me not to beleue. How then can the Protestant deeme as diuine and definitiue the prescript of his owne spiritte, if he consider this his faction, compared to the Catholike partie reclaiminge, to be but small, vnquiet by seditious contradictions, contemptes, reproches, vnknownen to any adge past, and now vpon a sodan starte to beare the signiory of authoritie, maugre the generality and consentment of nations making for the contrary? And although to vs they alleadge and heape textes together out of scriptures for their opinions, yet we shall still disdaine to beleue them, because they want authoritie. If then the Protestante will balance ducly the moment of the authoritie of his proper spiritt, on the which he only relieth, he shall discry it to be but a painted one, yea of no authority at all. And if he will suffer himselfe to be lead therby into beleefe, and determination of controuersies, he must first forscke his wittes, before he can become a good Protestante: and in fine be nothinge els but a phanaticall deuiler and dreamer with himselfe, reading the worde with his owne spectacles of selfe likinge, hauing not the very naturall and substantiall conditions requisite to heauenly and diuine faith. But on the contrary side, the Catholike beleeuing is directed both by ourwarde authoritie of the church, allowinge and sensing scriptures aright by the presidence of the holy ghost in it, and also by illustration of the inward light of God his grace: that is the habite and giste of faith infused into his soule: and so beleeuinge rendereth himselfe obedient both vnto the holy ghost inwardly persuauding, and also vnto the church outwardly denoicing. This externe authority turneth and directeth first our eyes and mindes to the marcke of thinges reueiled by God, and then we by efficacie of inspired faith, not by the faculty of nature, giue full assent of duetifull beleue and credence.

7. Theris the no iust cause, why the Protestat should reprove our Catholick faith with misprision of inward spirit of light, as yf wee grounded our certainty of credulity vpon the definitions of men, considered in an humane quality. For first we by our doctrine establish in the faith full a spirituall eye offoule, to wit an infused ability to beleue thinges diuine and supernaturall. Then consider wee the teaching church, not only as a societie of mortall men, endowed barely with complements of nature, but moreouer as illuminated and assisted by deuin inspiration, as oracle and schole of the holy Ghost: in the on discording from prophane Pelagius, in the other differing from the rebellious Protestant. Betwixt therefore the inward light of faith, and outward sounding authority of the church is founde a mutuall and reciprocall dependence: as that the church, guided by the holy Ghost, proposeth no thing to be beleued

Augustin. lib.
de util. cred.
Cap. 14.

How the Catholick faith is deuine.

Matt. 23
Ephes. 4.

to which inward light of faith doth not encline and abilitate the soule: the holy Ghost preaching in churches definition, agreeing with him selfe, speaking in the minde of a beleuer. and also in that inward light attendeth and waiteth on the churches wordes, not effecting the worke of faith before it hath therby a specification and proposition laied downe of the obiekt and matter to bee beleued. So that as we see in an instrument wel tuned, by a secret simpatheie on string touched causeth the correspondent in harmony to moue and warble, so the holy ghost instructing by the prelacie of the church, and inciting particular beleuers to the obedience of faith, doth no soner make sounde by voice of the church, then by inward light, yf it bee not reiected, procureth a dutifull answere in they faithful. For yf the church shoulde speake, and wee want this inspired light, not beleuing wee might pleade impotencie or impossibilitie. and yf this inward light weare not directed by churches voice, men wolde deeme of it, as of an erraticall planet in the firmament, or a meteor without certane motion; and not to bee an effect of the orderly prouidence of allmightie God: being not seemly for him to scatter his lightes, as it weare, without conduction from the authoritie of the church. For men once wanting obedience hearunto, pretended lightes forthwith wold rather serue them to fight in error, then to finde in quietnes the vniforme pathe way to truth and saluation. *VVe are Israelites sayeth Clemens of Alexandria, who are not to beleue by wonders, but by hearing.*

*Concil. Trid.
Sess. 6. Can. 3.*

*Clemens Ale-
xand. lib. 2.
Strom.*

*For that an established authoritie of necessitie serueth for the direction of Christian be-
leeffe, discourse is made comparatively betwixt the authoritie of the Catholike church,
and that of the party and faction of the Protestant beleuers.*

C A P. IV.

*Augustin. lib.
de util. cred.
Cap. 11.*

*IT is very truely affirmed by S. Augustin: Quod intelligimus rationi debemus, quod
credimus auctoritati: That we know any thing we owe to reason, that we beleue to au-
thority.* Wherefore seeing our Christian faith is deduced from authoritic, as is al-
ready declared, sithence that not only the Catholike standeth and maintaineth his
truth by the power and rocke of authoritic, but also the Protestant presseth forth, as
if in like manner supported by the maiestie of authoritic, we are to examine and
search by enquiry, what authoritic he may challenge, as well att the time wherin Lu-
ther and Calvin first proclaimed and canonised his beleeffe, as also in these succeedin-
ge dayes, after almost ninety yeares from the originall appearance therof, comparing
the same in equality of conference with the authoritie of the Catholicke and vniuer-
sall church. The very fountaine and head of authoritic we catholikes admire in the
person of our sauour Christ, being God and man, and that not by accident of gifte, as
by vertue and sanctity, but by nature and substance: whereas the Protestantish brood
enformed by Calvin his doctrine, respecteth only the Father as God by excellency
and principality, the sonne as God improperly only and in a secondary acceptance. O
disgrace of the Christian Church, not acknowledging the Prince therof as properly
God and soueraigne! Furthermore the Protestant, according to the Alcora of Calvin,
will auouch, that the diuinity assumed not the nature of man, but man subsistent in his
owne personalitie: so that in Christe being two persons, one humane, the other diuine
as vttered once with blasphemie Nestorius, and after him Mahomet Prophet of the
Turkish crewe, Christe is not God otherwise, the a person singularly beloued of God,
or by grace, vertue, and perfection particularly reared vp neare to the diuinity: saying
that

*Authority of
faith from the
dignitie of
Christe.
Caluin. lib. 2.
Inst. Cap. 14.
cont. Gentil.
10. Prothes.*

*Liberat. in
Branie.*

that the sonne of God *Assumpsit personam Mediatoris*: hath assumed the person of a mediator: and against Weistphalus he tearneth the maiesty of the flesh in Christe, *Gloria dotes: the giftes of glory*: as if Christ had not in him personally the maiestie of diuinity, but an accidentall glory streeming from the same. Whervpon Conradus Schluff, a Lutheran, affirmeth of the Zuinglians, and Calvinistes: *Omnes Zuingliani non plus de Christo sentiunt, quam Turcius Alcoranus de Christo tradit: All the zuinglians do not esteeme more of Christe or teach, then doth the Turkish Alcaron prescribe*. Beza to this effect pronounceth in Christe to be two hipostaticall vnions, one of the body and soule, the other of the diuinitie and humanitie: therefore consequently two persons: and Christ to be no other wise God, then after the Turkish calculation. But wilt thou see an excusie exposition, made by an English Protestant for defence of his Patriarch Beza? *There are two vnions personall in Christ, videl because the humane nature naturally doth cause a finite and distinct humane person or subsistence, and so would haue done here, if the nature, flowing out of this vnion, had not been assumed by the sonne of God: and so preuenied and stoyed from subsistinge in it selfe, and personally sustained in the person of the sonne of God*. In which defence, first he sheweth his grosse and silly skill in schoole diuinity, affirminge the nature humane in Christ to flow out of the vnion personall: for this nature being firste existent and produced by the holy gholt, and the glorious virgin, then after was vnited personally to the diuinity, and so could not flow from the vnion, in priority of cause supposinge it, as this flowing fellow dreameth: he should say, that the proper and naturall subsistence should haue flowed and issued fro the humane nature, if by the act of incarnation it had not been miraculously preuenied. Then this his exposition is vaine and rediculous: for either he meaneth that if the vnion had not been, there had been two persons, one of the humanity, an other of the diuinitie; and that is impertinent to Beza his speech, and importeth no more, then that without the misterie of the incarnation God had been god in his person, and man likewise a person in his proper personalitie: but what is this to two vnions personall in Christe auouched by Beza? Or els he would say, that if the emanation and flowing of the naturall personality from the humane nature in Christe had not beene hindere d, there had been two vnions personall, which is false, and implieth contradiction: for if the humane nature should once subsist in his owne personalty, and be personally man, the same had not subsisted in the person of God, and bene personally and substancially likewise God, but accidentally only by fauour and grace, as in this respecte deuised Nestorius. And thus we may dismisse for this present this good companio Protestant, era that makes brethré in one church saued beleeuers, as in Tauerne, a Theater, or Ferry bote, men that professe all sortes of faithes, and religions. We Catholickes for the honour and credit of our church, define, that the soule of our Redeemer was glorious, and did see allmightie God euen from the very first moment of the incarnation, and so ignorant of nothings, that was to be knownen concerning his estate: But the Protestant Calvin debaseth the head of our church with want of knowledge, as the Iewes did, vaying his peacing eyes from beholding their miscreant demeanour towards his deuine person: *Hanc ignoracionem ne ipse quidem filius nostra causa abnuuit: This ignorance for our sakes did not refuse to undertake the sonne of God*: farthermore also affirminge, that by importunitie of passion and errour he was transported to desires rash, and contrary to the will of his father. Catholickes ionly auerre, that the actiōs of Christe, being caused by him as by God and mā, for the excellēcy of his person worcking the, to haue been euery one of an infinitie valew, meritte, price, and esteeme, and that the least of them had been sufficient, euen accordinge to rigour of iust repay, to haue redeemed a thousand worldes: wheras Caluin a Protestant, denieth that the passion of him vpon the crosse was equiualent for mannes

Caluin lib. 1.
Inst. Cap. 13.
Lib. cont. west.
fol. 901.

Conrad Azor.
4.

Fenard. dial. 3
Iren. lib. 3.
Cap. 18.

Field. lib. 3.
Cap. 33.

Caluin. Matt.
Cap. 24.

Caluin lib. 2.
inst. Cap. 10.
Sec. 10. 11.

redemption vlesse therunto bee adioyned the paines of hell, to wit his desperation and torment there vnder the scourge of the deuill. *Nihil actum erat, si corpora tantum moris fuisset defunctus. Opera precium erat, ut diuina ultionis fenerator aem sentiret; quod & ira ipsius intercederet, & satisfaceret iusto iudicio.* Nothinge had been performed if only he had died a corporall death. It was behoufull that hee should feele the severitie of the diuine reuenge, whereby he might oppose himselfe to his wrath, and satisfie his iust iudgement. So that accordinge to the doctrine Protestantish, if a man will in minde beholde with piety and deuotion his redeemer performinge the act of his redemption, he must not contemplate him bleding and dyinge on the crosse, but in hell as a slaue to Satan, in torment there, in dispaire and anguish of conscience perplexed. Whereof first may be deduced, that iustly yet man kinde is not ransomed: then that Christ personally is not God, but only man. The Fathers vniuersally, according to the doctrine of Anselmus, teach, that it was necessary for mannes iust redemption, that the sonne of God should be incarnated, in that no lesse price and esteeme of seruice could effect it, and fully satisfie the wrath of God the Father, then some infinite dispence, and charges disbursed, which could not haue been found in any pure creature, Angell, or man, but solely in God and man. Notwithstanding according to Caluin, if the death of Christe vpon the crosse was not sufficient by rigour of exaction to repay a price of iuste waight for mannes transgression, then such sufferinge was but of a finite and limited valew: and seing the torture in hell he after endured, could not also be more excessiue in quality the that of the crosse, it added to the former, could but render the whole somme finite, and contained in a certaine degree and measure of worthines: for if Caluin had deemed the sufferance vpon the crosse as infinite, he had therein reposed abundantly the satisfaction for mankinde: so that then if all remasted together amount only to some quantitie of deserte limited, and valewable, we are not yet redeemed, in that to such an effecte an infinite ransome was to be exacted, and therefore no manner of person, but God and man, could haue bestowed it. Butt will you heare this Protestantish Patriarch graunt himselfe as much, to the high praiudice of Christ his crosse, and meritt? *Etenim fateor, si quis simpliciter & per se Christum opponere velit iudicio Dei, non fore merito locum: quia non reperitur in homine dignitas, qua possit Deum promereri: I confesse that if one would simple oppose Christ by himselfe to the iudgement of God, who should finde no place for meritt: for that in man is not found that dignitie, that can deserue any thinge att God his handes.* If Caluin had beleeued Christ to be God, doubles but therby he had acknowledged also an infinite meritte of deseruing duety in all his actions, in that they were the actions of a diuine person, infinitely perfect and gracious: therefore all iust and rigorous meritt in Christ he discreditinge, doth not only therby deny a perfecte and true kinde of redemption, but also that the redeemer is God: and therefore takinge him as only man, affirmeth that in man, that is in Christ, not to be found iust and satisfactory redemption; as if our redemption stood precisely in the fauour of God, takinge that of his sonne defrayed for a full pay and acquittance, which in deed and substance is nothing worth the reward or guerdon: as if a creditour for a thousand pound should admit an hundred for discharge of the debter, because otherwise impotent to answere for any more. Accordingly to this Mahometicall doctrine, an other of our owne nation, answearing a Catholike wrigh-ter, in that he affirmed, for worthe and moment, one worde, one teare, one droppe of blood to haue been of abundante force to redeeme mankinde for the valew and excellencie of the thinge: he denieth the same, auouchinge such a speech *To contradict the scriptures.* But it is not meeete that by power of argument, and liberall dispute, I should encounter with that loathsome brabler, who taketh allwaile lyes for truth, and ri- bauldrie

Anselm. lib.
Cur Deus ho-
mo. Athanas.
de incarnat.

Caluin. lib. 2.
Inst. Cap. 17.

Sot. exam.
Cap. 3.

bouldrie for Theologie. If then the protestant disgraceth thus Christ in his one person, in the substance of his merittes, and with the Iewe bending knee, cryeth. *Aus Rex Iudaorum* : Haile redeemer, and sole redeemer, yet blinde him by a doctrine vile and base, thereby in couerture to worcke him the greater dishonour, how doeth he thereby weaken and extenuate the authoritie of the whole church, the head and Monarch thereof so by him despiteously entreated? Lett vs now see, how also the faction Protestantish empareth the merittes of Christ in his church, all authoritie therein dethronising, auilinge, and depresseing: and make a recognisance herby what sort of authoritie it may from the Apostles times vnto the preaching of Luther deriue vnto the present cause. Thus therefore I in forme de argue: what the Protestant now denounceth, contrary to the sacred and holy Councell of Trent, had neuer any authoritie from the Apostles vntill Luther, but from the mouthes only of infamous heretikes: when as matters of faith by the said Councell of Trent defined was euer allowed by the Catholike and generall authoritie of precedent pastours, teachers, and Bishops of Christ his church: therefore the Protestantish credulity is frustrate and void of all graue, holy, and lawfull authoritie; and contrarywise this faith we now professe is furnished with the best authoritie on earth; yea the very same that is soueraigne in heaven.

2. As concerning the Fathers which liued fise hundred yeares after the Apostles, as their authoritie is greate and potent, and not controleable, so is it expresse for vs and our cause; and standeth in constant denial of Protestancie ioynctly, in as much as repugnant to the present Romane beleefe. And for that the Protestant knoweth, that the Fathers were neither Lutherans, nor Caluinistes, and so from them could not draue the colour of authoritie to his faction, he seeketh to empeach their credit in what he may: and seeing he cannot gaine them for himselfe, and his quarter, he endeauoureth to vnable them from affordinge any notable supporte or maintenance of authoritie either to one partie, or the other. *Cum mihi obijciunt aduersarij ante mille & trecentos annos vsu hoc receptum fuisse, respondeo, veteres illos hac in re, & mandato Dei, & legitimo exemplo destitutos fuisse: adreptos denique in errorem, dum mimium publico mori & vulgi imperitiis dederunt: when my aduersaries obiect to me, that this was vsuall before a thousand three hundred yeares, I answere, those auncientes in this matter wantinge the commaundement of God, and all lawfull president, to haue been carryed into error, whilest they attributed so much to the publick vse, and the common people. Where Calvin with an intollerable pride doth crosse and condemne the very rule of faith, that is the vniforme and generall known practise of the church. But I dispute against him thus: In no parte of the church notorious did any finde fault with that, which Calvin heere in the sacred Counsaile of Trente mispriseth: therefore the vse thereof, being once vniuersall and not cancelled after by any pastour or Bishop, but only by heretikes disclaimed, Calvin in reproving it, is not only singularly audacious, but most apparently hereticall. Moreouer he confesseth, that our doctrine of Satisfaction, to be approued by the writings of auncient fathers, as also our deuotion towards the blessed Sacrament, our ceremonies of Chrisme, and insufflation in Baptisme, and the like: and yet this maine authority to one Iohn of Picardie, is nothinge, defining Censor like, that they knew not the scriptures, but forged opinions, contrarie to their meanings! In like manner the Centuriatours Protestantish confesse, that in the very primitiue church was rife and ordinary our poctrine against faith only iustifyinge, for the establishment of ceremonies not written in rite of religion, for esteeme of purgatory, vouse, inuocation, and worshippe of Saintes, and that S. Augustin, and other Saintes, did build stuble of superstition vpon the foundation of Christ Iesus: yea in*

Authoritie of Fathers in the church for the Catholike not for the Protestante.
Centuriatores Centur. 2.
Caluin. lib. 3.
Inst. Cap. 3.

Caluin. lib. 4.
Inst. Cap. 17.

Melancthon. Com. 1. ad Cor.
Cap. 3.
Com. 1. 3.

that age, when florished *Athanasius, Hilarius, Optatus, Basilus, Naziansen, Hierome, Ambrose, Augustin, Chrysost, Ciriil, Epiphan, Theodoretus*, famous pastours in Christ his church; nor respecting on iott the abilitie of their learninge, nor their diuine and singular spirittes renowned for Sanctitie of life. Of this kinde of impudent, yea sacrilegious Malapertnes in the Protestants, no country yealdeth forth greater testimony and more furious, then ours, euen to the high contempt of the blood of Christ, and impression made by his Ghospell, iniuriously with contumelie reuelinge that aged time, and prime of the church, so worthelie esteemed by the wisest in Christendome for moste learned and sacred; yea auouching that the writings of them were nothinge els but letters of deceipte and marte, to bringe Antechrist into the worlde, as if they had been his brokers, his messengers and harbingers. *De Patrum scriptis affirmare, aut demus, sic esse voluntate Dei dispositum, ut quibus Christum Scripturis callere non sufficit, a patribus fallantur de Antichristo, & ei se submittant, quem scriptura describit, dum non aliam illum futurum credunt, quam a Patribus acceperunt. Quod in alijs quoque multis fidei capitibus contigisse non dubitamus, cum tam multa videamus apud Patres, que superstitioni aditum aperiant, & Patrocinari videnter erroribus illis, quibus Antichristus orbem terrarum sibi subiectum & captiuum tenere debuit.* Of the writings of the fathers we dare affirme, so it hath been disposed by the will of Ged, that those who haue not thought it sufficient by only scriptures to know Antichriste, by the fathers they should be deceived about Antichrist: and submitt them selues to Antichrist described in scriptures, whilst the beleene ne other to come, but only hee, which of the fathers they learne should come. which thinge to haue happened also in other articles of our faith, we doubt not, seinge that we see so many thinges in the fathers, which make entrie for superstition, and giue patronage to these errors, with the which Antichrist ought to ho'd subiect and captiue the world. It is well for our edification, that this vicerous wretch adioyneth to his iniury against the fathers, also blasphemie against allmighty God their lord and master: the one and the other comming equally from the selfe same Sathan, that menaged the braines of so wicked a Protestant. He telleth vs God ordained and disposed it, that the authoritie of the fathers, growen and sprong from their rare learninge, from their sanctity of life, their succession, their orderly mission, and vocation, their singular giftes and graces, their miracles should be meanes, baiges, false lures, to enthrall the world in captiuitie of Antichriste. Was it then the disposition of God, his decree, his law, his order and prescript, that men in such great multitudes, 'as are, and haue been Romane Calholicke, should be slaues of Antichrist? Is the disposition of God conuerfant in such iniquitie, in such eternall hauocke of Christians? was it God that furnished they fathers with authoritie of vertues, of miracles, of science, and fore saw that they would band and bend all thees his forces, and their personall endowments against his owne honour for the seruice of Antichrist, his vtter and sworne enemy? The fathers, the pastoures and Bishops of Christ his church, neere vnto the times, and also place of Christe his crosse, hauing fresher and better proofes to know the Apostolicall faith, then wee, the blood of Christ then warme among them, and they burning in heat, zeale, and charitie therof, surpassing the frostie season of this our latter age, yet by their writings weare nought els but ministers of Antichrist? And why? because they otherwise vnderstood Scriptures for the comming of Antichrist, then this single solde Robin doth. A great transgression! A lamentable case, that this yonker had not liued a thousand three hundred yeares since, to haue better directed the world: then had he been the only pearle, paragon, and Phenix, or father of fathers, a pure puritane, the sonne of Theologie, the only champion to haue vndermined Antichrist: yet all this was the fortune and blisse, in my time, of Bialiall colledge

Rob. Abbot.
Demonst. Cap.
1. Num. 7.

*The providence
of allmighty
God blasphemed.*

Tedge in Oxforde! Well lett this our Iewell be lapped in bombase, and so boxed vpp well from the cold. Alas, alas, how lamentable, and how ridiculous is it, that one man his word should be preferred in interpreting scriptures, before the vniuersall doctrine of the church, one Robin red breest mount in state aboue all the eagles in the aire, one silly Lobster ouer rule the Dolphines of the ocean sea! From the fathers therefore the religion Lutherish and Protestantish had no aucthority: neither doth the Protestant seek for any therby, rather blemishimig their sacred dignity, feing that for thirteen hundred yeares past, he cannot name Bishops and teachers to haue preached Protestancie, or to haue refelled as impious and superstitious the Roman doctrine, then taught and receiued generally, as now it is: no not any one parish in the world to haue agreed with him in faith and beleefe. Therefore I conclude, our faith haith aucthoritie, and theirs none, our faith is answearable therby to the rule of faith, deciphered by S. Ireneus, S. Augustin and others, theirs repugnant and discordant to both: our faith and religion were defined in generall Councells, praftised euery where, theirs neuer to haue appeared in Councell good nor bad: our interpreters of scripture to be authentical, theirs phantastical; and in somme, we to entertaine faith, and they none att all. Seing therefore that Lutther and Calvin cannot obtaine any aucthoritie from the Fathers and Bishops before their risinge in mutinie; I meane not from the externall and visible rule of faith, it followeth, that if they will gaigne for their cause any aucthoritie from precedent times, they must borrow it from heretickes, from the recordes of infamie, and ordure of the worlde: that is, that either for thirteene hundred yeares they must acknowledge their religion and beleefe neuer to haue spoken worde, neuer to haue been behelde by any eye, neuer to haue been recommended to posterietie, or els that it was bruted and spoken solely by branded heretickes, beheld as condemned by the Catholickes, buried with Anathema and eternall disgrace: and hereof we shal make particularly a cleare demonstration.

Centur cii. 2.

3. But before we come to the feueraltie of examin, let vs put a Case, that a Catholick, and a Protestant, be euen now to depart oute of this present life, and at the tribunall Scare of Allmightie God both to be triede as concerning prudent diligence, vsed by each partie, to finde oute the Catholick truth: and so we shall perceiue, what manner of sentence will best bescome deuine providence to passe. The Catholick may auouch, that in this important affaire of his soule he hath bene humble, submitting allwaife his iudgement to the deliuered doctrine of his Pastors, not relying vpon his priuate estimation. Then may he alleadge, that his carriage in this pointe hath bene dutifull to the church, to the Counsels, and Fathers, and so to the spouse of Christ, mistres and pillar of truth. Lastly he may auoue his prudent diligence hearin, as hauing followed such in beleefe, who weare by espetiall priuiledges recommendable and principallie illustrious: as by their Mission and succession in Pastorship, by the age of their Father hood, by the excellencie of their vertue, by the depth of their rare erudition. For in deede such should not be Pastors, yf in stead of wholsom foder, they tendered to their sheepe brambles or venemouse hearbes. They should not bee Fathers, yf in leue of bread, they gaue to their children stoones or scorpions. Doubtles heare will not appeare to the deuine eye any iust cause of eternall condemnation. On the other side the Protestant will sweare and protest, that as concerning his faith, he hath in one thing agreed with all hereticks, that euer weare, to wit in the contempe of the visible Church, regarding by obedience no commaunding aucthoritie therin, ether extant before Luther, and Calvin, or being after them: but rather by vertue of his proper illuminatiue spirit hath taken they Fathers, and Pastors therin, as ignorants in the word of the lorde, as hirelinges of Antichrist to seduce the worlde. And

An argument deduced from deuine providence, si prone the Catholick faith.

Heb. 13.

Ephes. 4.

Luc. 11.

therefore for his better securitie, hee will affirme, that oute of the English texte he hath cut oute the matter him selfe, and from thence squared forth his sauing beleefe withoute modell of any practice in a visible church, withoute all line and leuill of outeward authoritie, withoute checcher roole of God his seruants, to consort with: and so manfully by the prowes of his one contéplatiue braine, as by speare and sheeld, hath ariued to the glorie of truthes victorie and renoume. Which manner of plea how proper it is to pride and arrogancie, how vulgar, in respect of all branded and condemned heresie, how vnfit for a mans laudable comportment towards Allmightie God, how condongly worthie hell fier, how vnseemly for deuline providence to remerce it with heavenly blisse, I leaue it to any sounde and iudiciouse consideration to determin. But I wold to God, that Protestants wold rather ponder this Case in Good earnest, as most waightie and seriouse, and euen now to bee acted by them selues, then deuice how to caull, and by a shifting wit to delude the mightie consequence therof. Now rehearse wee some particularities, apertaining to this generall proiect.

4. That remission of sinnes, and the grace of iustification are obtained by a certaine spirite of credulitie, that is by a priuate persuation of conscience, who affirmed, but the Cerinthians, the Carpocratians the Catharistes, or Puritanes? And these not only for the present did then assure themselves of such benedictions, but also beleeued, that by immunity therof, they were priuiledged from detriment through any sinne, nothing, neuer so vncleane, being vnto them to be imputed, if once by this persuation they knew themselves iust, the children of God and predestination! They were tearmed Cathari Puritanes deeming themselves pure in the very act and fury of any offence, if rightly beleeuing: they were also called Gnostickes, in that they chalendged perfect knowledge of the secret decrees of allmighty God, diuing as it were into the depth vnsearchable of his iudgements, and finding by a certaine insight of faith, that they in particular were predestinate, and once infallably to be faued. This heresie, although brutish, and phanaticall, was after renued by Eunomius an hereticke, denying the necessity of workes to saluation, and affirminge as sufficiente a bare and solitarie faith to apprehend the promises of God, as reporteth S. Augustin. The Protestant in this point of beleefe, consorteth with them, and I shall make it good against him by argument inuincible hereafter. But gainer hee from these vile and loathsome heretic-kes, *Qui carnem maculant, that defile the flesh*, as hath tolde vs S. Iude, any moment of authoritie or dignitie, and not rather shame and disgrace? The Gnostickes infa- moused by censure of the church, and with them Eunomius; The Gnostickes reckon- ing themselves as the sonny raise shining vpon foule places vnpolluted, that is them- selues not contaminated by guilt of crime, when moste guiltie and incestuous! The Gnostickes notorious and odious to Christianity, for killing yong children in their misteries, for putting out lighres in the night, and darcke howers, allowed for their conuenticles! Haue Solifidian Protestates from antiquitie, from practise of the church, from the rule of faith, no better, nor more honorable authoritie, then from the refuse and filthe of man kind? An English Protestanter talking of they sinnes of the iust and faithfull, faith that sinne doth not exclude their iustice, nor make them obnoxious to damnation: Yet there are many sinfull ouilles they runne in to, which subiect them to God his displeasure. A flatt and grosse Gnosticke. If the iust sinne and displease God, they breake his commaundementes by concupiscence, as by stelh, by murder, by adul- tery, blasphemie, and the rest: or els neuer faithfull man and Protestant after acte of faith once conceiued, fell into such heinous trespasses, which is false, reuincd by experience, and the contrary is expresse verified in David. If they remaine with a iustifyinge faith so in crime, then the iust and faithfull children of God by acte and manners sometimes are theeues, murderers, blasphemers, traitors, and in deed prey

*Iren. lib. 1.
Cont. her. Epi-
phan. lib. 1. cōt
hæres. har. 26.
The Protestā-
tish iustificā-
tiō Gnostickall.
Num. 11.*

*August. lib. de
her. Cap. 54.
Theodoret lib.
Harit Fab.
Hæres. 54.
Iud. Cap. 1.*

Tertull Apoll.

*Pseld. lib. 3.
Cap. 44.
To a Protestā-
tish sinne is dā-
mageable.
2. Reg. 11.*

ones to be God his children, and yet receiue no hurte by luste and libertie to their childshipp with God, and grace of a iustifying faith. Old Gnostacisme implied in the late Protestancie of an English minister! What he addeth herevnto is absurde. *Which sinnes subiect them to God his displeasure, and for which he will not faile to iudge them, if they iudge not themselves.* Contradiction most manyfest and apparant in the Protestantes wordes. The proper obiect of a iustifying faith, accordinge to Protestancie, containeth two things to be beleueed: one that Christ his iustice is imputed to a true beleueer, the other, that the beleueer his sinnes are couered, and not impured vnto him; therfore contradiction, and that a round and palpable one, that a faithfull man knowing by faith his sinnes not to worck him damnation, should by his sinnes displease God, or endamage himselfe. Peraduenture this deepe Protestante dreameth of purgatory, saying that the iust by faith are subiect to God his wrath and punishment: for where is assurance of saluation, there a Protestant can not vnderstand why God should vpon him eternally inflict punishment: and if any, it is but some temporall detrimēt, and a pinch for a time at the worst; and that nether is admitted by Caluin, who saith, that a iustifying faith doth not only free the trespasser from the guilt of eternall paine, but also of temporall, and vpon that ground denyeth our doctrine of satisfactiō. Lett this man now vtillan an other encounter, wrastle with his owne hooke, his owne wordes and conceptes. To proceed, what aūthoritie hath the Protestant denying freewill, and saying, that those which worcke well by God his grace, therby are so effectually moued, that they cannot do otherwise, but of necessitie produce that, to which grace determineth them; and on the contrary side, those that sinne as deuoid of all sufficient grace to eschew the offence, or to resist temptation, do sinne of inuitable necessitie, without any freedome of consent, but such as he borroweth from the *Manichies*? *Manicheorum est* faith S. Hierome *hominum damnare naturam: & liberum auserre arbitrium: It is the doctrine of the Manichies to condemne the nature of man, and to deny freewill.* Is not the aūthoritie of the church, in the time of Manicheus flourishing, which approued our contrarie doctrine of freewill, greater, then that of Manichæus? I say of Manichæus, which as writeth Eusebius diuulged, that he himselfe was Christ, and the holy ghost, that there were two causes, one good, and another badde, struiuing for the empire of the world. Truth it is, that Manichæus not vpo the same ground or reason as Luther and Caluin doe, empeached freewill, yet they iumpe in this issue and resolution, that man wanteth freewill. The Protestant will disdaine to honour Saintes, or sende vp prayers to them to acquire and gaine their intercession: but by what warrant of aūthoritie in the auncient church doth he ground this his late refusall? by that, he answereth, of Eustathius, an Arrian hereticke, by that of Vigilantius, iust of our tune and straine. O miserable and wretched aūthoritie, raken from infamie it selfe and disgrace of Christianity! as if from a sincke or chānell we were to expect the pure streame of doctrine? Is this aūthoritie paragonable to that opposite aūthoritie, which stood for vs vniuersally then against Eustathius and Vigilantius, when they liued, accordinge to the sence of beleefe we now teach, and profess? I meane the aūthoritie of S. Hierome, S. Gregor Naz. S. Basill? Take also as a cloake to grace your faith, the aūthoritie of Iouinian, denying merit of worckes, with all his licentious disportes, and intemperat pleasures: otherwise designe vnto me, what better visible aūthoritie of church, and pastours, haue you forthat assertion from antiquity? *Ætius* an Arrian hereticke, surnamed *the Atheist*, abolishing oblations, sacrifice, and prayers for the soules departed, will in like cause recommend your faction by the maiestie of aūthoritie; or els what aūthoritie can you alleadge now against the sacrifice of the masse? Certes grauer is the aūthoritie of

Deniall of
freewill Ma-
nichisme.
Hieron. ep. ad
Cyprian.

Euseb. lib. 7.
hist. Cap. 28.

Deniall of wor-
ship due to
saintes taken
from Vigilantius.

Proamium cō-
cil Gangren.
Cap. 20.

Deniall of ma-
nist taken frō
Iouinian.

Tripert. hist.
lib. 5. Cap. 42.

Deniall of sa-
crifice and
prayer for the
dead taken

those, from *Ætius*.

Epiphan. lib.
4. bar. 77.
Damaſt. de
her. Auguſt.
lib. de cur pro
mort.
Pelagianisme
of Proteſtan
cie. Auguſt. de
ſpir. & ut. Ca.
17. 18. 25.
Auguſtin de
Baptiſ.
Faith of pre
deſtination
hereticall.
Baron. Tom.
10. pap. 60.
Image brea
kers hereticke
ſtand for Pro
teſtancie.

Baron. Tō. 10.
pag. 5. 41.

The Pope of
Rome infeſted
by hereticke
and ſchiſma
tikes.
Epiſt. Nicolai
pontif.

Zoſom. Tōm. 3.

Baron. Tom.
11. 1053.
1054. 1057.

those, which shewed vs the rule of faith, S. Epiphanius S. Augustin and others. Where was euer since the time of the Apostles mention made, that in man, by Christ, was not an inherent iustice of charitie, powred into his hart by the holy ghost, therby making him childe of God, but from the pen of one Pelagius, as witnesseth S. Augustin? or also that the children of the faithfull stande in no neede of Baptisme, as now the nouelling Protestant holdeth olde Pelagianisme quite repugnant to the rule of faith, as recordeth S. Augustin, and vniuerſall beleefe of Christians? Doth then the ſhape of Pelagian authoritie become your religion Protestantish? or therby is it more authoritatie then our faith, maintained againſt you by the conſent of nations? The Proteſtantes glory, wherein they vaunt, that by certainty of deuine faith they are aſſured of their owne predeſtination, after the foule Gnoſtickes, by the ſentence of any, neuer had credit, but by one Sotheſcalcus as Scott, and Prince of the hereticke Predeſtinatians; who vpon the Priuiledge therof graunted full licence to the importunitie of man his concupiſcence. And what is from hence authoritie, comparison being made with thoſe, that reſiſted this vaine and vnclene toolery of ſelfe perſuading? Neither can the Proteſtant amaſe our mindes with the porte and ſplendour of authoritie, if he produce againſt vs from antiquitie heretickeſ called Image breakers, in patronage of his cauſe, maintaining as they did, that to worſhippe allmightie God, or a Saint, in their images, is flat idolatrie. For lett them be compared with the qualities of thoſe, which euen in Greece it ſelfe, for our preſent quarell gaue reſiſtance, and namely of the fathers in a generall Councell at Nice, ſo holy for life and conuerſation, ſo magnanimous and patiently ſtout in enduring heatheniſh cruelties enforced vpon their bodies by the Image breakers. Then lett it be conſidered that theſe image quellers were haſe Iewes, ſcorners of all religion, alſo called heretickeſ Mecheani, allowinge the emperor two wiues to geather, and openly denouncing, *Leges ex aquo omnibus non eſſe impoſitas, ſed in regibus ceſſare: Diuine lawes not to concerne kinges*: and then they ſhall ſee this greatnes of Proteſtantish authoritie euaporate, and be extenuated into a ſume, falſely painted by the beames of the ſonne. And O monſter to thincke, that theſe image breakers were Proteſtantes, theſe I ſay, celebrating dayly the dreadfull ſacrifice of the maſſe, and only Proteſtantish in the matter of images? The vehemencie of ſpirit and rage wherewith the Proteſtant at this day oppugneth the Primacie of the Biſhop of Rome, both by opprobrious wordes, and bloody deedes, is more then notorious: and what authority from antiquitie in defence of ſuch a deſignement hath, he ſeinghe cannot ſhew vnto vs any one nation Catholike and orthodox in the world, that euer reſuſed to obey the ſacred empire of S. Peters ſucceſſour in the Romane chaire, but the rebellious ſpiritteſ of certaine Grecians, and particularly of Photius the eunuch a laye perſon ſoudanlie inueſted Patriarcke of Conſtantinople, of Michael Cerularius, and men of like condition, and ſtampe? But what was this refractarian Photius, to oppoſe him as a Goliath againſt the whole hoſte of God? Photius I ſaye a corrupter, and forger of recordes openly ſo proued, Photius a ſtadge player and ieſter, yea in the affaires of holy religion, Photius by an infamous death extinguiſhed; yea Photius a maſſe preſt, to ſpeake vnto the Proteſtante, and one that worſhipped Saintes, doth he ſtand for the grace and credit of the church Proteſtantish? In like manner that Michael diuerſly an hereticke, and turbulent perſon, holding it unlawfull to eatē of fleſh ſtrangled, after the Iewiſh rite, denyinge the holy ghost to proceed from the ſonne; and in breefe, no Proteſtant; muſt he needes by violence

*Melancton li.
6. potest. Eccle-
sia.*

*Concil. Const.
Tom. 3. p. 2.
pag 1570.
Binus.*

Protestantes, who to authorise their church, worck doubles nothing for it, but contempt and laughter. For their good master Wiclefe, first they haue him a firme beleeu-er of the reall presence in the Eucharist, one that sacrificed for the quicke and the dead; on that taught that only faith did not iustifie: then one that affirmed, that the popular subiect might at his pleasure chastice his prince, that superiors in deadly sinne, losse thereby all iurisdiction ouer others. Where then Wiclefe, and his Hus, discredited purgatorie, they accorded with Arius against the authoritie of the church, where they denied the Saintes to be honored, they conspired with Vigilantius, an odious enemy of heauen it selfe: where by their opinions they degraded the supremacie of the Romane church, ther they entred into troupe of those proud scismaticall and hereticall Grecians. What authoritie then from these to the partie Protestantish, or how could Luther alleadge for his doctrine against the Roman beleefe the authoritie of Wiclefe and Hus, or of the goose with her goslings? This argument therefore made by collection and comparison may thus be shutt vp: seeing that Luther and Calvin had by authoritie of church from the times of the Apostles no warrant to teach a doctrine contrary to the Roman beleefe, only disagreeing from it in such articles as were by none, but only in all precedent times vttered by infamous hereticke: neuer any one, yea neuer any one hereticke, agreeing with them in all matters of faith, they preached contrary to the rule of faith, they expounded the scriptures erroneously, crossing the authoritie of the church, no man according to reason can credit the, or prudentlie follow their opinions. If it be answered, that hauinge no visible authoritie on their sides, yet their doctrine was to be embraced, for that it was consonant and conformable to the worde of God, it will appeare a vaine shifte; for when the catechised shall see to stand and strue against them the authoritie of times, of practise of the church, of doctors and pastors therin, and only hereticke to haue broached first their documents, he will esteeme the authoritie of Calvin and Luther as the authoritie of rebellious men, of pirates, of hereticke, and worthelie by these tearmes he will prescribe against them, as hath been declared: yea according to prudence, he will deeme, that rather Luther and Calvin teache not with conformitie vnto the worde: and so that is set doune for a resolutiue answere, which is in question. Rather his iudgement dorth aduertise him, that they preached doctrine, contrarie to Scriptures, and practise of the primatiue church, because they opposed them selues to General Counsels, to they Fathers, to the church, then beeing, when they liued acting the worke of their apostasie. And how is not more sutable to reason, and moore likely to thinck, that Luther and Calvin contradicted they Scriptures, and primatiue church, the otherwise, seeing that Christ his visible church, then teaching, when they vented forth their new doctrine, they Fathers, and Historiographers of preceedt ages, vniformlie auouch as much? But sayeth he, peruse they Scriptures, and thereby trie and iudge. Which certainly is as much in effect, as yf he should pronounce all such to bee in estate of damnation, debarred from all method to attaine vnto a treue deuine Faith, who can not reade and expounde Scriptures: also that in euerie particular person raineth a Spirituall prelacie, by vertue whearof euerie one is to examin and Censure Luther and Calvin discussing they Scriptures: and no otherwise to beeleue them, or others, then shall please them by priuacie of Spirit to determine. It resteth now we examine what authoritie or rule of faith these that liue at this day may haue from the persons of Luther and Calvin.

*Luthers au-
thoritis ex-
amined.*

4. Sithence then the doctrine of Luther was new, and not practised or receiued by testimony, apparant from any historie of credit in the world before his time; and in that he had not then the externall authority to allow of it, when he began to diuulge the

the ſame, therefore it was behoofull that he ſhould imple in himſelfe certaine notable
 markes of a true preacher, and rare qualires of ſupereminent verues, to equaliſe the
 common rule of faith, that doth ordinarily recommend the paſtours to their ſheepe
 and followers. Neither is it ſufficient to ſay, that his preaching was conformable
 to the worde, and therby clearly declared as diuine: for firſt this is a fault in Logick:
Petitio principij, as hath bene affirmed, in that all the queſtion is verſed about this
 matter; that is whether Luther his doctrine be correſpondent and agreeable to the ſa-
 cred word of God, or no. Then euery one by examin and triall cannot proue the truth
 reading and expoundinge the word, and therefore Luther is to beare in his forehead ſo-
 me other note of Apoſtleſhippe, expoſed to the vew of all, as well vnlearned, as by
 letters inſtructed. Wherefore to beginne our prudent diſcuſſion of authoritie and do-
 ctoriſhipp in Luther, a vehement ſuſpition rather of Apoſtacie, and licentious libertie
 he doth caſt in our mindes, that in ſteed of clauſtrall life, he choſe to flitt and gad from
 inne to inne, from place to place, in leiue of pouertie and abdicatiō of proprietie in the
 emolumentes of this world, he ſought to purchaſe what he might gett or gather: for an
 eſtate conſecrated to the ſeruite of almighty God, and a deuotion of the whole man
 to heavenly affaires by the vowe of chaſtitie, he labored to entangle himſelfe in ma-
 trimonie, to deuide himſelfe, as ſpeaketh the Apoſtle, imparting much time and em-
 ployment how to pleaſe his wife. And as it were an vnfit prepairement to leape farre,
 if one ſhould firſt clogg himſelfe with poile of lead, to runne ſwiſe, and engorge him-
 ſelfe before with meat, ſo it may ſeeme Luther to haue traced counter in this his offi-
 ce of paſtorſhip, adorning himſelfe with meanes ſo prepoſterous, and vnlikelie. Lett
 vs therefore heare this Cæſar deſcribe himſelfe in this his condition of wedlocke. Firſt
 he complaineth that his wife had gott the commaundrie ouer all his actions. *Tu mihi*
perſuades quicquid vū, totum habes dominium: Thou wiſe conneſt perſuade me what thou
liſte, thou haſt ouer me a perfect iuriſdiction. Then I ſee that Luther in the very libertie
 of the goſpell, yett muſt of force obay, and although quitt from all obedience voued
 to his religions Guardian, yett muſt he ſtooupe to his wanton mate: a flitt lure certes
 for ſuch a buſard. And as if after longe experience, and ſondry combates, he had made
 an anatome of his laſſes deportment, he ſaith: *Habui meam uxorem ſuſpectam ſuperbia,*
ut eſt. Omnes feminae dedicere hanc artem, quia ſuis lachrymis, mendacijs, interloquu-
tionibus, virum capere, & verba mutare poſſunt. Nulla bona de uxore mea, atque Philip-
po Melanſthono ſpero: I haue ſuſpected my wiſe of pride, as in deed ſhee is proud. All women
haue learned this arte, by their teares, their lies, there ſpeeches to ſurpriſe men, and to
deny their owne wordes. I looke for no good neither of my wiſe, nor of Philip Melanſthon.
 Luther then, as it appeareth, is not only well ſcene in the worde of the Lord, but alſo
 in the wordes and manners of woemen, and he a pray in one of their handes afright-
 ed with lealoſie, and with the priuate conuerſation betweene Philip Melanſton and
 his miſtres. Was there euer Apoſtle ſo ſett vpon, ſo encombered in a combwebb?
 Moreouer recountinge himſelfe the very firſt cauſe of his reuolt from the Romane
 church, and of maintaining contrarie opinions vnto it, telleth Pope Leo, that it was
 not in deede purpoſe of euangelizing truth but rather animoſitie and impatience in re-
 ſiſting contradiction. Thus he ſpeaketh, firſt praiſinge that Pope: *Celebratio & au-*
guſtior eſt in omni terrarum orbe tot tantorum virorum literis cantata opinio, & viſa tua
inſculpata fama, quàm ut a quouis, vel Maximi nominis, poſſit quauis arte impeti: More
famous and princely is the opinion and report of thy not reprehensible life in all the worlde,
by the teſtimonij of ſo many learned men diuulged, thē that it cannot be impeached by any arte,
no: although ſome man of rare name ſhould attempt it. Then he findeth fault with Card.
 Caietan, as if his ſeueritie and rigour had cauſed all this tragedie of Lutheraniſme in

Bphe. 5.

examination
of Luther.

1. Cor. 7.

1. Cor. 9.

Luther. Tom.
2. Coll. pag. 18.

Luther. ep. ad
Leon. ante lib.
de libert.
Chriſti.

the

the church: *Non hoc egis, ut pacem statueret, quam uno verbulo potuisses facile statuere, cum ego tum promitterem silentium, & finem causa mea facturum. si aduersarij idem mandaretur.* The Cardinall did not eudeanour to compose vs in peace, the which in one small worde he might haue wrought, seeinge that I promised silence, and thereby to make an end of the controversie, if the like silence had been to my aduersaries commaunded. So that if the Cardinall had giuen a litle way to the fury of Luther, and charged, that no man should refute his writings, neither that he had neede to recant the openly, then had Luther bushed vp his Lutheranisme in silence, his monstrous brood had bee dead in the mothers bowels, and att this day neither Lutheran nor Protestant had borne heade vpo his sholder. was it then like that Luther from God, as the Apostle had, Saying *Va mihi, si non euangelizaueru*, woe be to me, if I preach not, receiued any commaundrie to reforme and intruſte the church, when only importunity, being not yielded vnto, that all was not smothered in silence, as he wished, he pursued the quarell by writings, by seditions, by sclanders, and such weapons of Apostasie? *Hic sanè, ubi causa in optimo loco erat, illius importuna tyrannide venit in multo peiorem: unde quicquid post hac sequutum est, non Lutheri sed Caietani tota culpa est, quod ut silerem, & quiescerem non es passus, quod ium summis viribus poscebam; quid enim facere amplius debui? Here truly when the cause was brought to some good passe, by his vrgent tyrannie it came to a worse state then before: therefore what soeuer of this hath followed, is not the fault of Luther, but only of Caietan, in that he would not permit me to holde my peace, and be quiet, Vvhich then instantly I desired: and what could I haue don more?* In deed the garboiles in God is church, and seduction of the people of Germane, prone of their owne natures to a libertine doctrine, occasioned by Luthers preaching, was a lamentable harme, as confesseth Luther: and if Luther mighte only haue been freed from publick recantation by that Cardinall, Protestancie had slept still in perpetuall vnknownen obscutitic. But for that he once forsaking the rule of faith, and rocke of the church, fought to ground himselfe in the aire of his owne pride, and sandes of dissolution, he began chisloones deuisinge to wauer, and totter in vncertaintie, to denounce, and reclame, to vtter, and call backe, to giue out as currant, and recall to the balancer heretic in his soule worckinge seblable effects to the fume of new wine in the braine. *Ego frater Martinus Luder, Augustinianus professor, protector me colere, & sequi sanctam Romanam ecclesiam in omnibus meis dictis, & factis, presentibus, prateritis, & futuris, quod si conera, vel aliter dictum fuerit, pro non dicto haberi, & habere volo.* I frier Martin Luder, professor of the order of S. Augustine, doe protest, that I beleene and follow the holy Roman church in all my sainges, and deedes, present, past, and to come. wherfore if I haue spoken any thinge contrary, or otherwise, I will haue it taken as neuer spoken. This disclamation he made, after the diuulging of many his heresies. *Principid neganda mihi sunt septem sacramenta, & tantum tria pro tempore ponenda, Baptismus, Pœnitentia, Eatis.* To begin I must deny that there are seauen sacraments, and only three, for this present, are to be acknowledged, Baptisme, Penance, and Bred. After the deniall of seauen Sacramentes he fell into opinion of three, and that not with a sure resolution, but only for the present, vntill he had rubbed his forehead yet a litle more, and heated his turmoyling spirit in the closett of an vnquiett pate, in the meane season contentinge himselfe with three Sacramentes, Baptisme, Penance, and Breap: I wonder Luther forgott here his drinke. *Cum Papatum sayeth he negassem diuini, admissi esse humani iuri. Oro librarios, oro lectores, ut eis, qua supra hac edidi, exustis, hanc propositionem reneant: Papatus est robusta venatio Romani Pontificis.* VVhen I had denied the Papacie to be ordained by diuine lawe, I graunted it appointed by humane lawe. I desire all booke sellers all readers to burne all I haue spoken about this matter, and admissi this assertion: *Papacie*

1. Cor. 7.

Sur. Com. An.
1517.Sur. an. 1518.
Luther vnset-
led in faith.Luther lib. de
Capt. Bab.Luther Pref.
li. de Ca. Bab.

is a strange huntinge of the Romane Bishopp. Cocleus writeth, that one Gaspar Quernhainer gathered out of Luthers bookes six and thirtie contradictions only about one article, as concerning the communion of the Eucharist. Lett vs adioyne to thesexamples of inconstancie, others of his intollerable and Luciferian pride. *Talem enim gloriam & honorem ego per Dei gratiam inde habeo, sine placeas, sine displiceas Diabolo, Luther lib. 8. omnibus squammis eius, quod a temporibus usque Apostolorum, nullus Doctorum aut cont regem scriptorum, nullus Theologorum, aut Iurifconsultorum, tam preclare & egregie secularium statuum conscientias confirmarit, instruxerit, consolatus quo fueris, atque ego feci, per Se locius lib. singularem Dei gratiam: hoc certissimè scio.* Such a glory and honour haue I by the grace of 8. de signis. God, whether it please or displease the deuill, and all his scales that sit hence the times of the Ecclesia are Apostles, no Doctour, no writer, no Diuine, or Lamyer, so notable and singulary hath 12. Tom. The confirmed, instructed, and comforted the consciences of secular estates, as I haue done by sauri. the especiall grace of God: this I know for a certaintie. Quoniam neque Augustinus, neque Ambrosius, qui tamen hac in re optimi sunt, mihi pares sunt. De hoc glorior, & scio huiusmodi gloriam esse veracem. For that neither Augustin, neither Ambrose, which in this kinde neuer thelesse excell, are comparable to me. In this I glory, and I knowe thus my glory to be true. Monstrous, grosse, and impudent arrogancie, so to boast of himselfe by the wordes of his owne mouth, and draughte of his one pen! Is this the humble and calme spirit of a diuine Apostle? And wherein hath Luther, I pray you, thus pacified the consciences of worldly men, what cradle of repose hath he prouided for this effect, but an opinion, that whilest they thinke the law of God and nature to be impossible, valew of workes and vertues nothinge estimable for rewarde, that only faith, in the very acte of sinne, giueth full assurance of indemnitie, to deeme that the wantonnes of the flesh doth consist with the iustice and sanctitie of the soule? O Gnosticall and Epicurian repose and tranquillitie, fitter for a hogg in his stie, then a Christian in the church! What moderation of respect he bore to the purple and scepter of princes, he himselfe likewise shall declare. Scire itaque debes, quod a initio mundi admodum rara quis fuerit princeps prudens, & adhuc multo rarior princeps probus. Sunt frequenter vel Maximi fatui, vel nequissimi nebulones super terram. Thou oughtest to know, speaking to Duke George, that from the beginning of the world, a prudent prince hath been a rare bird, & yet a good prince more rare. Commonly they are either they greatest fooles, or the veriest knaues a line. And to encourage subiectes to rebell against their Princes, he saith: Hoc enim scire debetis boni Domini, Deus ita procurat, quod neque possunt, neque volunt neque debent tyrannidem vestram diutius tollerare: My good lordes, ycu must know, and God hath so ordained, that neither they can, neither they will, neither they ought, to endure any longer your tyrannie. And accordinge to Luther, princes may not repress or forbidde any secte of religion in their Dominions: Cum igitur unius cuiusque conscientia incumbat quomodo credat, aut non credat, & in hoc nihil subtrahitur seculari potestati, debet ipsa quoque pacifica esse, & sui intendere rebus, & permittere, ut unusquisque credat sic, vel sic, sicut scit & vult. Seinge therefore it appertaineth to euery ones conscience, how to beleue, and not to beleue, and in this nothinge being of right is denied to the secular power, this power ought to be quiett, and medle with its owne affaires, and to giue leaue that euery man beleue so or so, as he is informed, and will. Lett vs a while consider and ponder his charitable speeches and modest wordes towards those, that were in highest esteeme and dignitie, and accompted Doctors of the church. This Luther writinge to Pope Leo, whome as you haue heard he commended so excessiue, thus Luther ep. disgorgeth after his spitefull choler against him: Vitam Deum sedem tuam calitus quam ad Leon. 10. primum destruat, & in abissum inferni demergat. I would to God that from heauen forthwith he would destroy thy seate, and drowne it in the pitt of hell. His wordes are so nasty Pag. 71. lin.

Luther in cap. 2. epist. ad Galat. lib. de libertat. Christi ana. De captiu Babilon. cap. de Baptismo. Luther. lib. cont. Georg. Pucem. Cocleus misf. lib. 1.

- natie and impudent, wrighting against King Henry, as modestie will not permit ether eare to heare them, or eye to behold their charactirs. Generally his Doctrine at the very first bruting of it, was iudged so preiudiciall and pestiferouse against temporall estates of Princes, that in this respect, as is reported by Guiciardin, they fenced their dominions against entrie therof. Also as concerning their renoumed wrighters of the Catholick church, with detestable impietie he showed the like distemperature. This mouth of Luther, oracle of the Goddes Cloacina, talking of S. Dionis. Areopag : Sayeth, *Multa garrat de nominibus diuinis, de ecclesiastica hierarchia, sed sunt mera commenta* : he pratesh much of diuine names, of the ecclesiasticall hierarchie, but all are meere toys. Of S. Hierom thus he raueth : *Totus nihil est, nihil boni scripsit, inter Doctores ecclesia non est numerandus, quia fuit hareticus, Nihil de Christo tractat, nisi quod nomine vtiur. Neque de fide, spe, & charitate neque operibus fidei loquitur.* Nullū inter scriptores ita odi, ut ipsū, tantum de ieiunijs, cibis & virginitate scripsit. He is all the doctors of the church, for that he was an hereticke. He entreateth nothinge of Christe, but only vseth the name: neither of faith, hope, or charitie, nor he speaketh of the workes of faith. I doe hate none so among all the writers of the church, as him: he hath only writtē of fasting ad virginittie. No meruaile if the dogge hate the whippe. Of S. Christost. this is his verdit: *Huius opera sunt tantū chaos, & sacci verborum sine re. Aucthor est seditiosus, & garrulus*: The workes of Christosome are onely a confused masse, and sakes of wordes, without substance. He is a sedittus, and a prating aucthor. Of S. Gregorie of Naziansen in this sorte: *Nazianzenus in sua poesi versatus, nihil sincerè de Deo scripsit. Gregor Naz. practised in his poetrie, of God hath written nothing sincerelie.* Of S. Augustin and S. Gregorie in this manner. *Multi libri Augustini nihil sunt: Diabolus Gregorium in suo dialogo crasse decepit* : Many bookes of Augustin are nothinge. The Deuill hath moste grosslye deceived Gregorie in his dialogues. And so impatient was by this spur of the Deuill, that he neuer kept in conference and dispute any milde or modest demeanour: therfore at Lipsia arguing with Ecchius, he did shew a countenance so declaring a minde disempered and enraged, that the Prince George wished him to entreat of the matter with greater moderatiō and quietnes; but he retourned this ansuere : *Neque propter Deum hac res capta est, neque propter Deum finietur* : This matter was not begon for God, neither shall it end for God. When this selfe same euangelister sacrilegiously had foisted into the text of the Apostle, this worde, sola, only, as if he had said, faith only without workes doeth iustifie, and therof was by one aduertised, he replied : *Doctō Martinus Luther vult sic habere, atque papistam & asinum esse unum* : Doctō Martin Luther will haue it so; and moreover he saith, that a Papist, and an asse are all one. He was likewise in his stile moste shamelesse and impudent, makinge frequent mention of filthie and loathsome thinges, as noted in him Sir Thomas More, of rare and blessed memorie: and rherfore writinge against a learned man of Italy, thus vitereth he his vnclane conceipt. *Vulgo & vera dicitur: Hoc scio pro certo, quod si cum hercore certo, vinco, vel vincor semper ego maculor* : It is commonly said and truely : This I know for certaine, that if I shall strue with whether I ouercome or be ouercommid, continually I shalbe defiled. O bothsome, o impure spirit! O base and abiect mindes of those, that admire this brutish Germane as a second Elias, an instument of the holy Ghost? A thousand fould more probable, and more it reliseth witt, to credit Mahomet, then this Iourish Luder. Also he vaunted, that one day, although he with his accomplices were for a time to endure persecution, yett to be honoured in the end as Saintes, yee and their relickes: *Adorabunt nostra hercora* : They shall adore our &c. And what doe Protestantes els now but fulfill Luther his prophecies, in him adoringe filth and ordure, that is opinions carnall, licentious
- Guiciardin li.
20. Hist.
- Luther. tom. 1.
Colloq pag.
187. Tom. 2.
pag. 25.
- Luthers immo
de tie against
the doctors of
the church.
- Tom. 2. pag.
137. 135.
- Surius. Com
An. 1519.
pag. 100.
Rom. 10.
Sur. Com.
135. p. 201.
- Luther. lib. de
Cap. Bab.
- Luther. Colloq
Tom. 2. pa. 28.
hee hath fill
in his mouth,
writeth Eras-
mus, Denills
ad fathanes

licentious and beastiall, as hereafter shalbe proued? Finally he se openly bore the marcke and brande of the' Iast Anttchrist, that he himselfe confesseth to haue had conference with the deuill, and by him to haue been instructed how to dispute against the holy sacrifice of the masse: *Aliqui gloriantur de spiritu: sed spiritus huc, spiritus il-* Luther. lib. de luc: ego quoque fui in spiritu, atque etiam ego vidi spiritus fortè plusquam illi ipsi adhuc missi. Ang. pa. intra annum videbunt: some glorie of the spi-rit: but the spi-rit here, and the spi-rit there. 228. edit. len. I likewise haue been in spi-rit, and per aduenture I haue seene more spi-rites then they shall Luther orat see yet with in a yeare. Saying morcouer, that he knew the Deuill familiarly, and that pro scholis eri- with him he had eaten a bushell of salt. And surely I thincke Luther hath caten all the gendus. salt from the Protestantes, his followers, that is all witt and iudgement. *Contigit me semel sub mediam noctem subito expergeseri. Ibi Satan mecum capis eiusmodi disputatione:* Audi Luthere Doctor perdocte. It fell out that once I was sodainly waked about midnight. Then Satban began this disputation with me: heare o most learned Doctor Luther: The deuill knew well the humour of this fellow, and therefore meaning to vse him for his owne asse, and to bestride him, adorned him first with the furniture and caparison of titles of a Doctor, and of a moste learned Doctor. Wherefore to conclude, this per- son of Luder, with his qualities considered, do so farre discredit him, as that no man by the rule of prudence and wisdom, can iudge him to be sente of allmightie God to deliuer vnto the world the true meaning of the Scriptures: for first on his side standeth no aucthoritie in the precedent church, neither catholike, nor hereticall; then for his owne aucthoritie, the speeches impure, fierce, the bragg's most arrogant and contumelious, the doctrine of libertie, the contempt of aucturity and of holy wri- ters, the commerce and conuersation with the deuill, which we haue recounted as proper vnto him, doe quite extinguish all light or colour of dignitie in a man so out ragious, exorbitant and detestable: yea if none of the thinges alleadged, could be imputed to his person, but rather appeared in him the shew of all vertue, as if he were an Angell of light, preiudiced by no bad effect discirable, not withstanding in that 2. Cor. II. he preached not accordinge to the vniuersall beleefe, so the common rule of faith, but according to the opinions of hereticke liuinge in times past, he was to be esteemed as vile, as a wolfe, as an enemy of Christianity. How much more now, when against him standeth not only aucthoritie, the rule and analogie of faith, but also his personall deformities mentioned! Farthermore attendinge, that this day the greater parte of the Protestantes, vnder the name of Caluinistes, reiecte his aucthoritie, accurse his doctrine as blasphemous, as hereticall, as damnable, o what witt in valewinge Luder at so high a rate! Let vs now take a reuew of that aucthoritie, which may for Pro- testancie be pretended from the person of Iohn Caluin'a Pickarde.

5. This reuolted preest, in as much as he dissented frõ the present Romane church, The auctho- followed not the direction of tradition, commonly knowen and regarded of Chris- ty of Caluin tians, but his owne priuacie of spi-rit, after a new and vnusuall manner expre slinge examined. scences out of the worde of Cod. And acknowledging this his digression from appro- ued faith of antiquitie, as about freewill, the sacrifice of the Masse, ceremonies of re- ligion, saith: *Abrepti etiam ipsi veteres. fateor, in errorem fuerunt: The auncient writers,* Calvin. lib. 3. I confesse, were caried into error. Seing therefore he chalenged to himselfe a peculiar Infr. Cap. 5. censuringe spi-rit in the high and sacred misteries of our faith, we are by examin to trie, what aucthoritie may be prudently surrendered vnto him, therby to moue a Christian to follow the sure of his deuises. Therefore to passe ouer in silence the loose comportment of his youth, and also his delicacie of diet in Geneua with his Cipressa: a high preiudice amongst the rest is erected by many Protestantes themselues, to batter the topp of his prelacie and Magisterie in diuine affaires, that is, as they haue in his

*Lib. Calvin.
Iudaizans.
Iohan 8.*

Iohan. 3.

*Survai of the
Discip. Hoker
in Prefat.*

*A comparison
betwixt the
authoritie of
the present
Church Catho-
licke, and
the partie pro-
testantish.*

*One [Protestant]
in authoritie
preferreth
himselfe be-
fore all the
world.*

workes remarcked, he doth expound such pregnant places of Scriptures according to the Arian and Iudaicall sense, which the fathers of the Greek and Latin church, vnderstood of the diuinity, and coming of the Messias, our Redeemer. That passage of *S. Iohn. Ego & Pater unum sumus: I and the Father are one*: which serued the Catholickes for a most apparant testimonie against the Arrians, he doth enterpret sinisterly in fauour of such heresie, as that not equalitie of substance, but only of consentment of affection was thereby intended. The text for the blessed sacrament, *Hoc est corpus meum: This is my body*: he wresteth to a similitude and figure therof: in the precedent church hauing a pretident only from Berégarius, who also recanted, & such his inuention refused is refused likewise as violent and repugnant to the worde of God, euen by the Protestant Luther, and his whole schoole. Whereas generally the authoritie of the Catholick church tooke these wordes of our Sauour, *Nisi quis renatus fuerit ex aqua, & spiritu sancto, non intrabit in regnum celorum: vnles a man be borne againe of water, and the holy ghost, he shall not enter into the kingdome of heauen*, as spoken of Baptisme, he against that maine streame and torrent of authoritie, will denie them to be vnderstode of the water of Baptisme sacramentall, but only of the Metaphoricall water of mortification: into the which I thincke verily he neuer would so much as dipp his finger to coole the heate of his enraged and ensierced mind and tongue. Lastly there be amongst English Protestantes some of especiall note and place, who haue accused the church discipline, brought into Geneva by him, as seditious, as not practicall in the church, as repugnant to antiquitie, as the very ouerthrow and bane of Christianitie. Wherefore no man can see, Calvin thus quelled by opposition, what authoritie from his person may be produced, why a man reasonable, according to the prescript of prudence, should abandon the authoritie of the Romane church, and build his saluatiō vpon the Calvinian grauitie. Wel then sithence frō the religion Protestantish we haue forced away al strength & maiestie of outward speaking authoritie, as well from the Apostles times to Luther, and Calvin, by any meanes conspicuous and illustrious in the church, and also in the very proper persons of Luder and Calvin haue euacuated and dispelled what shew therof simple persons might imagine or suspecte, it remaineth also we proue, the subsequence and following party or faction of the Protestant, compared to the Catholick Romane societie, to wante likewise all dignitie, and establishment of teaching authoritie, and so to retaine no power of perswasion to draw any one endewed with common reason, and care of his soule, to entertaine as good the doctrine and beleefe therof.

6. For the axacte weighing of the authoritie of both parties, as well Catholickes, as Protestantish we may consider the qualities of personnes, professinge the one, and the other religion, naturall, and supernaturall: and so make a perfect resolution, where resideth the better authoritie for vnderstandinge the true meaninge of holy scriptures, and wholsome institution in matters of faith and beleefe. First then in this the authority for the Catholike societie surpasseth evidently the authoritie of the Protestanticall congregation, that we Catholickes now liuinge, by vnitie of rule, and empire of church, combine our selues all in one body, and building as it were vpon warrantie of externe and visible authoritie, also retaine on our side the authoritie of all the Catholickes, that liued in the world sithence the first preachinge of the gospell, because we acknowledge the outward Tradition of the church as commaunders of our credence whatsoeuer. But the Protestant, with whome a man is to conferre and argue about this question, or beeing by him to be catechised, thinckinge that the visible church is subiect to errour, and her sentence not alwayes sure for truth, doth not adhere confidently to any of his bretheren to a better or greater the alleageable authoritie

Ahoritie for his cause: and therefore to our multitude of millions he opposeth his owne proper selfe, our writings, preachings, and definitions, many and waightie, he confronteth with his owne Goliathian spirit, thus or thus vnderstandinge the worde of God: neither doth he take for a rule of faith Luther or Calvin, or any partie of men in the world; but solely and purely the worde of God sensed by his peculiar spirit. Then see, I beseech you, whether or no more iudiciouſly an indifferent person is not rather to follow the expositions of Scriptures, made by the Catholike consent and vniuersalitie, then those of the spirit of one, sole fellow, or man deuising this or that? And as he may thinck our authoritie of numbers to surmount the authoritie of a single man, so also that trewe faith is to vse, according to probabilitie, rather that authoritie of vniuersalitie for the instruction of the world, then the authoritie of this particular subiect he isto iudge: to omit, how it fauoreth of intollerable pride, contrary to condition of a sacred and diuine spirit, for one man to prescribe against all the world besides, and deeme his insight in Scriptures more profunde, more veritable, and vndoubtfull then of them all. And in truth each Protestant must finally thincke, and say, that he, and the word sensed by him, hath a more poderouſe authoritie, the worde interpreted by the whole generalitie of the Catholike Romane church. In In, Phu *Iren lib. 1, 1*
Phu, as once with indignation exclaimed Ireneus against the hereticke of his time! *Cap. 3.*

7 For natural endowmentes and aduantages, we haue the more ample number of beleeuers for recommendation of the Catholike authoritie: the goodliest mindes and *Naturall gifts*
wittes in the best Climates, as of Italy, Spaine, Fraunce, the greater parte of Germa- *as learning,*
nie, profess to followe the same; whereas the grossest aire only hath engendered in *politic greater*
menneſes heades the massie, slimie and angry conceiptes of Protestantie. In reckoning *among the ca-*
of Princely sway and dominion, of martiall exploites, the Protestant commeth no- *tholicke: then*
thinge neare vs: for sound learninge in Philosophie, in Theologie, the flower, the gar- *the protestants*
land is ours; lett sooly herof be a testimonie brought from Paues churchyarde, and herby you shalbe aduertised, that the only booke of fame, of substance, of request and researche, of infinite readinge, of glorious eloquence, of deepe reach and intelligence, do come from the rare pennes of Catholick writers. Contrariwise I thincke, that nothinge doth so much auile and render contemptible the Protestantish religion at this day, as the slight vaine plumes of pamphelletes of theirs, so scurrilous, so childish, so sclanderous, so deuouide of solide literature, so confused without methode, so immodest and beastly in railing, so impudent in lyinge, that they can gaine credit with no man of witt and iudgement, but only with simple people, and women loadé with effectes of their owne imperfektions, and that but for a shorte time nether. And whereas the Protestant in his owne esteeme triumpheth in cause of expounding Scriptures, lett him in that kinde compare his artificers, with the Catholike commentators, and he may blush for shame, be confounded, and so if he will, corrected and amended. To omitt the rehearſall of the learned commentaries of Cornelius Ianſenius, of Ferus, of Stella, of Genebrard, it shall suffice for the toppe and crowne of our parallel, to recount the worckes for interpreting holy writt, published of late yeares only by the reuerrend and learned Fathers of the Societie of Iesus: as of Cardinall Toller vpon S. Iohn, parte of S. Luke, the Epistles of S. Paule to the Romanes, with such iudiciall and deepe speculations, with such copie of authoritie from the fathers, as is admirable, and may daſell the proudest eye, that a Protestant beareth in his head: of Maldonatus vpon the foure Euangelistes, so pithie and substantiall: of Benedictus Pererius vpon Genesis, and other parcels of the old testament, vpon the epistle of S. Paule to the Romanes, of Benedictus Iustinianus, with extraordinary eloquence, and varietie of literature: of Ribera vpon the lesser Prophettes, of the

*Coccinus lib. 6.
Thesauri.
Art. 1.*

*The commen-
taries vpon
Scripture writ-
ten by the fa-
thers of the So-
cietie of Iesus.*

Temple and Arcke, vpon the Apoccalips, to the amalement surely of posteritie: of Pineda vpon Iob, Salmaron vpon the historie euangelicall, the Actes of the Apostles, of Ioannes Lorinus, some times my master in Philosophie, vpon the Actes of the Apostles, Ecclesiasticus, The Prouerbes, and Psalmes. vilalxandus vpon Ezochiel: who all after great studie and conference, after longe exercises of a religious and pure life, after many yeares, sithence their youth spent in schooles, in pietie and vertue, haue found nothing in Scriptures for protestancie, but rather all contrary and banefull vnto it: How then shall not a reasonable man more regarde the verdictes of these learned men, then the irefull threatens and minacies, the thundering tones, the open scelaunders and lies, diuulged ordinarelie in the flying papers of the Protestanters? Haue the Protestantes, I beseech you, either for knowledge of tongues, or exquisite science in Philosophie, any men comparable vnto these? Where be they, what are their names, shew them, and we will buy their workes with hasarde euen of our liues, with pearle and pretious stone? Bur in sooth scarcitie and obscuritie doth enuelupp and conceale all that glory, they wolde so faine amounte vnto. Looke we also into the graces supernaturall, as to the spirit of prayer and deuotion, to the feare of God, and hate of siane, to the contempt of worldly delights and honoures, and we shall see our Romaine church as glorious as the sonne, being the espouse of Christ without wrinkle or spott. And what auncient Saintes knowen and notified to the world for holines of life, were not all of our coate, crismes, and profession! who cause a great parte of that authoritie, which we relie on beleeuinge and crediting the Romaine church. I thincke heere the Protestante will not ouer toppe vs, sithence I haue heard from their owne mouthes, that England was neuer so generally deboyshed and corrupt in manners, as sithence Protestancie it selfe, and this new light of a ghospell. Wherefore when a man hath made this collation and comparision, and resolueth after to follow the authoritie of the Romaine church, for the attaining to the trew meaninge of the Scriptures, I cannot see, how he iustly may be censured either rechelesse in neglecting his soules health, or imprudent in determinge to embarcke himselfe in their boat, who haue the greatest skill to rowe, and the best authoritie to commaunde. Of this principall and remikable qualitie was the sacred Counsaile of Trent, in which the grauity and learninge of Bishops, and Deuines, their exquisite knowledge in matters of religion no consort of Protestant ministers in the world can euer match or equalise.

*Supernaturall
perfection of
the Catholicke
church.
Ephes. 5.*

*The Protestants
wanting au-
thoritie is so-
rely pressed by
an inquiring
scholar.*

8. The premises therof being well considered, and by a totall somme recollected, figure we a case, that any one should repaire to a Protestant minister to be resolued by him in matter of faith, seing that, now a daye so many maine pointes of beleefe are called in question, and dialogg with him in this sorte: Sir, I would faine know of you a sounde reason, why I should particularly professe your faith and religion: for if I shall examine the teaching and preaching authoritie, the monumetes therof, I can finde none for thirteene hundred yeares after the Apostles, nor any mention of your opinions, but only from the mouthes of infamous condemned heretickes. Farthermore as touching the personall authoritie of Luther and Caluin, their practises considered, as they themselves followed no traine of authoritie precedent, deuising and defining of faith, so neither do they represent any vnto me, as if they were especiall instrumentes of the holy ghost. And for you sir, my freind, and other your consortes, it seemes to me, that against you all are preualent the authoritie, the vniuersalitie, the grand lurie of prerogatiues in the Romaine church: why then should I credit you, before them? The Minister will answer: The rule of our faith, Christian brother, is not the outward authoritie of man, but the Scriptures of the lord, from thence only we must take what we ought to admit by faith. I denie not good

fir,

sir, will reple this scholar, but in the Scriptures are deliuered vnto vs heauenly truthes, containing matters abundantly sufficient for our saluation; yet for that the Romane companie exceedeth you in externall authoritie, it appeareth thereby, that I absolutely am to stande rather to the verdict thereof, as the oracle of God, without my farther processe of enquire and examination: for I am one of those simple and vnlearned Christians, which are not able to reade and interpret Scriptures; much lesse to iudge and determine of the different expositions made therevpon by greate clarkes and high deuines. I haue heard of a saying of S. *Augustin*: *Sola est auctoritas, qua commouet stultos, ut ad sapientiam fessinent*: Only it is authoritie, that doeth moue ignorant persons, to make haste after wisdom: therefore I beinge ignorant, and not brought vp in letters, must search for the best visible authoritie to knowe and beleue thereby the wisdom of God: and where I finde the more eminent authoritie, there I must I stry, and make a finall settled repose. But now I perceiue by your answer, ma. Minister, none can be sure Protestants but Doctours of diuinitie, exquisite linguistes, and examiners of textes. I pray you, hath not the church of God a generall rule of faith for all, one and the same for learned, and vnlearned? well, be it so good sir, that I must referre all to the worde, to the Bible, as the rule of faith, and warrant of your religiõ, yet this recourse shall not cleare my dubitance, nor acquiet thoroughly my troubled conscience. For if I lay holde of a Bible of the Romane edition, you will crie out a maine against it, with all the force of your spirit, and say, that it is corrupt, falsified and the worde of the deuill. If I take into my handes your Geneuian or English translation, the learnedest diuines in Christendome, the greater number of Christians, will tell me, that it is heretically depraued: and so hauinge on either side no externall authoritie to follow, I shall runne the mase of vncertaintie, ebb and flowe with the sea, puffed hot and colde with the wethercocke. O my deare brother, saith the Minister, the lorde in these latter dayes hath giuen me and my freindes the Protestantes, a peculiar light to finde out the true worde of the Lorde thereby: come therefore with me, and I will bringe you to the lord: I shall shew you the will and pleasure of the lorde, the sincere booke of the lambe, our lorde. Sir, you haue vttered, saith the scholar, many golden phrascs, but I say, the authoritie of the Romane church telleth me, that you haue not the originall and true Bible nor Scripture, and you auouch to me that you haue, because you thinke so, and because your spirit so enformeth you: but I knowinge not your mastershippe spirit, whither it be white or blacke, cannot beleue against so great authoritie, vnlesse I to be your disciple must thereby first for a preparatiue become a foole, and you my Instructor proue your selfe nor very wise. But to goe on sir, questioneth this demaunder, suppose we finde out the true text at length, yet the great authoritie of the Romaine church aduertiseth me, that you falsely expound Scripture, and out of sacred wordes draw the poyson of damnable heresie: How then, externall authoritie defining and teaching sett a side good sir, can I be assured, that your interpretation is assuredly diuine and spirituall? I shall saith the minister, by the vertue of the spirit of the lorde in me, display and vnfolde vnto thee the very trewe meaning thereof. Sir, your spirit to me, is like vnto one of the Antipodes, whome I neuer saw, nor neuer shall, answereth the scholar; how then can I by direction thereof be guided to truth; seeing that the externe authoritie of the Romane spirit, defineth your worships spirit to be a iugling spirit, a cony-catching spirit, in somme a spirit of the deuill? No, man, saith the Minister, not my spirit shall be your rule; and polestarre, but the worde of the lorde. Yea sir, doe you compasse and wheele in a circle from the worde to your spirit, and backe againe from the spirit to the worde, demandeth the scholar, I am afraid you will runne your selfe dize

Augustin. lib. de util. cred. Cap. 16.

and

and wilde at laste, if you imitate thus the mill horse in this turning and compasing about, or the trike of a dogge, when his taile is tied to his head. Then not your spirit, and light, must be iudge betwixt vs, but the worde. Well then suppose mee to be now a Doctour of diuinitie, and so for to censure you, and your spirit, Yf in case my spirit, perusing the worde with you, finde it contrary to your spirit, to your opinions, about the number, and efficacie of the Sacramentes, concerning the primacie of S. Peter, the reall presence in the holy Eucharist, and the rest, how then will you refuse me, or correct me? Mary then, quoth the Minister, I will tell you confidently, that you are a plaine Papist, in danger of the law, and haue not the spirit of the lord, nor an equiualent spirit to that in me. What are you retired to the spirit againe Sayeth the Scholar? I tolde you, that you would runne at laste your head dize in this brandle of a rounde giring Spirit. By which dialogg, gentle reader, is made euident, how the Protestant abolishing externe authoritie of the visible and euerduring church, thereby destroyeth the very nature and substance of heavenly faith: but of this argument hereafter purposely a discourse shalbe layd downe. Ha, for pittie, that our graue, wise, and noble Councell, should employe so busilie all their great giftes and graces, their singular fauour with Prince and countrie, for the maintainance of a religion so deuoid of authoritie, the very fountaine, origen, honour, and life of a discret and iudicious faith!

The authoritie of the Romane church by the very forme of gouernment, it consistinge of a Hierarchie monarchicall, and hauinge orderly meanes for the vocation, consecration, and mission of spirituall persons, is great and forcible: wheras the congregation Protestant in respect of all these, hath no resemblance of authoritie.

CHAPTER. V.

*The authority
of the Church
by reason of
her gouernment.*

Ephes. 4.

Apos. 21.

DOubtes that cittie or commonwealth is to be especially esteemed for the prerogative of credit and authoritie, which containeth in it selfe an apte and seemly disposition of the inhabitantes: as when the commaunders, and others to obay, in their seuerall places, beeing all members of one body politicke, by a certaine subordination, and mutual depēdance, are ioyntly as it weare in harmonie conformed, assembled, & coherent. Which ornament of order to the consideringe eye, & also of fortresse thereby of establishment, in regard of forraigne, or intestine Machinations of hostilitie, by ranks and sondrie roomes of diuers persons, doth in shewe most apparently represent vnto vs the Catholik Romane church, which is mysticall body of our Sauour Christ. And for that the vniuersall societie thereof was to be reduced to a certaine forme of Magistracie and gouernment, it pleased the diuine wisdome, accordinge to the idea and platforme of the heavenly kingdome it selfe, where one soueraigne God is Monarch, that also our Hierusalem on earth, the church, which in respect of her imitation, by the Euangelist S. Iohn is said to descend from heauen, should likewise be framed and modelled to the fashion of a Monarchie. In respect wherof, whilest our Sauour Christe visibly conuersed on earth, the diuersitie of functions and prelacies in his church were all conioyned and kintt vp in the vnitie of hys sacred veuable and personall iurisdiction, as different lines of one circle or globe in their common Center. But for that this church composed is of men, visible practising the sondrie offices of Christianitie by rite and worcke visible, and he for the remercement and guerdon

don of his owne pretious blood and desertes, amounted is vp to the right hand of his Father, nor in humane manner now doeth performe the execution of his prime superiority, lest that after his departure, Chaitians by a disordered confusion should violate this body, and fellowship, composed by the holy ghoste, abandon Hierusalem, and repare to Babilon, and so be inferiour, not only to all ciuill commercementes of men, to the sinagog of the Iewes, to the Arcke of Noe, but to the heauens, to the elementes, to the liuing creatures, who all moue in order, consist in order, and conuerse in order; therefore amongst the Apostles he culled out and choused one S. Peter, as his substitute and delegate, by principalty of pastorship to comaund all in cause of faith and religiō in the whole church, as well the Gleargie, as the Secularitie. This papacie and high preistship of S. Peter is specified expressly by our Sauour his wordes *Petrus: Thou art Peter* calling him by a name, then newly imposed, in reckoning of his office and prelature to him committed: That is thou art a rocke of authoritie, of superiority, in respect of all my church: Thou, not thy faith, but the primacie of thee, professing my faith, and menning therby the affaires of my church, art a rocke vnremoueable. vnconquerable in thy selfe, and in the successours of thy chaire. For this name *Petrus* Peter, that is *Cephas* a rocke or a stone, was a name personall of S. Peter, and therefore his person is authoritatiuelie a stone, a rocke. Optatus Mileuitanus holdeth an opinion, that S. Peter was called in Siriack *Cephas*, ἀπό τῆς ἀκφαλῆς of a heade: in that he was a rocke, or stone, that is a head and prince of the church in regard of his souerane iurisdiction ouer all sheepe and Pastors. Terullian taketh S. Peter to be a stone or rocke, of dignitie, as one that sustained the whole fabrick of the church: *Latuit aliquid Petrum, edificanda ecclesia petram diximus? VVas Peter igno-* *Augst. de A-*
rant of any thinge, called the rocke of the church to be built? Petrus saith S. Ciprian: super quem edificata est ecclesia: Peter vpon whome the church is built: super quem posuit & fundauit ecclesiam: vpon whome he hath put and founded the church. Super quem *gon. Christiā.*
S. Hierome ecclesia Domini stabili mole fundata est: vpon which S. Peter the church with a *Ca. 30. Tract.*
firme magnitudo est sedes. And this is declared by the wordes subseque[n]t, Et super hanc *ultim in loā.*
Petrā edificabo ecclesiā meā: and vpon this rocke will I build my church. So that the personall *Ambrosi. li. 10.*
authoritie of S. Peter, professing and maintaineinge true faith by facultie of primacie, is *in lucam cap.*
that rock vpon the which the whole church is built, that is whose authoritie is in go- *Optat. Mill.*
uueining the affaires of faith and religion supream and cheefe. Petrus etiam, cui oues *lib. 2. cont.*
suas Dominus pascendas tuendasque commendat, super quem posuit & fundauit ecclesiam. *Tertull. lib.*
Peter vnto whome also our lord hath recommended his sheepe to be fedde and defended: vpon *cap.*
whome he hath put and founded the church. S. Hieron, vt Plato princeps Philosophorum, *63. lib. de ha-*
ita hic Apostolorum fuit: As Plato was the prince of Philosophers, so Peter of the Apostles. *uistat Eccle-*
Secundum metaphoram petra, reddidit ei, edificabo ecclesiam meam super te: Accord- *Cons. Iouin.*
dinge to the metaphor of a rocke, well is spoken vnto him, I will build my church vpon thee. *Cip. 63. Ep.*
Petrum itaque saith S. Augustin fundamentum ecclesia Dominus nominauit. Peter therfo- *Hieron. lib. 1.*
re our lord hath called the foundation of his church. Constituit Petrum saith Epiphanius *cont. Pelag.*
primum Apostolorum, petram firmam, super quam ecclesia Dei edificata est: Our sauour *In Matth. 16.*
bath ordained Peter chiefe of the Apostles, a firme rocke, vpon which the church of God is *August. serm.*
built. Wherby it appeareth, that we attribute the primacie among the Apostles to S. *15. de Sanctis.*
Peter, as ouer the ehnrche, so ouer the Apostles, beeing members of the church, by *cor.*
vertue of testimonie from the warrantie of God his worde; and not only for that our
owne spirit of faith telleth vs so oute of the worde, but for that the expositions of the
fathers approue the same generally, as is declared: therefore our spirit is of greater and
grauer authoritie, then the bare spirit, and poore spirit of a Protestant, that for his
assurance hath neither father, nor mother, as if soome bastarde rather, an orphan, an

S. Peter Pope.

Math. 16.

Augst. de A-
gon. Christiā.
Ca. 30. Tract.
ultim in loā.
Ambrosi. li. 10.
in lucam cap.

Optat. Mill.
lib. 2. cont.
Tertull. lib.
prescript. cap.

63. lib. de ha-
uistat Eccle-

Hieron. lib. 1.
Cont. Iouin.
Cip. 63. Ep.
Hieron. lib. 1.

In Matth. 16.
August. serm.
15. de Sanctis.
cor.

Ephes. 4.

exposeling, or els the foisted in progenie of Satan. If they deeme vs to erre in this waigh, tie and momentall point of faith, let them shew vnto vs, when the beleefe therof began first in the church, who originally diuulged it: then for that in the church of Christ alwaies are pastours and teachers for the perpetuall maintenance of truth, let them designe vnto vs, what protestantically Doctors and Bishops preached against the superiority of S. Peter, for the time of thirteen hundred yeares; and seing they cannot, lett them packe away with their owne absurditie, and our contempt. Wherefore seing that the Protestants will nedes distaste our doctrine herein, let him know, that he thereby also mispriseth the very eternall wisdom of allmightie God in the person of our Redeemer Christe. For if Sainte Peter were not cheefe, then Christ lefte the Pastours of the church behinde him, deuoid of all order and commendable policie among them selues, as only a confused heape, prone and liable to dissensions, and att lenght in ouerture to scisme, and so to hauocke and ouersthrow. This rather hath been marked by the holy fathers, as a remonstratiue argument of the high wisdom in our sauour Christ, heereby to auoide and debarre all causes of dissention and factions in his church: that is the vnitie of one monarch therein by him appointed. S. Ciprian talkinge of the papacie in S. Peter by our Sauour, addeth: *Vnde unitatis originem instituit & ostendit: whereby he hath shewen and instituted the first beginnings of vnitie.* Againe: *Primatus Petro datur, vt vna Christi ecclesia, & cathedra vna demonstraretur: The prelatie is giuen to S. Peter to this end, that one church of Christ, and one chaire should be declared.* S. Hieron: *Propterea inter duodecim vnus eligitur, vt capite constituto, scismatis tollatur occasio: Therefore amongst the twelue one is chosen, that the head ordained, all occasion of schisme might be taken away.* Wherefore let it remaine as a great prescription against the Protestants, that whilst he impeacheth the primacie of S. Peter, and his successor the Bishop of Rome, he thereby thincketh to force vpon the Church a confusion, a disorder, a chaos, a Sinons horse, a sceminarie of the deuill, for the engendering of tumultes and garboiles, stormes, tempests, thunderings, for the disquiet of those disciplinable Christians, which securely repose themselves now in the bosome of their mother, the catholicke Church.

The Pope of Rome instituted by Christ.

2. No man can sense it propable, that our Sauour Christ only for the time of S. Peter, should for peace and vnitie, for ordinance of good abearing, gouerne his church by the visible power of one Monarch, and then, he deceased, to leaue it despoiled and dispaled of so good a tuition and defence. Therefore we are rather to thinke, that the selfe same wordes, which were by our Sauour Christ, concerning authoritie, directed to S. Peter, to implice semblablie also, and import, that the same facultie papall and supreme was to reside in him, who was in his Romane Church to succeed: that is, to be, as S. Peter was, according to *Eusebius, Christianorum Pontifex primus, the cheefest Bishoppe of the Christians.* For when our Sauour spoke to S. Peter, *Pasce oues meas: feed my sheep,* he declared thereby, that in his Church alwayes should remaine a pastورشip, like vnto that in S. Peter: and as the Church, for it orderly composition, is said to be a body, that is a multitude of many members concurring in vnitie of one corporation, so for the still retaining of this order, and vnitie, was to be confirmed one visible head to the end of the world, as we haue heard out of S. Cyprian, recalling the vnitie of the Church to the singularity of one Priest, of one Bishop, and so of one Church; and therefore S. Chrysostome saith, that Christ did commit his sheep to S. Peter, and his successors. In reckoning whereof, the fathers, as well of the Greeke church as also Latin, call the seate of Rome, the seate of S. Peter, and the succeeding Bishops of Rome, the successors of S. Peter. The Counsell of Chalcedon oftentimes tearmeth S. Leo *Vniuersalis ecclesie Pontifex: the Bishop of the vniuersall Church.* Numerate saith

Euseb. in chro. An. 44.

Ephes. 4.

Crisost lib. 2. de sacerdot.

Concil. Cal. Act. 1. 2. 3.

S. Augustine

3. *Auguſtine vel ab ipſa Petri ſede, & in illo. Patrum ordine, qui cui ſucceſſit, videte: Num- ber from the ſeat of Peter, and in that order of fathers ſee, who ſucceeded to whom.* S. Hierom writing to Pope Damasus: *Beatitudini tua, id eſt Cathedra Petri, communionis conſorior: To thy beatitude, that is to the chaire of Peter, by communion: I adioyne my ſelfe.* And vpon this reaſon thoſe, that reſiſted the determination of the Romane Church, by the fa- thers were euer reuiled as fugitiues from S. Peters chaire, and rebels againſt his authoritie. *Qui exierit, ſaiſt Arnobius, or ſome other auncient writer, ſoras ab eccleſia Petri, ſiſt pereat: He that goeth out of the Church of Peter, let him die for this.* *Qui eccleſia reſiſtitur, & reſiſtit ſaiſt S. Ciprian, qui cathedram Petri, ſuper quam ſundata eſt eccleſia, deſerit, in eccleſia ſe eſſe confidit? He that ſtriueth againſt the Church, and doth reſiſt the ſame, he that forſakes the chaire of Peter, vpon the which the Church is built, doth he thinke himſelfe in the Church?* Hence may be alſo deduced a moſt pregnant and notable argument for the approuance of the authoritie in the Romane Church. Philoſophie, the effect of naturall wit, cenſureth the monarchie, a forme of gouernement moſt fit, and principally beſt to defend it ſelfe, as alſo to offend what externall forces may be banded againſt it; therefore our Church being monarchicall, hath the commendation and fame of intelligence, and wiſedome thereby, for the approuance of her authoritie. It is a goodly thing to contemplate, how the diuerſe partes of the Chriſtian ſocietie by this monarch are lincked together, and how in them a huge multitude doth recollect and reſolue it ſelfe finally into vnitie, like vnto the lines of a circle into one point, out of which they iſſue. Many of the laitie in one pariſh, yet reduced to vnitie of one paſtour: many paſtours in one dioceſſe, and yet meet in the vnitie of one biſhop: diuers Biſhops in one kingdome or prouince, notwithstanding end in vnitie by the reference to one Metropolitan: ſundrie Metropolitans in the number of nations, neuertheles ſummed vp in vnitie of the Biſhop of Rome. And for that the whole Church, diſperſed throughout the world, is but one body vnder one head Chriſt, and to be inſtructed with one and the ſelfe ſame faith, therefore this Romane Monarch ſerueth to this effect ſingularly, hauing power to ſummon all the Biſhops in Chriſtendome to one place, to holde there a generall Councell for the edification of the whole Church. It is a very ſhame and pittie to ſee, how that an Engliſh Proteſtant, like vnto an eele in the mudde, or a birde in the flames by night, wreſteth and flattereth to auoide the authorities of the fathers, aſſigning the vnitie of one Romane Biſhop, and ſubordination of all to him, to be a cauſe of vnitie in the Church, and alſo an euident note thereof. But ſtrugling firſt againſt the wordes of the fathers, then againſt reaſon it ſelfe, with his credit he hath cracked alſo his braines, and made vente for his wittes. In good earneſt ſir, is there any viſible vnitie among many families, many kingdomes, where there is not a dependancie vpon one ſoueraigntie common to all, as betwixt England, and Grecia, the cittizens of London, and thoſe of Rome? or what vnion ciuill would therbee betwixt England, and Scotland, if it were not for the perſon of our noble King? If you in your pariſh ſir, were ſupream, not controllable by any, or accountable but only to God, then were your maſterſhips pariſh abſolutely one Church in forme and figure moſt perfect. If ſo one by it ſelfe, how then one with another, how is vnitie in many ſuch Churches ſo abſolute and independent? Vnleſſe they be one, as a heape of ſtones is ſaid accidentally, according to Philoſophie, and conſuſedly to be one? O good reſolution of a Proteſtante! We Catholickes hold the Church of God to be orderly one in veue and eye, as the body of a man vnder one head, according to Scripture, as the court of heauen vnder one God, as an army vnder one Emperour: and this Babilonian fellow maketh many particuler Churches by aggregation only improperly to be one, like to one heape of ſtones, one conſuſed troupe

Auguſtin. in
psal contra
part. Donat.
Hieron ep. ad
Damaſ.
S. Pet. chaire
now in Rome.
Arnob. in
psal. 106.
Ciprian. lib.
de vnit. eccleſ.
epiſt ad Corn.
Optat. Mileu.
lib. 2. cont.
Parmen.
The Church is
a monarchie
reduced ſo to
vnitie.

Feold lib. 30
Cap. 42.

Ephes. 4.
Apoc. 10.
Cant. 6.

of Horses and Asses. O vnitie Protestantish! Yea according to this factious scribler, if all the parishes in England, and Scotland, should varie in faith and religion, and write as hotely one against an other, as they doe against vs, and we against them, yet should all such parishes absolute and independent make one Catholike Church, one cittie of God, one mistikall body of Christ! a proper vnitie deuised by a head, disioyned certainly from all faith, wit, and intelligence. *Iam scismaticus, & peccator est*, saith Optatus, *qui contra hanc cathedram aliam collocat*: He is now a Scismaticke and a sinner, that against this chaire placeth an other chaire. And as speaketh S. Hierome, whosoever out of the house of the Romane Church doth eate his lambe, that is doth practise religion, he is prophane, and estranged from the vnitie of the Church, *Neque etiam aliunde hereses aborti sunt* saith S. Cyprian, *ant nata sunt scismata, quam inde, quod Sacerdoti Dei non obtemperatur, nec vnus in ecclesia ad tempus Sacerdos, & ad tempus index vice Christi cogitatur*: Neither vpon other cause heresie springeth, and schismes arise, then from thence, that men obey not the priest of God, neither do they thinke of one priest for the time and iudge in the place of Christ. Which eminent authoritie in one Monarch of the Church, if it were not admitted, as speaketh S. Hierom: *Tot in ecclesijs fiorent scismata, quot sacerdotes*: In the Church would be as many scismes, as Priests. Let it then remaine confirmed, both by the testimonies of the fathers, and also prooue of reason, that the prelacie of one Bishop in the Church, ouer the whole flocke of Christ, is a cause, and also a signe, of vnitie ecclesiasticall therein.

3. And as this our Romane church obtaineth by the said Monarchie an illustrious prerogative for the setting forth of her authoritie, so in that from S. Peter this current of race in the Bishops of Rome by succession of Popes hath passed the pickes of so many cruell persecutors, the machinations of so many spitefull heretickes, yea traced alonge by the sides of proud Luther and Caluin, and arriued safe to this houre, wherin resideth Paulus, the sifte, those Patriarkes of heresie in the meane while lesse behinde, suncke in suddes, memorised only by infamie and reproch, by blouby rebellions and ruines of estates, the same aduanceth it selfe hearby in our sightes, not only as notorious, but also as moste admirable and diuine. When as the Grecians, lamentable to behold, are an euident prooue of the Roman primacie: all their mountaines of fuming threats and pride with the selues haue vanished for their tumultes against the Romane church. First for fostering the Arriâs heresie they were infested, sacked, and spoiled by the barbarous Scythians: then resisting the same authoritie by the heresie of the Manothelites, were subdued in a manner by Mountanish Saracens: lastly by open scisme, and also heresie reuolting from the Romane church, serue the great Turcke for a pray, and in temporall thraldome as now groninge, so also ouerrunne with barbarous ignorance, with sondrie heresies, and superstitions: and hearby protest the cause of their ruine and overthrow to be rebellion against the Romane Prelacie. By vertue of which succession in the Romane Popes, there is not liuing a Catholike Bishopp or Preist, that cannot deriue his petegree of order, iurisdiction and mission from Christe, as being consecrated and called by such a Bishopp, who was ordained by an other Bishop precedent with dependencie on the Bishop of Rome: and this Romane Bishop by succession fetching his authoritie from S. Peter, and our Sauour Christ. Which succession of the Romane Bishops did seeme to the auncient fathers so to credit and authorise the Church, that the very shew and fronte thereof, they said was sufficient to amaster all heretickes, pretending what they would out of Scriptures against the commonly receiued truth: and why? for that they presumptuously would otherwise interpret Scriptures, then did the Church of Rome, of so great Maiesie by reason of her succession: as argueth *Iren. Tertull. Optatus, S. Augustine*, and others.

S. Paul

*Optat. lib. 2.
Cont. Pa. men.
Hieron. ep. ad
Damas.
Ciprian. ep.
55.*

*Hieron. lib. cō
Lucif.*

*Succession of
Popes and
Bishops stande
for the authoritie
in the
Romane
church.*

*Greece for scisme
punished.*

*Succession in
all the Priestes
of the Catho-
like church.*

S. Paul telleth vs, that in the Church of Christ is, and shalbe found alwaise visible
pastours and teachers, *ad consummationem sanctorum, to the consummation of saintes,*
that is to the effecting of that sanctity in men, which allmighty God in his eternall de-
cree hath designed to be in the predestinate: *Donce occurramus omnes: Vntill we meet*
all together, that is vntill the day of iudgement, as complement, goale, and period of
the militant Church: therefore according to the Apostle, there must be still in the
Church a visible succession of pa stours and teachers, called lawfully to their offices, as
Aaron was, and his successours And in that all pastours must shew their mission and
legation from the Apostles, and so from Christ; they cannot otherwise performe it,
then by making remonstrance, that they were consecrated and sent by such a Bishop,
and this Bishop likewise consecrated and sent by an other Bishop, and so vpwards by
the line of succession arriue finally to the Apostles. All other that come not into the
Church by such succession and mission, *Aliunde veniunt,* they come the wrong way,
they are not sent, *Fures sunt, & latrones, they be theues and robbers.* Whereupon our
pastours that succeed in the Romane Church the Apostles haue receiued thereby two
faculties, one of their personall iurisdiction, as being pastours and Bishops of such
places, the other, the manner of vsing themselves in their offices, the tenour whereof
being deliuered them in their ordination and mission with facultie to preach, teach,
and administer the sacraments, according to the rule of faith, and precedent defini-
tion of the Church: for our pastours and Bishops are not sent in generall to execute
spirituall offices, but in particular, to the end that Christian truth and pietie may be
conserued, aduanced and propagated; they haue therefore in their letters patent
of consecration and mission specified to what end they are directed, and what meanes
and doctrine to such purpose they are to vse, Hence vpon S. Ciprian telleth *Nonatus,*
that he being not ordered by anie lawfull precedent Bishop, nor hauing authentically
receiued testimoniall writings, purporting his commission, therefore *Nemini succo-*
dens a seipso ordinatus fuit, succeeding to no body was ordered by himselfe: although that
Nonatus pretended an extraordinarie vocation from God, to purge and cleanse the
Church from errours, according to the word, This qualitie therefore of succession
and orderly mission in the Romane Church sheweth very much the great authoritie of
the same in expounding Scriptures, and defining in matters of faith and religion.

4. Whereupon it hath beene a principall proiect of Antichrist in the Protestant, *How the vnitie*
as to extinguish the Christian faith, for introduction of Paganisme, so to the same *of faith depu-*
effect to giue an hor charge vpon the Monarchicall Papacie of Rome: Knowing, that *desh on the*
the vnitie of faith in the whole Church, doth altogether depende on the vnitie of a su- *vnitie of one*
preame Pastor thereof, For if this vnitie of authoritie be once abolished, then coun- *supreme pastor*
sequently euery Dioces is left to the seueraltie of each particular Bishop, as supreme
in his proper territorie of iurisdiction: or els to the sundrie Presbyteries souerane in
each single parish or familie. Which doone, then Antichrist sawe full well, that if in
case these particular Dioces, these distinct parishes, should vpon pride or emulation
varie in matters of faith, or about the true sense of Scriptures, that then there should
be found no common or knowen authoritie to commaund a meeting in a generall
Counsell vnto the partise litigants: or to determine the controuersie with obligation
of the dissenting persons to stande to the definitiue arbitrement thereof. Whereupon
he also did foresee, that continuance of disputes in processe of time wolde cantone
and quarter the Church, wolde rente and teare the mysticall bodie of Christ. Then did
he beholde these manifold miseries to ensue: as that earnest and frequent debates
wolde cause euerie where vncertaintie, contrarie to the firme resolution of faith: that
pagans, heretikes, and aliens from the Church, wolde not yelde vnto her any faithfull
obedience,

obedience, viewing her one children, at lest by outward profession, turmoiling in they garboiles of dissention. To conclude, he did fore minde, that the Christian faith, thus cooling wold soone uampe away into smoke, thus bleeding wold shortly die and perishe, thus distracted into factions, wolde speedilie make isshewe into infidelitie. When therefore were conceiue in minde the vntie of faith, we must not consider this Dioces, or that, this parish, or that, this kingdome, or that, but the whole Church, and entier mysticall bodie of Christ, spread ouer the face of the earth. Which generall vntie wold not be found for any during time, without the visible vntie of one Church: and so of one supreme Bishop therein. And because for vntie, and support of the substance of the Christian faith, this supremacie is altogether necessarie, therefore Antichrist doth pursue nothing, in the whole course of his malice and rage against Christ, so egerly, as the vtter destruction of the Papacie. Now let vs by way of comparison balance forth a trueth, and proue of what authoritie may seeme to be the congregation of Protestants, in regard of the Catholike Romane Church,

*The forme of
gouernement
in the Protest-
antish church.
Apoll. Oxon.*

*Parlam.
An. 1. Eliz.
Surui of
Discip.*

*Protestantes
that defend
the presbitery.
Synod. Rupell.
Gallobel. Tom.
7. lib. 2.
Chemni. ep. ad
ducom. Bran.*

§ The congregation Protestantlicall into sundrie kindes of formes and shapes plotted and composed, opposeth it selfe in contradiction to the Romane Church. First heere in England it hath marched for fise and forthie yeares vnder the supremacie of a woman and Queene: Where the Protestantes confesse, that a ciuill prince with subordination vnder his ciuill power menagereth the estate spiritual of the church: and that not only in respect that the prince is the principall executioner of lawes decreed by Prelates of the Church, but in that it appertaineth to the spirituall and pricktly facultie in a prince, as in the old Queene deceased, to declare what is hereticall definitiuelly, and what not, to giue orders and iurisdiction to ministers, to Bishops, and reclaime them againe at her pleasure, to enact lawes, peremptorie appointing how God is to be serued in publicke religion, and how the sacramentes are to be administered. An other race of Protestantes there is, which designe no other magistrats to gouerne the Church, then the presbiterie of euerie parish or familie, disposing of the ministler or superintendent at their pleasure. This Caluinian presbiterie is a statelie senate, compacted of the olde folke in a towne or congregation, gray, and graue, halte, and blinde. But there is this difference, that the *Geniuian*, and *Lutheran* Protestant beyonde the Seas, hold our English gouernement of Church vtterly irregular, and contrarieto the worde of God: and for that cause one Chemnitius, a principall Protestant of *Luthers* fashion, in mockerie and scorne tearmed Queene Elizabeth *Papist* as she Pope. Whereas the English Protestante willingly, out of his pliable good nature, ioyneth with all that maligne the Pope, holding it as a thing indifferent; so that of right now the Churches beyonde the Seas are directed by the presbiterie; and this of England also lately well gouerned by Queene Elizabeth. Vpon which esteeme english, riseth a great preiudice against the very bulke of their religion and Church: for according vnto this opinion, the resolution how the Church is to be ordered by a head and superiour, is not determined by the scriptures and law diuine, but only by the ciuill constitution of a common wealth: and so all is resolved not into diuine ordinance, but to an act of a temporall parliament. Is then the doctrine of Christ so short and curte, so defectiue, as not to haue expressed, what subordination to supremacie he would haue after his ascension, in the Church, but lest so high and momentall a thing to the decree and pleasure of a common wealth? And seeing Christ hath not mentioned, or commaunded particularly, what supremacie is to be agnised and obeyed in his Church, by what warrant can a commonwealth enact autenticallly, that this prelatie shalbe giuen to the person of a woman? or if the presbiterie in *Scotland*, in *France*, in *Holland*, be correspondent to the word of God, and by vertue thereof is framed

framed a true and perfect mysticall body of Christ, how then can by the same worde, or otherwise, a Church be squared to the obedience of a Queene, as head and supreme? Is the Church of Christ so vnlike vnto it selfe, not only hauing diuerse visible heades vnder Christ, but heades of such disparitie, of contrarietie, as one sole person, and a communitie, a Prince, and a multitude of priuate subiects? Hath then the Church of England the feature of a man his bodie, by reason of one head and Monarch thereof, who is the Prince: and in Fraunce, in *Holland* the same Church of Christ representeth the shape of a round Doucoote, where the spirituall Prelacie runneth in a Circle of Turne from one person to an other! Are both formes agreeable to the Ghospell, and institution of Christ! Is the diuine ordinance so diuerse, and different from it selfe! Certes, Paules Steeple, and Charing Crosse, are more like, then these two Churches. Surely this standeth in maine force for disgrace of authoritie in this English church, as in the point of supremacie being like to no other in the world, yet acknowledging all *Caluinistes* and *Lutherans* as brethren, and good swearing Protestants, seing the very substance of a church doth importe a prince soueraigne and head therof: and yet the Protestantes thus motley and melley, in the supremacie of it to vary, as in a substantiall and fundamentall ground of faith, and only the English to admit either church indifferently as exactly well fashioned according to the worde! But we Catholicks do not so wauer nor wander in the faith of supremacie in our Church, holding definitiue therein from *S. Peter* to raigne one monarch the Bishop of *Rome*, and that concordantly to the prescript of God in his holy writ in so much that what societie soeuer, vnder the title of Christianitie, shall faction or molde it selfe vnder any other sorte of gouernement, we repute it hereticall, scismaticall, as declining from the prime and originall law of our Sauour Christ, and his inuolable constitution.

6 This Church Catholike vnder the head of one monarch, as it arose first with Christianitie, so with the same hath it continued to this present time: and as a young childe although weak, tender, and of minute quantitie, yet in all partes hath the feature and dew proportion of a complete man, so in the beginning, when the Church appeared as an infante, whilst our Sauour Christ remained on the earth, and after when his Apostles menaged the affaires thereof, there was the full and perfect forme notwithstanding of a Church, the head thereof being our Sauour Christ, after him, as his substitute, *S. Peter*, and consequently by the whole course of succession they Bishops of *Rome*. And it is proued by Cardinall *Baronius* in his *Annales* of the church seuerally, that euery Pope, from *S. Peter*, did exercise an vniuersall authoritie ouer the whole Church: whereas, if it be true, as the English Protestanter would haue it, to wit, that the most absolute, perfect, & consummate regiment of the Church is Monarchicall, that is a societie of beleeuers vnder one Queene, or King, neuertheless yet, after the merit of Christ, the preaching and teaching of doctours, it neuer arriued to that pitch of excellencie but of late dayes, and that only in England. First for three hundred yeares there was no ciuill magistrate, no Emperour, Queene, or King, that made shew of such claime; and was the Church for that space debarred from so singular a grace and perfect cionomic? In the decourse of time, almost foure hundred yeares from Christ, we may encounter with *Constantius*, *Valens*, *Arrian* Emperours, that challenged vnto them primacie in ecclesiasticall causes: then after in *Italy* meete with the Barbarous *Goths*, also *Arrians*, that pressed to hold the same superiouritie, likewise fall vpon *Mauritius*, *Phocas*, *Iustinian*, stained with Monotholism. But what? doth it stand for the credit of the English Church, to take presidentes from hereticks, from persecutors, from those, that were resisted by the Pastors of God

The monarchie of the Church ancient.

Card. Baron. Anal.

Spiritual power of Kinges neuer in vnder in the church.

his church, as by S. Athanasius by S. Hilarius, by S. Ambrose, by S. Gregorie? And particularly our owne nation, so famous for vertue, learning, and prowesse, for a thousand yeares wanted this ornament of a church from the supremacie of a kinge, or queene, vntill the vnfortunat vngodlie dayes of kinge Henry the eight: who also to death hated Protestancie, as his bonfires in Smithfeild haue recorded: and this hath been so euidently proued of late, that by vniuersall consentment the vaine broacher and bruter of the contrarie, therby hath receiued disgrace condignely redoubled vpon him. Wherefore seinge this supremacie of Kinge, of Queene in cause of religion, hath not serued euer for the vse of the church, for the current of fiftē hundred yeares, therby is notified vnto vs, that it neuer was primarely designed by our saviour Christ, nor purchased by his sacred blood; and therefore an imprachment rather of authoritie in that church, which vnder such a primacie is ordered and disposed. In like sorte the selfe same preiudice for the disprouinge of all splendour of authoritie in a church presbyterian, maye stand in force. For we auouch, no such discipline or manner of regiment to haue taken place amongst Christians, before *Iohn Caluin* blased forth with his false colours the same. And for as much as concerneth the times of the Apostles, we affirme with the Fathers, S. Peter to haue been Prince and monarch ouer the whole Societie of Christians. Neither doth it disauerre our iudgement herein, that all the Apostles receiued immediatly of Christ their power and iurisdiction ouer the whole worlde, none exempted from their sacred commission, and in this were equale as affirmeth S. Ambrose: for that it is to be vnderstood, that notwithstanding this, S. Peter was Prince of the Apostles, and peculiarly a rocke of the church: for S. Peter receiued from Christ an ordinary prelatie ouer all the world with this vertue and prerogatiue, that his successour followinge him in the Romane chaire, should obtaine equall authoritie with him ouer all: as the fathers, tearminge the chaire of *Rome*, the chaire of S. Peter, and reporting from this chaire to come a full iurisdiction and sway generall ouer all the church, do contest: wheras the other Bishops, that succeeded the rest of the Apostles in their peculiar seates, had their authoritie defined with in the compasse of that assigned Bishopricke. Moreouer although the Apostles alike, receiued power spirituall from Christ, yet in respect of them S. Peter was the head, their foundation and Pastour, vnto whome they had a reference and dependance. To illustrate which thinge by an exemple familiar to a Protestant, let him suppose the old Queene toge ther to haue given iurisdiction to a Bishopp Metropolitane, and to all his Bishoppes diocesians; who seeth not but that this equalitie of immediate receiuinge power, doth not exempte the diocesians from the Metropolitane, nor in authoritie equalise on with an other? When the dayes of the Apostles were expired, our histories and Fathers witness, that generally the prelatie of *Rome* ordered the affaires of the church, even vnto this present hower; wheras the disciplinary Protestant cannot tell me where the holy ghost either in the east or in the west, had any practise of a congregating religion, or that euer such disciplininge Protestantes sate in generall Cossels, as at *Nice*, *Ephesus*, *Constantinople*, *Rome*, or els where. If he will affirme the contrary iudiciously, and like a clarcke, not like vnto a mad man, that hath no rule of his tongue, lett him relate vnto me, when first, and by whome, that primacie of *Rome* was vlturped, what good Christians before *Vviclife*, and *Iohn Hus*, cladd all in textes from top to toe, marched for the defence of the presbiterie, and institution of Christ, and did all to bee Antichriste the Bishopp of Rome for his sacrilegious presumption? Which thinge seinge he cannot recount, either before *Vviclife* and *Hus*, there were no Protestantes extant, which is certaine, or els they were haggard and cowardly Protestantes, not daringe to auouch the ghespell, to preach the worde, or breath

*The answers
to the Repor-
tes.*

*The discipline
presbyterian
neuer in prac-
tise in aun-
cient times.*

*Ambrosius lib.
de dignit. Sa-
cerdotal. cap.
2.*

breath out truch against Antichrist. Wherefore conclusion may be made: that the Calvinian senioritie or popularitie, is not of a competent authoritie to preuaile for expounding scriptures, in the iudgement of any reasonable enquirer and examiner. But lett vs yet descend to the particularities of the one and the other gouernement Protestantish, to trie thoroughly, and in all respects, what authoritie may be afforded to that faction.

7. As concerninge principalitie in affaires of the Church, we denie not, but kinges and absolure Queenes haue cheefest place for maintaining and fosteringe the same by their temporall iurisdiction, as to provide that sacred lawes decreed by the church be obserued, that neither hereticke, nor infidell, by force worcke the Church any detriment, or annoy: and in somme, that they be the foster fathers and nources of God his Church. But that such persons should be also of the Cleargie, as Pastours and commaunders in matters of religion, that they should determine and define in pointes of faith, giue orders and iurisdiction, be supreme in all causes, as well ecclesiasticall as temporall, we repugne, first for that our sauour Christe committinge the gouernment to his Apostles, to Pastours, to Doctours, for the perfection of his misticall body, made no mention of ciuill Magistrates, as of Emperours, Kinges Queenes, or Senates: then, for that such authoritie vsurped by some in the church, hath been controlled and wistood by the doctrine of Pastours in the Church, and also reuerfed by the practise therof: Lastly for that the greater number of Protestants with vs in this pointe doth agree. *Constantinus* our first Christian Emperour refused to sitt with the fathers in the Councell of Nice, but by their licence, chousing also the meanest seate. *S. Gregory Naz.* tolde the Emperour, that he was subiet to his tribunall, and a holy sheepe of his holy flocke. *Hosius*, Bishopp of *Corduba*, one that for the Pope presided in that great Councell of Nice, forbadd the Emperour to meddle in affaires of the church: *Tibi Deus imperium commisit, nobis qua sunt ecclesie concessit. To thee hath God bequeathed the Empire, and to vs the matters of the church.* *S. Athanasius* called the Emperour Antichrist for makinge his pallace the cheefest courte and tribunall for ecclesiasticall controuersies, and himselfe prime iudge of strifes amongest the cleargie. And *S. Ambrose: Ad Imperatorem-pallatia pertinent, ad sacerdotes ecclesia: To Emperours doe appertaine the pallaces, and to preistes the churches.* *S. Chrysostome* doth commend *S. Babilas* a Martyr and Bishopp, in forbiddinge the Emperour *Dicius* to enter within the Church, in regarde of his trespasse. *S. Gregorie* the great doth oftentimes lament and complaine for an agreuance of the church, laid vpon it by the barbarous kinges Gothish, raigninge in *Italia*, and afterwarde also by some other Emperours, as *Iustinian*, a *Monotholite*, and others, continued; that is, when the Romane cleargie had made an election of a Pope, he could not exercise his iurisdiction without consentment of the Prince, and defraying also a certaine some of money in that respecte; which was not to challenge sacred authoritie ouer the Pope, but to haue one, that the Prince should deeme his freind, and to be enriched by that ordinance. *In tantum autem sua ueritatatem extendit uisunia, ut caput omnium ecclesiarum Romanam ecclesiam sibi uendicet, & in domina gentium terrena ius potestatis usurpet: quod omnino ille fieri prohibuit, qui hanc beato Petro Apostolo specialiter commisit, dicens, Tibi dabo ecclesiam meam: He hath in such sorte extended the rashnes of his madde designs, that he doth cha'ndge vnto him the Romane church, head of all churches, and ouer the Queene of Nations he doth vsurpe right of wordly power; which he altogether hath prohibited to be done, that especially hath committed this church to Peter the Apostle saying: To thee doe I comit my church. Which Bishopp of Rome *S. Gregorie*, not acknowledginge any superioritie in the temporall prince, did threaten deposition euen from ciuill estate*

*The princes su
premacie
Concil Trid.
Sess. 25. Cap.
20.
Ija. 40.*

Ephes. 4.

*Caluin. lib. 4.
Inst. Cap. 11.
Sess. 3. 4.
Euseb. lib. de
uita Constant
Cap. 16.
Greg. Naz.
orat. ad Imp.
Athanas. ep.
ad Solit.
Ambros. ep. 33
Crisost. orat
quod Christi.
sit Deus.
Orat. de In-
uent & Max.*

*Gregor. in
Psal. 4. psal.*

*Greg. lib. 11.
ep. 10. Iudic.
and 6.*

and honour, if any person what soeuer in power and excellencie, should attempt to violate and infringe the priuiledges of a certaine hospitall by him erectes in Fraunce. And generally such encroachinge Princes vpon the church had the touch of heresie, their names blemished thereby: as after these Arrian and Monotholitian Emperours, those which were patrones of the heretickes Iconoclastes Imagebreakers in the east, and attempted the same iurisdiction in sacred busines. In regarde wherof, when Constantinus the sonne of Irenes had turned away his lawfull wife, and espoused himselfe to Theodoften his chamber maide, Tarasius the Patriarcke excluded him out of the quire in the church, to the example of S. Ambrose, not suffering him to come within the chauncell, where the dreadfull sacrifice was offered. Leo Armanus, an hereticall Emperour, would haue held a conference and dispute with the Catholikes, and men of his hzresie in the pallace, but Studita in the name of the Catholikes refused so to doe, and said. *Ne tentes O Imperator, ecclesiasticum statum dissoluere: ait enim Apostolus: quosdam quidem posuit Deus in ecclesia, primum Apostolos, deinde Prophetas, tertio Pastores, & Doctores, ad perfectionem sanctorum, non dixit Reges. Tibi quidem o Imperator, ciuilis status & exercitus commissus est: hec igitur cura. Ecclesiam autem Pastoribus, & doctoribus, ut ait Apostolus, derelinque. Do not endeavour o Emperour, to dissolue the state ecclesiasticall: for the Apostle doth say: God hath placed in the church, first Apostles, then Prophetes, thirdly pastours, and Doctores, to the perfection of saintes: he hath not said kinges. To thee O Emperour, the ciuill state and armie are committed, looke to these things therefore: But the church, as the Apostle willeth, leaue to the Pastours and Doctors. Wherefore to draw all to a heade succinctly, first the primacie of a Prince in the Protestantish church of England hath no president for it in the times paste, but onely from heretickes; yet not euer any of them assuminge so much vnto him in that ample manner as did Henry the eight. Then the person of a Prince considered, as in that he is of the laitie, and not of the cleargie, in that he is a sheepe, and not a Pastour, allso employed in the greatestt turmoyles of the worlde; as in warres, administring of iustice in sondrie places, in providing for his race and issue; and therefore hath not only lesse time freely to attende to the church, then any subiect, but also by the qualitie of his state is more liable to affections, to perturbations, desires, reuenges, to libertie, then any ordinary person: but especially the qualitie of a woman pondered infirme and weake, flexible, inconstante, and timorous: who is by the Apostle inhibited to speake in the church, to suppose that to such a one is to be surrendered this high and supreme sacred iurisdiction, will appeare a thing moste improbable. Contrariwise the Romane hierarchie is ordered vnder a cleargie man, a Preist, a Bishopp, one appointed solely to cary a vigilante minde for the church, one busied continually by himselfe, and a Counsaile of other Bishops and Cardinals, inteerly aboute the direction of religion; and therefore our church in this respecte of her Monarchie hath the greater shew of authoritie, and so is to be credited of one, that wilbe instructed, before any other congregation vnder a Queene, for the trew expositions of holy Scriptures.*

8. As touching Succession, Mission, and vocation of the spirituall Officers in the church, the Protestantes vnder the conducte and guidance of Luder and Caluin, francklie and freely confesse, that being in their times no trew ministers and Pastours of the worde rennâ, they were not chosen or ordered by any of the cleargie to preach the newghospell, but extraordinarily sent by God, or from a decree of the common people tooke vpon them the function of Apostleshipp. Beza affirmeth, that before Luther and Caluin the church was so decayed: *ut ordinariae uocationi nullus esset locus relictus: Tbat for ordinarie vocation there was no place left.* Therefore if we compare the first masters of Protestantish religion, to our Pastours Catholike, for two causes we shall

Baron Tom. 9.
pag. 462.
Studita uita
Platonis.
Theoderit apud
Sur. T. 2.
2. April.

1. Cor. 14.

The protestant
hath no suc-
cession.
Beza in Con-
fess.
Caluin. 4.
In 3. cap. 3.
Sect. 18.

shall see them deuoid of Succession: one for that, they from superiour and precedent Pastours receiued not their personall ordinances, and ministeries; then for that they tooke not in commission the rule of faith with them, in preaching a doctrine contrary to that, which was generally and vniuersally receiued and embraced in the church att such time as they began to enterprete the word to the people. Wheropen to discredit this crew Protestantlicall, Wicelifticall, Hussiticall, Lutheranicall, Caluinisticall, thus I argue against their faction: Luther and Caluin entred into the church, that is the assembles of Christians, not by the doore of ordinary vocation and succession, to brute and breath out their vaine, false, and impure commentaries of the worde, but by the same meanes, as all heretickes haue done sithence Simon Magus: giuinge thereby courage and approuance to any ensuyng sectarie, by the like breach and extravagant entry, to intrude himselfe in to the church; therefore therby such persons, and also others to them ad hearinge, by the rule of comon iudgement and reason, are to be discredited, and disauctirised, whē they will presume accordinge to their spirittes to enterpret the worde. Is not this their doctrine then iniurious to the bloud of Christ, in that they teach, that not with standing he hath watered the paradise of his church with that precious liquor, flowinge from fise fountaines of his diuine bodie, yet this paradise of late yeares to haue withered away, to haue harboured closely the serpent Sathā, Antichrist, and his accomplices: and from the time of Pope Bonifacius, to Luther and Caluin indeed to haue beene no church at all, the essentiall substance therof consistinge of Pastours and Doctours, none of them being then to be found in the church, when Luther and Caluin arose, to send them, and call them to the ministerie: and therefore weare faine to be sente extraordinarily by God, and so preaching to the people, to make them in deed mutinous, and to allow of their vnlawfull and vnusuall mission and vocation? Is not this a sacrilegious iudgement against the holy ghoste, espoused, as it were, to the church of Christ, purchase of whose perpetuall assistance, was effected by the bloud of God and man? And why was there no church, tell me, from the Papacie of Bonifacius downe to Luther? For that say they, Bonifacius made himselfe a generall Pastour ouer all the church, in him began the misterie of the beast Antichrist: and so from him did Antichrist beare rule and signiorie, in the meane while the church of Christe not appearing. O faithfull seruantes of Sathan, noble trumpeters and aduancers of his actes and monumentes, when by your wordes, contrary to the promise of Christe, for fise or six hundred yeares, the church was oppressed, was extinguished by the gates of hell, and furies rushinge out of that infernall lake? But what if Bonifacius thought no other wise of the supremacy in the Bishops of Rome, then did Gregorie the great, Leo the great, then also long before did all Bishops of that Sea, you must then nedes confesse, the church of Christ to haue beene deficient, euen from the Apostles: *Desecerunt seruantes scrutinio: They haue failed searching with seru-* Psal. 63.
sanie. S. Gregorie extended his Papall authoritie ouer all the church. Hac sedes Roma- Gregor. lib. 4.
na speculationem suam toti orbi indicit, & nouas constitutiones omnibus mittit. This Ro- ep. 38.
mane Seate danounceth her speculations to the whole world, and sendeth new cōstitutions to Indic. 13.
all. When the Emperour Mauritijs had promulged a lawe; that if any man had his
name once enrolled for a soldiari, by vertue therof he should be obliged to serue out
his yeares, neither before the time expired, could he enter into any order of religious
life: Pope Gregorie iudgeing such a statute as damadgeable to the spirituall good of Greg. lib. 2. ep.
Christians, cathed and annulated that Emperiall decre. And when he had censured 65. Indic. 11.
as scismaticall Iohn, Patriarcke of Constantinople, he commaunded Sabinianus, a
Catholike: Nunquam cum eo procedere prasumas: Do thou neuer presume to keepe him Greg. lib. 4.
company. Likewise, he did excommunicate Maximus, Bishop of Salon, in Dalmatia ep. 52. Indic. 11.
in

Nicholaus
Epist. ad Mi-
chael, Imp.

Liberat in Bre
nic cap. 21.

Zonaras in Lu-
stin. Theodor.

lib. 5. Hist. ca.
23. Nicephor

lib. 13. cap. 34.

Gregor. lib. 7.
Epist. 63.

Gregor. ep. ad
Dominic. lib. 7

regist. ep. 30.

Maximus by
othe to purge
himselfe in

Ravenna at
the body of S.

Apollinari

Augu. ep. 137.

Diacon. lib. 4.
cap. 31. Leo.
ep. 35.

in regard of his offence, thus specified : *Quia me, ac Responsali meo nesciente, ordinatus est. For that he was ordered, I not knowing, nor my Agent.* In which matter is very remarkable what writeth Pope Nicolas to Michael the Imperour : to wit recounting the Popes of Rome to haue deposed eight Patriarches of Constantinople. Among which Popes of prime antiquitie and renowned Sanctitie, famous for their iurisdiction in this kind, were Agaxetus, Iulius the first, Innocentius, Damasus, Sixtus the third, as wee see recorded by Liberatus, Zonars, Theodoretus, and Nicephorus. Let vs heare S. Gregorie, liuing befoore Phocas, the Imperour, deliuer his iudgement of the Supremacie in the Bishop of Rome ouer the Patriarch of Constantinople. *De sede constantin. Theodor. lib. 5. Hist. ca. 23. Nicephor lib. 13. cap. 34. Gregor. lib. 7. Epist. 63. Gregor. ep. ad Dominic. lib. 7 regist. ep. 30. Maximus by othe to purge himselfe in Ravenna at the body of S. Apollinari Augu. ep. 137. Diacon. lib. 4. cap. 31. Leo. ep. 35.* *As concerning the Seate of Constantinople who doubteth that it is subiect to the Apostolick seate : which my most pious lord the Imperour, and my brother Eusebius, Bishop of the same Seate, do continually confesse ? This Gregorie the Greate celebrated Councils, he admitted Appellations from forraine Bishops, he gaue to them the Palle : and the like praftises be recorded, which argue his Supremacie ouer all the Church. Also that this S. Gregorie for prayerto Saintes was of the faith of Bonifacius, and likewise of ours, he himselfe declareth writtinge to Dominicus, the primate of Aphricke : *Pr ad hac peruenire mereamur, & me pro vobis apud sanctissimum Petri Apostolorum principis corpus, & vos pro me apud Sanctum Ciprianum martirem, orationibus decet incumbere : That we may come to these blessings, it is conuenient that I at the most holy body of Peter, Prince of the Apostles, and you for me att the bodie of S. Ciprian martyr, endeavour to pray.* Was Antichrist here also good Protestant ? S. Leo in like sorte calleth himselfe the Bishopp of the vniuersall church : then was not Bonifacius Antichrist for any particular opinion he held : nether was the church then not extant, or apparant without Pastours and teachers. where vpon this argument may deformed : When Luther and Calvin began to preach, there was a church of Christe, hauing in it pastours and teachers ; therefore Luther and Calvin not comminge by their commission and vocation, boare the marcke of francke rebels, of fugitiues, of Apostataes, of heretickes. And indeed how can witt and iudgement otherwise define, when one man, not sent by any, did contrarie and beard the whole church ? Which marcke and brand beinge notoriouse for their infamie and reproch, is it probable, that the prouidence of allmightie God would ordaine such men for his especiall seruice, which should in that ouerture and opennesse make a shew of persons mutinous and seditious ? The Romaine church not allowinge of the doctrine of Luther, in no wise could be esteemed factious against him, he neither beinge Bishopp nor Pastour, as the Scriptures appointe ; then was Luther a rebell, a butt fewe, a sectmaster, behauing himselfe, as bandites and traitors doe in a common wealth, for their factes and outrageousnes not alleadging authoritie from the Prince and countrie, but from them selues, and their one furious designements. Neither is it of moment and waight, that which Protestantes interpose as answer, saying, Luther from the worde to haue had his mission warranted, in that he preached according to the true sence thereof : for what franticke hereticke in his novelty and absurdity of inuention, did not alwayes pretende this assurance, as now do the Anabaptister, the Familiān, and such like professours of folly and asinarie ? And how can they say, that the mission of Luther and Calvin is assured by the worde, seeing it is discordant from the worde, that prescribeth the rule of vocation from authoritie in the precedent Prelates, who weare called as Aaron was, as the Apostles by Christ, and other Bishops by the Apostles ? Farthermore this Protestantish fault in logicke, giuinge that for cause, which is controuersed, is too too childish : and feinge those of the Romane Hierarchie auouch the contrarie, what reason hath a simple Christian to beleue the Protestante ? Moreover before Luther preached the worde, he*

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ought to haue shewen vnto his auditorie flocke his commission and auctoritie: and if he had no other meanes to demonstrare it, but by the worde, then it belonged vnto him to preache, before he were knowne to be a preacher, first to feed the flocke, before notice was giuen to any body, that he was a shepheard: which is absurde and monstrouse. Then to vnderstand the mission of Luther and Caluin, men must dispute, argue, read the Scriptures in their originall tongues, looke curiously and substantially to expounde them; and so none shalbe able to perceiue this their mission, but Doctours, or high Deuines. And if in perusinge Scripture, and examining the same, men finde Luther and Caluin to haue no mission: moreouer to teach contrarie to Scriptures, as the greater and learned number of Christians doe in the Romane church, or only for auctoritie, firmly beleuee Luther and Caluin to stray from Scriptures in their opinions, what issue will there be of this search and enquierie? Therefore to conclude, seing the mission and vocation of the Romane pastours is more orderly and decent, then the pretended extraordinarie mission of Luther and Caluin, a iudicious person, buildinge vpon auctoritie, in the processe of faith, hath better reason to follow the expositions of Scriptures made by Catholickes, then those devised by Luther and Caluin.

9. In our owne cuntry the Protestantes are sorted into two orders and ranks, as concerninge the originall of their mission and vocation: Some are of opinion that it is warrantable by the worde of God, to haue had their iurisdiction and auctoritie from the olde Queene, as Princesse, as well of the cleargie, as also of the laitie: others doubtinge this Ieriuall of peregrine to be somewhat prophane, and not mentioned in the word, neither trustinge to the vaine inuention in the aire of extraordinary misissio from God, will needes take handes with vs, and say, that their first Bishops were called, consecrated, instituted, and inuested by ours. Let vs therefore examine, what auctoritie and credit may beare in matters of faith, men as well of the one, as of the other profession. The former as vnited vnder one head the Queene, haue not so much as the shew of a church, but as the head is counterfait, new, Æscopically sacrilegious, so is also of that nature the church, built vpon auctoritie of such a prelacie. That Queene could not administer the Sacramentes, nor preach the gospell, therefore neither could she giue abilitie and facultie to others to administer such offices. The church of England acknowledging that supremacie, and the ministers thereof being not ordered or sent by the Romane Bishops, was by force of sequel made a new church, of a different paste from any church before in the worlde; and so a partiall and deuided church, hauing no continuation or succession from the Romane church: a church not only by the Romane censured hereticall and scismaticall, but also by the Grecians, and the churches in the east, as appeareth in a booke written by them to thattenore and effecte, damned in like tearmes: although peruersly, and in deed basely, an English writer with the Protestantes of our cuntry, counteth the Grecians, the Armenians, Ethiopians, as members of one church, retaininge all a fauouring faith: not fearinge by dissention to rent and teare the coate of our Sauour Christ, his vndeuided Church, or to pollute and defile with heresie and scisme his mysticall bodye and spouse, animated by the holy ghoste. Now the if comparison be made betwixt this English church, in which cheefest prelacie is graunted to a Queene, and fro whom all iurisdiction of the misters therein is deriued, and the order hierarchicall of Bishops and Preestes vnder the Primacie of one supreme Preist, Bishopp of Rome; whose auctoritie will seeme more eminent and graue for expounding Scriptures, and whose iudgement, according to the rule of prudence, in spirituall definitions is to be preferred: Certes none can betake his soule to credit that, before this antiēt, this orderly, this succeeding, this Catholike and vniuersall company of preachers and Pastours in the Romane church.

Two kinds of succession in Protestantes of Englande.

The supremacie of the Queene.

Contraueris- talium. Feeld. lib. 3. Cap. 2.

The protestants
doth not sus-
ceed the Ro-
mane
Matth. 25.

Sot answere to
the suruay.
Cap. 1.

Microm. 1.

Math. 25.

10. Wherefore others, truly imagining the credit of their congregation, for expounding of Scriptures, to be crased, and cracked, if the Ministeriall petegree should haue finall issue in the person and funerals of an olde Queene: and that neither so, vnlesse the Marriage of kinge Henrye the eight, against Queene Mary, and her mother, Queene Catherine, be authorisid: speake to vs in courtiesie, *Date nobis de oleo vestro, quia lampades vestrae extinguuntur*: Come giue vs some oile of your authoritie, for our lampes are out for wante of liquor. Therefore they will, whether we will or no, that their first Protestantish Bishops were consecrated and called by our Catholike and Romane. *VVhich shew faith one succession of Bishops, as the Papistes themselves cannot controulle, deriuinge them, concerning order, and external formes from Bishops, allowed by our aduersaries.* Is it so, Good olde sir, in your high speculations, and doth this aduantage then, and credit your feminine societie? How litle is the memorie of Elizebeth beholden to the haroldrie of this cobbline minister? For he teacheth, our Bishops obaying the Popes, sent, and called by them, to haue been the slaues of Antichrist, and now the great foole, rather then he will haue his petegree meete with the olde Queene, it must, passinge by her disclaimed, arriue to Antichriste, and the deuill; and that by his owne attestation! Did not this mouth of the Goddes Cloacina auouch a litle before of our church, *They haue no lawfull Bishops*, and now the brainicke scriuener will needes haue the vocation and mission of his cleargie from Bishops, that in deed were no Bishops, from Bishops, vassailles of Sathan! I had thought, that this made pate should haue esteemed it more for the honour of his ministerie, to haue the petegree therof traced and graced alonge from the olde Queene, to the rest of the Princes, all participante of the bloud Royall, euen to William the Conquerour, to Robert of Normandie, from thence to the Normans in Saxonie, Scithia, neuer mindinge to come to Hierusalem, or Rome for the stemme, stocke, or roote: and so to end in this period, *Ab Aquilone pandetur malum*; But I see, that this fellow, in behoofe of all his bretheren, hath made choice rather, beinge not ambitious, to come by succession and vocation from Antichrist, from the deuill. *Conclamatum est.* The marcke hitt, the standers by giue a shoute. But this contradictorian wrangler can neuer proue out of his dripping pan his Bishops to succeed ours: No, no: *Ite potius ad vendentes, & eruite vobis*, Goe rather to the shoppes of those, that sell prophanacons, vsurpations, saciledges, Bishoppricks, and buy for your selues such trashe and ware: for by our constitutions a Bishoppe cannot be ordered but by three other Bishops; neither can he be consecrated as Bishoppe, that before was no preist. This man maketh Parker a prime Bishoppe in the time of Queene Elizabeth: and I aske him who called and consecrated this Parker? he sayeth Barloe, Couerdale, Scory. O monster, these were neuer Bishops made or called by Catholike Bishops, as it appeareth, but Apostataes, and so declared. A goodly petegree to goe no farther then Couerdale, and he to ende and begin in himselfe! Neither doth Bale, writinge his life, make mention of him as Bishoppe. What credit then may this Protestantish church obtaine, that hath no ordinarie vocation or mission, but from the supreamacie ecclesiasticall in a woman, or els from those, whome they account to be no true pastours, but vsurers! For if they had been true Pastours, they had nor been woules, if not woules, but Pastours, then they preached according to the rule of faith; they are the Protestates heretickes, by their owne confessio, otherwise teachinge the their Pastours did, which sent them, impugninge the Doctrine of their owne Pastours by all meanes possible. O Wonder that such a confused Societie, comen, and sent, from I cannot tell whence, nor they neither, should with the people now, and men of iudgement, obtaine the authoritie and credit of sincere expounders of Gods his worde. Men, I say, that

for forme of ecclesiasticall Gouvernment had as supream, a Queene, or a ciuill Magistrate, or els popularitie: in soome places a particularitie of families, or parishes: to farre disioyned from vnitie, so subiect to disturbance, to controuersies and strifes: no power beeing eminent among them to compose differences, for the peace of the whole church: especially considering on the other side the seemly forme of regiment by a monarch in the Catholicke Romane Church, the admirable succession in the chaire of S. Peter, and orderly vocation of all Bishops and Preistes therin by like succession to this day in sacred power of superioritie! O more then grosse blindnes and ignorance, not to see the light of Christ his gospell, shininge to his glorie thus in the Catholicke Romane church, or not to descric that conspicuous and notorious authoritie, it hath, for the deliuerance of the true meaninge of the holy ghost, speakinge to the world in sacred writt, but before all this to creditt the single spiritt of euery sole and priuate Protestant, not agreeing with his fellow, vnlesse perchance thei spirits be suteable and vniuocall: or that it should be preferred for the trewe interpretation of Scripture! Who can so be seduced, but the Egyptians, and those, that choofe dareknes to dwell in, before that tabernacle, pitched and tented vp in the sonn of a visible and palpable apparancie?

II. Now if we way and consider that forme of gouernment, accordinge to the presbiterie, by mozte of the Protestants allowed as iustificable, we shall see it also directly tende to debasement of all creditt and regardable authoritie in their Societie. In a multitude it is most eident, that the vnitie of order and disposition therin, is not only a comlye feature, and amiable proportion, but also the very sinnows, bones, and substance of a sociable communitie. This vnitie is a knot and linke, that tieth all partes and membres of the whole together, that one by dissolution cannot easilie be seruered from the other, nor any parte and parcell assailed by externe violence, but the whole will engage it selfe for the perseruacion and custodie therof: as we see in an armie, in a cittie, and in the body of a man. But according to the Protestantish institution of church by the discipline of Geneua, this beautie is defaced, this strength debilitated, this order confounded, and this vnitie confused. For if euery parish, or familie by the same reason, be a church complete, without reference to any superioritie out of that company, then seinge that the vniuersall church of God, spred ouer the face of the earth, containeth in it almost an infinitie of such pettie congregations; this whole church cannot in veritie of deede, or proprietie of speech, be called one mysticall body of our sauour Christ, contrarie to his owne expresse wordes; he tearing the whole church his vnited and vndiuided bodie, his spouse inuolably coioyned vnto him. For the better approuance wherof, we are to note, that in the assemblie of a multitude may arise two kindes of vnitie, one of *Composition* the other of *Aggregation*. The vnitie of *Composition* is effected, when many thinges, as partes and membres, hauing reference one to the other, and beinge not absolute, and full in their proper subsistences, concurre to the composinge of one totall and perfect thinge; as the body and soule haue an vnitie in the makinge of one man, the foundation, walles, and rooffe, in the edifice of one house. The vnitie of *Aggregation* implieth a number of thinges, not as partes, but as independant and absolute, accidentally and confusedly remasted together: to a multitude of stones make one heape, a consort of men or horses one troupe or Shock. In the church we must respect the vnity of orderly *Composition*, not of confused *Aggregation*; in that holy Scriptures compare the church to the bodie of a man, to the cittie of heauen, to an armie, to an house, in which is found apparantly this vnitie of *Composition*. And although the vniuersall church of Christ be framed of all nations, conspiring in vnitie of faith and Sacrament,

Psal. 18.

The presbiterian congregation void of authoritie.

Vnitie expul- sed by the Puritane.

Ephes. 4.

Two kindes of vnitie.

Ephes. 5. Apoc. 20. Cant. 6.

1. Tim. 3.

yet

yet it hath this vnitie of Composition, in consideration that the whole is gouerned by one visible head and Monarch, the Bishopp of Rome, to whose empire carry respect and relation all beleeuers in the church, although differently, according to the diuersities of offices, they beare and professe. Which vnitie of *Composition*, is vnterly excluded by the Protestantish presbiterie, in that it willet that every singuler societie or familie haue it torall forme and perfection included in it selfe, acknowledging no obligation of duetie to any externe authoritie and iurisdiction, or to haue with any other societie, as parte and member, any combination and dependancie: and so in the whole church, as mysticall body of Christ, is wantinge that perfect vnitie of *Composition*, and as it were a multitude of bodies is found in it vnder one heade Christe, as a monstrous coagmentation of thinges not respecting on the other. Yea they all recollected by cogitation, do not so truely make one church, as a number of stones cast together make one globe or heape: for whilest the stones lye scattered in the feild, they render no vnitie, but only when they are conformed together: so then if the Protestantes of all the congregations, that bee dispersed in Europe, will will make one church, they must do so much as cast them together on a heape, and then crie, *now all one*. Is this the vnitie of Luther, and Caluin to dissipate, to deuide, to crumble in minute all Christian societie and fellowship, as rebels doe dismembringe the common welth, and as the soldiers did, and lewes ventinge and rearinge the garmentes and body of Christ! Did those cruell executioners spare to deuide and seuer the coate of Christe, for the vnited perfection theirow, and will hereticke dare to seuer and disioigne by absolute factions, and small free states, his mysticall body, the Catholicke Church? It is sufficient, say they, for vnitie, that all these absolute churches agree in one trew faith, and to be one by efficacie thereof. One faith? where is it? not in England, and Scotland, not in France, and Germanie, not in Geneua, and Wittenberdge. Then if there were this vnitie of faith, it would not serue for the vnitie of the church: for churchlie vnitie is in regarde of Magistracie and commandie therein, not in respect of one faith and law. For if Rome, and London, should ciuilly liue by the same customes and constitutions, who would yet say they made one state or cittie, hauinge gouerners independant one of the other? From faith, they slide to Christe, and affirme, all such absolute churches to be one, in one Christe, head of them all. A silly shifte, and euasion! Is not God the generall monarch and Prince ouer all estates and kingdomes in the worlde, and yet neuertheless for that sundrie nations are gouerned ciuilly and visible by diuers absolute Princes, they make not to our humane accompte, one kingdome, dominion, and empire, but sundrie and diuerse: so also be it that Christe be head of all the congregations Protestantish, well he may be said to be lord and master of many Churches, as almighty God is of many kingdomes, but not of one church: for that the Protestant in each seuerall church pretendeth a superioritie soueraigne and independent. Farther more in that the church is a visible societie of men, professinge outwardly the faith and religion of Christ, to be said rightly, that it is one, that must be verified in regard of the externe and apparant Prelacie therein. But our Sauour Christe only by faith is known of mortall man; therefore the Protestante abolishinge this monarchie of visible superioritie, and yet takinge the church as a visible societie of men, in it designeth no other vnitie, then that of *Aggregation*, computation, and confusion. A vaine obiection to say, that the Romane church loofeth her vnitie, the Pope deceased; for to exemplifie, the kingdome of Polonia is one kingdome, the kinge dead, and the state of Venise likewise one state after the departure of their Duke: for that these common wealthes are in disposition to electe and other Kinge, and an other Duke: so by the funerals of the

Pope

Joan. 19.

*Vnitie of the
church in re-
spect of the
Prelacie.*

Pope the church looseth not her vnitie, hauinge a relation to one head to be after appointed.

13. And as the vnitie Catholicke of composition in the church, caused by subordination each member hath to one cheefe pastour, enforceth and establisheth the same. To the Protestant dismembred this vnitie by a multitude of absolute societies, doth thereby hazarde the truth of Christian faith, and with the cisors of Dalila clippeth from our Sampson Christe the heares of his strength, to perturb his church, to enfeeble his church, to drie firste vp as it were the water round aboute, then to set all on fire and flame. Firste euery seuerall presbiterie or parish would be expofed to the furies of certaine spirittes, I meane not spirittes, that walkinge afright folke by night but spirittes in the closenes of vnquiet heades, spirittes suggested to them by Satans and their owne pride. And whilst euerie one would take vpon him by his Spirit to scanne, and rere the bible, feinge no man is to way, what his neighbours spiritt doth spitt out, of certainty they would vary about the worde, and hotly assaile one an other with textes as iauelinges, or great discharged canon baules. The multitude thus in mutinie, and employed in the holy warre, what meanes, I beseech you, of accomorde, of attonement? If the ministers out of his grauitie and deepe learninge take vpon him interpretinge the worde to censure the controuersie, the multitude will reclaime especially the Elders, and exaltatiue with such master minister, we must examine your worde, by the worde of the lorde, say the lordes booke downe betwixt vs: *He who out of that booke can winne it, in God his name lets him weare it*: and being these fellows cannot be quiet, but will neuer moue, and strue in an endles controuersie, one will say, away with that ceremonie, it is not written in the worde: an other will reprove, brother it is not against the worde. This is the true meaninge of this texte, crieth this olde wife, I smother her wicked husbande, mary pill, I thincke I see as much as thou, and yet can I see no such meaninge therin. And as about this booke of God this single parish is deuicd by hostilitie, so doe you thincke, that the parishes would not march rounde aboute one against the other, vnder the banner of the worde, displayed in hote and gloying contrarietie, biddinge the battell, castinge downe gauntlettes, acceptinge chalenges, and clatteringe armour of their wrathfull disputes and railings? Who must then winne, who must determine, who must haue the May pole, and goe home in triumph? May he that can gaine it out of the worde of God, as answered that wise bible clarcke. I doubt not, but he thinckes that he hath atcheiued now a great price out of the booke of God, and that he may for the time ensuyng play and disporte himselfe for a rewarde without booke. If Himineus worke him no disgrace. Who can imagine that in this tumult Protestantism and disciplinarie, whilst all are att contention about the worde, where euerie one will haue the worde, and wisheth to haue all the wordes, there the Prince can be pursey in repose, yea or in securitie? Will they not besiege and batter him in his owne castle, will they not enforce him to their foolery, will they not threaten him excommunication, deposition? O more then imaginable ignorance and blindness in mennes soules, to giue any credit to the societie of Protestantes, for sincere exposition of the worde, I meane to a societie so partiall, seuerall, and sectarian, to a Societie, in which no iudge or magistrate praesideth for clearing of truth in questions debated, all things being committed to the worde, and to a number of arrogant vnlearned, slight, rebellious spirittes: Spirittes of no greater authoritie, then the hissing of a goose, or braying of an asse! O pittie, o teares, how can you haue compassion sufficient, and requisitely deplore the miserable estate of such, as resolute to follow the humours of like interpreters, abandoninge in the meane season the graue, the learned, the aun-

The congrega-
tion presbiterian against
the strength
of the church.
Indic. 16.

Abbot. Answ.
S: 25.

Basil D.
Confer at.
Hamp. Court.

cient, the Monarchiall authoritie of the Catholike Romane churh! But suppose we, that the first Protestantish Bishop were consecrated by a Bishop Catholick, yet in towne respects their moderne Bishops are not lawfull, first for that, now is no vse of the forme of wordes essentiall to ordeining: then for that preesthood beinge deficient, that is power to sacrifice, Bishopdome is also wanting, that to this, moſte necessarilie beinge required. As concerninge Mission from the Romaine Church, moſte euident is it, that they haue none: for that Mission importeth a specification of worde and worke from the mouthe of him, that sendeth, deliuered vnto the person sent. But the Romaine Church did neuer bid the ministers to preache doctrine againste her selfe, or to administer Sacraments otherwise then shee did: therefore in regarde of doctrine and worcke, they were not sent by the Romaine Church. To put an Example, to the ende that a maister be trulie said to haue sent his seruant, hee muste haue deliuered vnto him the place, whether he was to repaire, the tenor of his messadge, and notified also the persons, to whom he directed him: otherwise his seruante, although by his maister deputed to performe the office of a messenger accordinge to his person and profession, yet if he shoulde repaire to an other place, and in his maisters name tell an other tale of a diuerse purpose, accordinge to all good meaninge, was not sente by his maister. In regard whereof almightie God is said not onely not to haue sent false Prophets, vsurpinge that office and callinge, but also such trew Prophets accordinge to profession, which denounced other affaires vnto the people, then the diuine maiestie gaue them in commission. Whereupon although Protestantes could proue their order and vocation as dew vnto them by succession from Catholicke Bishops, yet neither they, nor Caluin, nor Luther can auouche their ordinarie mission from the Romaine Church, as from it hauinge commaunde to preach, that the Pope is Antichrist, that there are but two Sacraments, that onely faith iustifieth. Wherefore their mission beinge extraordinarie, they are to proue it, and make it good by argumentes extraordinarie, as by miracles, and such like: for otherwise we will still affirme, that they were neuer sente to preache and teache. And for that their manner of mission implieth an horrible heresie, to wit, that the Catholicke Church, whom Luther and Caluin accuſe, wanted Prelats to bequeath vnto them the legation of a due mission, and thereupon were sent by the holie ghost, as all hereticks pretend: as if the gates of hell had then preuailed againste her, contrarie to our Sauour his promise, to a iudicious person it doeth seeme most vnreasonable, and to a Catholicke most prodigious and hereticall. Contrariwise, there is not a Catholicke Pastor to befounde, or called to minde, the which in regard of his doctrine, receined not mission from his Pastors, then liuing, with correspondence and accord with others, which taught long before, euen vnto the Apostles. It is therefore a vaine excuse of the Protestant, saing, that his mission is sufficientlie approved, in that he preacheth conformable to the Scriptures. First for that all hereticks, not sent, haue stooode vpon this pretence: then morouer we conclude, that this his preaching is vnlawfull, because he was not sent by the Church, or by her tolde what he should preach! *How can they preach (saith the Apostle) if they be not sent?*

*Hier. 14. 23.
Ezechiel. 13.
Zachar. 13.*

Math. 16.

Rom. 10.

The authoritie of the Catholike Romane church ought to be with euery prudent man of great importe for expoundinge Scriptures, by reason of the empire of vertue in her: as for so many hundred yeares to haue publikely preached and teached, administred the Sacramentes, held generall counsell, refuted heresies, conuerted countries, spread it selfe by generalitie; whereas the defecte of all these declare the small and weak authoritie in the faction Protestantis.

CHAPTER. VI.

Since the church of Christ, from the Apostles times, hath endured many hundred of yeares, to imagine this church not to haue wrought in such space rare and singular exploits in the world, no doubt is not onely to disgrace the emperesse, and vniuersall mother of our soules, but also thereby to disprize and impeach the very worth of Christ his sacred blood, to lighten the great poise and waight of all his diuine merittes and desertes. For why did our Sauour, God in humane flesh, so carefully deliuer vnto vs a doctrine of puritie, of perfection, by his heauenly wisdom providing to preserue those his fountaines from contamination, those his seedes from corruption, if the Apostles once dead, this light was straite way ether extinguished, or concealed in darcknes of ignorance and impietie? Why was our Redemer his blessed body displayed vpon the crosse, but to presigne and effecte the enlargement of his church? Why was he embred thereon with water and bloude, but to cleanse and purifie his church, to moisten it for encrease of euer duringe plantes and fruites of vertues? Why stretched out with might and maine, but to render his church without sport or wrinkle, that is iniquitie, and erroneous doctrine? Why mounted he on high by his death to preach to the worlde, but to aduance his church, with the arke, to the toppe of a mountaine, and cause it to be vewable euery whear to man kinde? Why dyinge cryed he aloud, but in prophetic, that his church should resounde the doctrine of truth audiblie, with a voice more forcible and shrill, then thunder: *In omnem terram exiuit sonus eorum: Their sound hath gone forth in all the worlde.* Where vpon we in challenge of the greatest authoritie to enterprete Scriptures, make this first prescription against the Protestante, that our Church, whose doctrine we follow, more magnifying and extolling the factes of Christe in ouerpassed times, then the Protestant can allow of, thereby as it doth recômend before him the worth and vlew of Christ his merittes: and so from the patronage of so good a cause, possesse the better authoritie. Which thinge in order by particularities we shall now in the sequell remonstrate.

2. To the glorie of Christe and his passion we denounce, from the beginning vntill now the church to haue been alwayes visibie, notorior, knowen, and not only discerned by all Christians from any other societie whatsoeuer, but also designed by the Pagan, by the persecutor; they which at the same, as a marcke, leuelled all their might of force and tirannie. *Nemo accendit lucernam* saith our Sauour, & point *eam sub modio, sed super candelabrum, ut luceat omnibus, qui in domo sunt.* No man lighteth a candle, and putteth the same vnder a bushell, but vpon a candlestick, that it may giue light to all, that are in the house. This torch began first to be enlightened in Hierusalem, when fire descended from heauen to enflame the soules of the Apostles, and

The dignitie of the church commendeth the merittes of Christe.

*Ioan. 19.
Ephes. 5.
Gen. 7.
Ioan. 19.*

Psal. 40.

*Augu. de unit. eccles. Cap. 7.
Optat. lib. 2.
cont Parmen.
Hieron. Dial.
cont Lucif.
A visibie church maketh for the glory of Christe.*

Matth. 5.

Act. 2.

Isa. Cap. 60.

Act. 20.

August. lib. 3.
Cont. Parmen
cap. 5.The Romans
church visi-
ble.
Concill. Rom.Concill. Nicen.
Can. 6.
Athan. Apoll.
2. Concill.
Chal. ar. 1. 2.
& 3.The church
Protestantis'
not visible.Strange be-
liefs in a
Protestante

in them to illuminate the pastors and teachers of Christ his church must we then thincke, that the deuills whirling and giddy winde hath either forced this light into some obscure corner, or quite extinguished it? No, no, *Ambulabunt gentes in lumine tuo, & reges in splendore ortus tui. Nations shall walke in thy light, and kinges in the splendour of thy beginnings!* Lo multitude, and nobilitie, conuersant in the visible light of Christianitie! To this effect in the church our Sauour Christ hath appointed Bishops and Pastours, *Regere ecclesiam Dei: To gouerne the church of God;* Which gouernment cannot be without externall offices apparant and visible. Wherupon S. Augustin telleth Parmenian an hereticke: *Nulla securitas unitatis, nisi ex promissis Dei ecclesia declarata, qua super montem constituta, abscondi non potest & ideo necesse est, ut omnibus terrarum partibus nota sit.* There would be no securitie of unitie, but from the promissis of God, the church being declared, the which placed vpon an hill, cannot be hid. And therefore it is necessary, that it be knowne to all partes of the worlde. Moreouer the ministerie of the church in deliueringe the true and canonicall Scriptures, in rightly expoundinge them, in administringe duly the Sacramentes, doth imlye the sole meanes for men to maintaine in themselves faith and religion, to conuert sinners and pagans to Christ: and without these visible functions in the Church, it could no way subsist, wherupon by certaine intelligence, receiued from histories, from fame of the worlde, from the monumentes of antiquitie, from the sensible effectes and impression of godly endeauours, we auouch, the Catholike Romane church from the times of the Apostles, to this day, to haue externally preached the ghospell, administred the Sacramentes, refuted Heresies, conuerted Infidels to faith, the wicked to Sanctitie, by their Bishops, Doctours, and Pastours; and that with subordination of sacred persons to the Pope of Rome, as supreme and Monarch. Which monarchie is clearly approued by relations of antiquitie, the sayings of the Fathers, and generall voices in Councells. In a certaine Romane Councell aboute fourteen hundred yeares past, in the cause of Marcellinus, it was defined, that *Prima sedes a nullo indicatur.* The first seate, the Romane, should be iudged of none. The grande Councell of Nice approued the precedence of the church of Alexandria in the East, for that the Bishop of Rome had so appointed. And Pope Iulius before that Councell, determined, that the causes of Bishops in controuersie, were to be referred to the supremacye of Rome; as also witnesseth S. Athanas. The Coucell of Chalcedo acknowledged the Primacie of Pope Leo: and this was the beleefe of these auncient times, and the true forme of Pastours then in the church vnder one monarch: and the selfe same vigour and vertue hath continued vntill our dayes. Which if it be considered will seeme a prooffe of a singular and rare authoritie in this Cath. Romane church, and therby he will deeme the same to be credited by him in interpretinge holy scriptures, before any other societie whatsoever, being not seable to it in fame and outward appearace.

3. A monstrous thinge to beholde, that the Protestant should likewise chalendge vnto himselfe this prerogatiue of visibilitie, as if the church Catholike before Wicleffe and Hus, had been gouerned by ministers, by superintendentes, they in open shewe disposinge of the affaires in the same. First then I cannot sufficiently admire the straunge humour and disposition of these men! Sondrie thinges there bee, which by graue authoritie of writers are recommended vnto our credulities, as that S. Peter was at Rome, that S. Dionisius, and S. Clement, were authores of those bookes, which now passe vnder their names, that the Saintes of God in all ages past, and now, do worcke admirable and wonderfull miracles, that the Councell of Nice enacted a cannon to establish the Romane primacie, that it began not from the graut of Phocas the Emperour, that the dialogues of S. Gregorie containe a true narration: all which their nice conceipts must needs discredite, yet now they are beco-

me so faithfull and credulous, that they fully beleue the churches of Grecia, of Rome, of Apricke, of Spaine, of Fraunce, of Germanie, of Englande, from their first origen and source to haue been Protestantish, of the cutt iust of Luther and Caluin, no historie of the world, or authenticall recorde in the meane time attesting the samel Oextraordinarie and stout faith of a Protestant! I see now that not only a lewe, accordinge to Horace, but a Protestant allso will beleue wonders. Tell me in good earnest, where was the Protestantall church extante before Wicleffe, Hus, Luther, Caluin? and whether or no separated from the church of Antichriste, as they blasphemame, adhearinge to the Bishops of Rome? Relate vnto vs what kinde of gouernment had it accordinge to the reportes of Eusebius, Nicephorus, Zozomenus, Palladius, and others? was it directed by a Monarch, kinge, or Queene, or by seuerall Bishops, or els by a popularitie? yf by a Monarch ciuill, where dwelt he, or kept hee his court? If by seuerall Bishops, why did such Bishops acknowledge vni- formely a superioritie, in the Bishops of Rome, why did they sacrifice for the quicke, and the dead, why beleueed they the reall presence, why held they it vnlawfull for such Prelates to marry, why maintained they the number of seauen Sacramentes, our doctrine of freewill, and that only faith doth not iustifie? Or if they were Protestantish Bishops, why by writings, by Councils, did they not oppose themselves agaynst such articles of beleefe, and refute them as erroneous? If they did, register their names, who were they? Were they perhappes Epiphanius, Naziansen, Chrysostome, Basil, Athanasius, Damascen, in the East, who all expressly haue allowed our present doctrine, that we professe? Were they Augustin, Ambrose, Hierome, Gregory, Bernarde, of the weste, our clerckes certes, and patrones of our cause most pregnant? Or wanted those Bishops names, Baptisme, godfathers, and godmothers? O ridiculous assertion Protestantish! Was the gouernment popular and presbyterian? The English Protestant will denie it against the Puritane, and auouch to haue been allwaile an estate in the church Episcopall. Shame, shame it is, not mentionninge and proving the particularities, to affirme a visible church Protestantish to haue been before Luther and Caluin. Did this church so fraught with Protestantes, take iurisdiction from the Romane church, or passed it a longe by it in a seuerall line of succession; or did it communicate with the Romane church? If it receiued iurisdiction from the Romane church, it had it from Antichriste, as they confesse: if from the Romane church, then the true pastours of the Protestantes were Romanes, and so Protestantes heretickes otherwise interpretinge Scriptures then their masters and pastors the Romans did, and in resistinge them after as erroneus teachers. If they had iurisdiction a parte, bringe forth the Annals or Cronicles, that doe recorde the names of each order separatly succeedinge. O folly, O more then folly, thus to bable without argument and prooffe, as if they were to write only to ideotes, or men afrighted by tirannie, and deterred thereby from the true knowledge of the gospell! Then I demaund, which parte was more generall, more Catholicke, and greater in number? If the Protestantish, then no doubt they can shew manifestly how alwayes was admitted only two sacramentes, how taught that only faith doth iustifie, that no sinne hurteth a faithfull man, that the Pope is Antichriste, as written in bookes, famoused by reportes and witnesss amonge the Christians, in that the greater number of Christiáns so beleueed. If in number they were inferiour, then the Romane was Catholike, and intertaind alwayes the greater retinue. And sence the Fathers síó nüber and vniuersalitie drawe an argumēt of aucthoritie in the church the Protestátes so teachinge oppugned rather the true church, and were rebels and traitors against it. Lastly if they did cōmunicate pell mell with the Romane church, then they professed a false religiō, were externally Helchisites, and denied openly their owne faith and religion. Lett vs heare

Horace Satir.
56 Feeld booke
ke. 3. Cap. 8.

*Bilson. Gouer-
nement of the
church.*

*Augustin 16.
de util. cred.*

Caluin. lib. 4.
Instit. Cap. 2.
ult. Sec. 9.

Caluin himselfe tell vs what were the proper colours of his Protestantes, conuerfant in the church Catholike. *In summa in Papatu ecclesias esse dico, quatenus populi sui re liquias vicumque miserè dispersas, ac dispersas illic mirabiliter Deus conseruat. Sed quod & conuerso delicta sunt iuic nota vera ecclesia, dico unumquemque eam, & totum corpus carere legitima forma: In summe I asseruo, vnder the Popes dominions to be certaine churches, in as much as God doth miraculously preserue the relikes of his people, dispersed and forlorne: but yet so, that the true marches of the church are taken away, and that every congregation, yea the whole body, doth wante a lawfull forme of government. Is there then a church Caluin, where are no pastours or gouernours! O vile esteeme of the bloude of Christe, to thincke his true church, purchased therby, deuouide of sinceritie of doctrine, and also of all manner of deuine regiment! Sub Papa tyrannide manserunt, & ita manserunt vs has sacrilega impietate prophanarit, & immani dominatione afflixerit, multis & exitiis doctrinis corruerit. Churches haue remained vnder the tyrannie of the Pope, and so they haue remained, that he hath prophaned them with a cruell domination, and corrupted them with opinions damnable. O exquisite pure and fine Protestantes, prophaned by Antichriste, and corrupted by doctrine damnable! O worthy valew of Christ his passion! if prophaned, if corrupted, how then Protestantes, how then ghospellers, vnlesse it litle importe a Protestante how he liueth, or how he beleeueth! where is now that wedge of golde Protestantists before Luther, but in the soules of men prophaned and corrupted? It makes no matter said he, where it was, so it was. No matter for Christe to haue his church preach the ghospell, and to minister Sacramentes, to refute heretickes: sufficient, that it dissembled vnder the Pope, externally professed his religion, although therby prophaned and corrupted? O pretious wedge of Golde! O Maria vestris iudicijs iustior! O Seas, your surges are more iuste, then these mennes Iudgements! Assuredlie yf this Procter of the goulden wedge had no more skill in coined gould, then he hath in gould in boullion, or wedge, we should finde him more humbly prudent: and yf an aduersarie, yet more soberly engaged in his hostilitie against vs. Notwithstanding in truth the goulden wedge is more beholding vnto his spurs, then the goulden fleece. But more to the purpose spoke one, not longe sithence, att Paulus crosse: They aske vs, said he, where was our church, and what profession of faith it made before Luther, and I answere that it was known to almightie God, neither were the faithfull therein such fooles as to betray themselues vttering to the world their faith. Then here I learne, that Protestantes are no fooles, and that they will haue allwaile a care of their skinned: also that the golden wedge was in the hands of very wise men in the seruice of Christe, couched close in the rear-garde, or in a quier, hurting no bodie, because they would not be hurt themselues. If this be a good reason of Protestantish lurking and silence, how much Christiã bloud might haue been spared, that in the seruice of Christe, Martires and Apostles of Countries haue pouered out? How vnadvised were they, that opposed themselues against the torrent of heresie, as of Arrianisme and the reste, seing, a good Protestant will not be such a foole as to betray himselfe? Is it not a singular vanitie in the Protestant to auouch, that there hath been a Protestantish church before Hus, and Luther, men of his religion, and to recite no historie or monument in prooffe thereof? How knowe we he that ther was any such church, vnlesse he haue it by reuelation? Is it not an argument stronge for the contrary, that in deed there were not then any Protestantes, in that no testimonie from actes, monumentes, from preachinge, or administeringe the Sacramentes, do reporte the same? If the grandfures of Protestantes were heretickes and the very progenie of Gnosticks, of Eunomians, of Vigilantians, of Iouinians, of Predestinations, with whome they conspire in doctrine, then must I needs acknowledge*

Sir Edward
Cooke his
wedge of gould
de Action of
Treason,
Senec in Ludo.

Coltrid sermo
att Paulus
crosse.

Discoverie of Heresie, and Antechrist. Chapter 6. 63

knowledge Protestantes to haue been visible, I meane in the multitude of these men-heresies, although neuer any one person was to bee founde that in all matters of faith agreed with theire Luther or Caluin. And what doth importe a note of the church assigned by Luther, but as much? *Vi vera Dei ecclesia heretici vocentur: That the true church is to bee called hereticall.* Then I thus conclude: seing that from the times of the Apostles by any sacred action or worcke the Protestantes appeared not in the world as visible, or extant vntill Wiclese, Hus, Luther, it seemes that among them is not to be found a competent authoritie risinge from such, as were Inuisibilians, Nouellers, factious persons: or that it is expedient for any man now resolutely to take scriptures in that sence, in which by such persons they are interpreted. Contrariwise si- thence the Romane church hath alwayes been visible, notorious, hath still preached the ghospell, administred the Sacramentes, held iurisdiction from Christ vntill now, therby it attaineth to the crowne and scepter of authoritie; vpon the which, men euen by the verdicte of reason, may securely repose their soules, and follow the direction therof.

4. Amongest other offices pastoral, and examples of care for the spirituall good of Christ his flocke, the assemblies of Councils in causes of faith, religion, and man- ners haue beene euer most eminent and famous. In which Councils, for that the Bishops of Rome did preside allwaie as cheefe and principall, and therby made knowne, that such meetings were the wachfull endeauours of the Romane church, do much at this day recommend and exalt the authoritie therof. A strange thinge that by ver- tue of the holy ghost this church should gaine such credit through the Christian wor- lde, that it was of power so often to call all the Bishops in diuers nations residing, to one place, to one common conference, for seruice of the whole misticall bodie of Christ! A vertue incredible and admirable bequeathed to the same by our Sauour Christe, that so many potent heresies, burnished out with shapcs of glorie and sancti- tie, supported by the sworde and scepter, yet by the Definitions of Popes and Coun- cels should be crushed, broken and finally mouleer into obliuion and contempe! Iu- lius the Pope reciteth a Canon of the *Nicene counsell* decreeing, *Non oportere prater sen- tentiam Romani Pontificis Concilia celebrari: Not to be lawfull, that Councils be helde without the authoritie of the Bishopp of Rome.* And therefore this Iulius did irritate a certaine conuenticle in the East, for wante of authoritie to it deriued from that su- preame Bishopp, alleadinge a law of the church: *Acta illa irrita esse, qua prater sen- tentiam Romani Pontificis constituntur: Decrees to be void, which without the sentence of the Bishopp of Rome are enacted.* *Dioscorus* in this respect condemned by the Coun- cell of Chalcedon, *Quod synodum ausus est facere sine authoritate sedis Apostolica: That he assembled a synode without authoritie from the seat Apostolicke.* Seinge therefore all the generall Councils are monumentes, and thinges acted by the Romane church, they doe greatly sett forth the authoritie of the same: whereas yet neuer Ministers, or Protestantish superintendentes held any Council for the confirmation of their faith, or establishment of their religion. When then began this new authoritie Protestan- tish, start out of the ground of an vnknown race, and enhanced so sodenly to the topp of honour, of gentrie, of nobilitie, now so potent and irrafragable for the pou- nding of Scriptures, that neuer beefore appeared in the dayes of our forefathers in Councils, much lesse there determined in matter of heavenly misteries? Presu- mption intollerable, for this base, obscure, vnorderly sinagoge to straine the em- pire with the Romane church, empress of the world, that the broode and gon- ges of one *Iohn Hus* should checke and controule the successors of the Apostles! May it not then be well thought, that his eyes are euen out of his head, that will thinke the

Authoritie of the Romane church from councils.

Socrates. lib. 4. Cap. 9. Asha Apoll. 2.

Zozom. lib. 2. Cap. 13. Iulius. ep. 1. ad oriental. Concil. Chal- ced. act. 1. August. ep. 92.

the expositions of scriptures. giuen by such vpstartes, whose grandfathers in Councils were branded with that odious marcke of *Anathema*, of heresie, to be preferred before others, deliuered from the Romane church, whose authoritie is greained by all the lawfull precedent Councils, and whose ancestors there spoke, disputed, and defined for God, and his church? Is it probable, that the societie of Protestantes should be the church of Christ, purchased by his sacred blood, enriched by the graces of heauen, fortified by the assistance, of the holy ghoste, or worthy of the iconomie and incarnation of Christe, of his bitter passion, of the descence of his sacred spirit, and yet neuer sicke the Apostles to haue held counsell for all mightie God, for truth, for pietie and deuotion? O wonder that men should euer be so enchanted and blinded, as to harken to their voices expounding scriptures, voices not cro- nickled by histories, not famous for great interprises, not notorious workemen in the haruest of Christe, but rather cockes crowing from the moderne donghill of humane intemperance, loiterers taken from places of slauish and voluptuous libertie, the kenell-rakers of olde filthie and condemned heresies. Scinge therefore that authoritie must guide a beleueer to the true meaning of Scriptures, he assuredly shall appeare moste endowed with iudgement and discretion, that perceiuinge the authoritie of the Romane church to be the greater in respecte of these noble, learned, and religious Councils in the Protestancie in the meane season not bearing heade in the worlde shall accept, and follow what therby shall be appointed and ordained.

Authoritie of the church as Catholicke.

August. in Psalm. 65.

Aug. 24.

August. lib. 2.

cap. 10.

Cap. 10.

Cap. 10.

Cap. 10.

Cap. 10.

Cap. 10.

Cap. 10.

Cap. 10.

Cap. 10.

Cap. 10.

Cap. 10.

Cap. 10.

Cap. 10.

Cap. 10.

Cap. 10.

Cap. 10.

Cap. 10.

Cap. 10.

Cap. 10.

Cap. 10.

Cap. 10.

Cap. 10.

Cap. 10.

5. It doth likewise highly extoll the vertue of Christian faith, and also the merit-
 as of our Sauour Christ, that the doctrine of his church hath been Catholicke vniuer-
 sally acknowledged amonge Christians: whereas contrariwise heresies of precedent
 times haue not had that efficacie, to cate them selues in such ample manner, wher-
 vpon S. Augustin: *Ecclesia Catholica appellatur, id quod per totum orbem terrarum dis-*
funditur. The church is called Catholicke, for that it is spread ouer the worlde. Which vni-
 uersalitie, as also S. Augustin remarketh, was promised to the church by our sauour,
 speakinge to the Apostles: *You shall be witnesses for me in Hierusalem, and Samaria, and*
in all iudea, and to the end of the worlde. *Plano obsecrauit, unde Catholica vocatur:* Plainly
 he did shew of what the church is called, *Catholicke.* Which vertue of the ghospell perspi-
 cuous in the Romane church, no heresie thereto could euer equall or matche, being
 at no time so generally receiued of men, soeauen or diuulged in like places of ex-
 tente and latitude. Yea as faith S. *Augustin* the note of *vniversalitie* was so apparant
 in Christ his church, that the very heretikes, although affectinge this name and ti-
 tle of *Catholicke*, yet talkinge with the initials or externes, still called the true church
 the Catholicke church, the vniuersall church, protestinge that faith, which intertain-
 ed the greater number of beleeuers. And of this qualitie is only the Christian and
 Romane church: and that so demonstratiuely, that it is more then monstrous impu-
 dencie in the Protestante, to chalenge or vsurpe the same. Calvin himselfe confeseth
 from the time of S. Gregorie the great, our Romane religion to haue been vniuersall
 and euerie wheare predominante. But likewise euident proofes we haue to alledge
 out of the writings of the Fathers, which liued within the first six hundred yeares,
 before S. Gregorie, as from S. *Basilius*, S. *Ambrose*, S. *Epiphanius*, S. *Augustin*, yea mo-
 reouer from S. *Dionisius*, *Ireneus*, *Tertullian*, *Origen*, *Ciprian*, *Clement of Ale-*
xand, *Arnobius*, that they in their times approued all our opinions, now contrarie
 to the Protestantish faith, as Catholicke and vniuersall. And hearupon Protestants
 also disclame from those prime ages of the church in the which, as they acknowledge

Inter-

Discoverie of Heresie, and Antechrist. Chapter 6. 64

Intercession was made to Saintes, none contradictinge it, Satisfaction for sinnes was appointed, sacrifice celebrated, freewill defended, the primacie of the Romane Bishop allowed, merite of workes admitted, the reall presence from the times of the Apostles beleueed, as Wicklesse acknowledged: all generally maintained without reprobation or reproche. And hereupon is euidently inferred, that as now the Romane faith is vniuersall and common so also hath it been from the Apostles. And if the Protestantes will with iudgement, sinceritie and solide learninge, auerre their religion to be Catholicke and vniuersall, I meane to be the promise of God by his prophets made to his sonne Christ, and a worthie purchase of his blood and passion, then must they declare, that the Christian world vniuersally did teach and beleue according to their moderne faith and practise, as that a confraternitie of Elders hath had supremacye in euery particular congregation, or a kinge, or a Queene in their dominions: that the Sacramentes effect no grace, and in number are but two, that Baptisme is not necessarie for the children of the faithfull, that Saintes are not to be worshipped, or prayed vnto, that there is no sacrifice in the church, accordinge to the rite of Melchisedech, that Antichrist, spoken of in the Apocalips, is the succession of Romane Bishops, that no sinne is imputed to a faithfull man, that vertues are not meritorious that the scriptures expounded by euery priuate spirite, are the onely rule of faith, that the church may erre: I say they must iustifie these articles out of the vniforme consente of Fathers, and Doctors, of Councils, and Histories: which thinge as it is impossible to performe, so it is admirable, that any Protestante should auowe his church vniuersall, Catholick and spread by Conversion of nations ouer the face of the earth. No, no, they cannot shewe vs any societie of their fute, but the litle flocke, as all heretickes doe, a minute faction, or some ruste, propagated from olde condemned heretickes: or their religion to haue been visible to humane eye before Luther and Caluin. wherefore in that the Protestantish beleefe is not now Catholike and vniuersall, nor euer was, they bruters therof wante sufficient authoritie to persuaide, or to make men beleue, that to be the true meaninge and sense of Scriptures, which they pronounce. A base iudgement it is, the which Protestantes after Donatistes frame of the church of Christ: as to be compacted of a fewe Protestantes, circumscribed in certaine corners of the world, and yet they in their very caues to be att deadly feede and strife one against the other, like adders, and serpentes! *Quid est heretici, quod do paucitate gloriamini, si propterea Dominus Iesus Christus traditus est, ut hereditate multos possideret? What is it, heretickes, that ye do glory of your small number, if our sauour Iesus Christ was therefore betrayed, that he might haue many for his inheritance?* Whereupon the same S. Augustin refuteth the Donatistes, the confreers and consortes of Protestantes, who also vaunted of their litle flocke in Apricke, and opposed to the generalitie of the church the perfection of their pretended sacrament, and especiall intelligence of them selues in the worde of God. *Litle flocke, litle wisse.* It may indeed so fall out, that such affaires, which proceed from the will of man, deprauid by corruption, may possesse the greater number of any company, but not likely, that the common iudgement of the moste experienced, and versed in any contemplation of science, should swarue from truthe, or be by any particular man resonable contemned: and therefore a great waight in matters of Philosophie is the consent of Philosophers, and so also is the agreement of other professors in their faculties. Seeing therefore that faith and beleefe is a worke of the minde and vnderstandinge, it is more then audacious pride to reiecte the consentment of vniuersalitie amongst Christians. And therefore S. Augustin by the verdicte of this agreeing multitude in the Catholike fraternitie, esteemed it a sufficient plesse of authoritie to ouerrule whatsoeuer priua-

Cal. lib. 3. Inss. Cap. 5. Contr. cent. 2. ca. 4. Walden lib. 2. Cap. 22.

Isa. 2. Psal. 40. Psal. 2. The protestants neuer Catholike.

August. lib. de util. cred. ca. 7

Greater number in matters of opinion or faith, till of best authority.

*August. Sup.
lib. de unit. es-
cle lib. 1. de
pastor. Cap. 8.
Tertull. lib.
prescrip.
Cap. 1.*

cie of deuise to the contrarie, and it to be alwayes the stronge power of christ, and apparant marcke of the Catholicke church. The which, *Si totum orbem consideres, restatior multitudo: If thou consider the whole world is more abundant in number.* Herevpon may be deduced, that no Catholicke ought to ioyne issue with the Protestante interpretinge the Scriptures, for that as saith Tertullian, without Scripture we may know, that to heretickes do not belong the Scriptures. The Protestante hath no lawfull vocation or succession, he is not a member of the Catholicke and vniuersall church, he relieth on his owne spirit, neglecting externall authoritie, and so retaineth no faith. He hath not appeared in the world before Luther and Caluin, or consigned his faith by memorable attemptes, as by preaching and teaching aright, by conuersion of countries: and therefore he holdeth no title or claime to the holy Scriptures; and we by the churches definition, not examining scriptures, may know him for such a one. Therefore when we make recourse with him to scriptures for triall of truth, we doe it by a condescence, by a fauour, by a pittie and compassion, to conuert him: not deeming, to him in any sorte to appertaine that holy writte. Other famous and wonderfull enterprises doe approve and sett foorth the authoritie of the Romane church, as that by her all nations from Paganisme haue been conuerted to Christianitie, from barbarous manners traduced to ciuilitie of accustome; whereas the Protestanter neuer yet, with all his swearing and protesting, hath gained any pagan prouince to the faith of Christe. How then can a iudicious person, seeing that he must finally retire to authoritie, and enquire after the same, all Controuerxies hauinge this issue, whether Catholickes or Protestantes doe more sincerely interpret scriptures, resolute on the Protestantes side, so deauthorised by all collections and proofes, that concerne a prudent examination?

The Catholicke, moued by externall authoritie to beleue the canon of Scriptures, expressestherby an acte of diuine faith: whereas the Protestants abandoninge that authoritie, in the beleefe thereof hath not faith diuine or humane, or any assent probable and iudicious.

CHAPTER VII.

*A comparison
betwixt the
wordes of god
incarnat, and
the wordes
written.*

IT will not bee vnprofitable, before wee enter with the heretick into Controuerisie about faith, apertaining to the Canon of holy Scriptures, to note certaine proprieties, and Characters in them imprinted by thee holy ghost: which proue their diuine veritie and inspiration. Therefore it semeth to me, that there is a great proportion of similitude betwixt the worde Incarnate in the person of our Redemer, and the worde written and recorded in Booke. Our Sauour, contrarie to the ordinarie course of nature, was conceived and borne of a mother virgin: to which yeldeth correspondence the manner of vttering diuine misteries found in sacred scripture. For Moyse, the prophets, and Apostles, Registers of the holy ghost in their written discouerie of Theologic, and heauenlie thinges, vsed not glorious Athens, or clamorous Scholes of Philosophie, or Eloquence: whose elementes notwithstanding, according to vsuall manner of learned mens proceedinge in writing, serue for fit preparation and furniture: and are, as it were parents of farther knowledge: but by their penns to engender faith in the minds of such as couet to knowe almighty God, they presented that tenor of sense vnto them, which had for virgin mother, neuer deflow-

red by error, truth, and that truth, which no characters could decipher, no mans intelligence find out, being the supernaturall lightening breath of the holie Ghost, who can thincke such depth of meaning, suc consequence of discourse, such congruitie with reason, such avoidance of any absurditie, contained in holy writt, thence that it is not deriued from the Academie, nor sleight of politick inuention, from other cause to come, then from virginall and supernaturall reuelation! All veritie of Christian beliefe and force thereof are comprised in Christ, as in the origin and first spring. In like sorte no dogmaticall assertion, as obiecte of our moderne faith is now defined by the Church, the which is not contained within the letter of Scriptures: for that in them was deliuered ynto all Doctors and pastors a plenarie reuelation of all misticall truth to serue for ensuing ages, as matter and subiect of Christian credulitie. Moreouer, as our Sauour comprised in his one person a visible nature of humanity, conceived of the holie Ghost, and an other of his inuisible diuinitie, so in sacred Scriptures are to be considered the sounding or killing letter, as speaketh the Apostle, and the secret and quickning spirite of sense and meaning, intrened by the spirit of God, fit to reuiue our dying soules and bodies.

The humanitie, which vailed in Christ his diuinitie, was humble and lolie: but his diuinitie inuincible and maiestieall. So the stile of holie writt deuoid of flower and colour, semed to many barbarous and rude: and therevpon Porphirie, as reporteth Eusebius called Moyse a rusticall writer. But the inward tenor is a cutting sword, whose eger edge spareth neither bonne, member nor life. In this sorte, almightie god, to manifeste his power vnto mankinde, intended to vse the pastorall weapon of Dauid his sling, to wit, simplicitie of speech, to vanquish proude Goliath of worldlie Eloquence and Philosophie: and by the modest harmonie of truth silence the wanton tunes of lasciuious Sirens, as noteth S. Iustinus. In which respect, as reporteth S. Thomas, out of S. Denise, in scriptures often times are found metaphors and similitudes, taken from things of basest rate, to the end that almightie god might more significantlie and familiarlie discover vnto vs the profunditie of his eternall wisdom. Rupertus therefore likeneth Scriptures powerfull sense, enclosed within the contemptible shell or huske of the letter, to litle Moyse, so strong an instrument of almightie God, in his infancie imbarcked in that meane wicket basket, and comitted to the mercie of the streame. Truly thou art a hidden God, God the Sauour of Israel. It was the high counsaile of Almighty God (saith Rupertus,) To semper the elegancie of the spirit in Scriptures, with the vilitie of the letter. Lett then Castalion, a protestant with his choise phrases, and Beza with his courolable stile, translating scriptures seeme rather prophaners of the diuine word, then interpreters therof: not with Appelles to paint ont heauenlie Helena, but rather with smooke and soule iniurioussie to begrike her. For this cause (as reporteth Iosephus) the strong and iust hand of almightie Cod stroke with madnes the proud wit of one Theopompus, a Gentil, who would needes sett vpon the sacred text a varnish of Grecian aloquence. Also Theodorus by the same might, lost his sight, endeavoring with Scenicall coulour of words to recommend to the vulgaritie, as more plausible this humble character of the holy ghost. It is the purpose of almightie God, that as concerning aparent shape, scriptures retain the rough handes and vesture of Esau: but in voice, as natures instrument of reason, to witt, in conceiled sense they present vnto vs delicate and deuine Iacob our Sautour Christ word of God incarnate whoe although according to outward apparence small as delicious manna, litle as fierie musterd seede, hidden as mounting leuen, yet implied be admirable treasures of diuine misteries, and enterprises. In sem-

Iustin. orat.
Paranes. Aug.
lib. 18. cin. ca.
37. 38. lib. 20
de gen. ad lisi.
cap. 9.
Vincens. lisi-
non li. aduer-
sus barotes.
1. Cor. 3.

Euseb. li. 3.
Histo. cap. 17.
Hieron. pref.
in script. Hieron.
in Triphilio. Heb. 4.
1. Reg. 17.
Iusti. orat. ad
Gent. pag. 27.
S. Thom. 1.
parte q. 1. art.
9. S. Dionis.
Cap. 2. celest.
Hierarch.
Rupert lib. 3.
in cap. 9. exod.
Exod. 1.
Isa. 55.

Iosephus 12. q.
Antiq.
cap. 2. Euseb.
li. 8. Prapari.
c. 1.

Gen. 27.
Exod. 16.
Math. 13.
In sem-
blable Luc. 13.

blable manner, the word of God written, in show simple and bare, supporteth neuertheles senses of sondrie sorts, as literall, morall, celestiall, and mysticall: in the which the greatest wittes of diuing Deuines can finde no grould, or ende of their conceiuable contemplations. It was an efficacious qualitie of our Sauour his person, li-

Math. 9. Hier. lib. 1. in math. ke vnto a lodestone to draw hardned harts to his retinu and seruice: kewise to procure an intollerable torture for bellish feedes to suffer at his deuine presence. In the same manner holy scriptures sounding in the eare, haue sodanly with S. Anthonie, as *Athanasius in vita Anton.* recordeth in his life S. Athanasius, moued many to forsake the world. *Loue the knowledge of Scriptures* saith S. Hierom, *and thou shalt not lose the vices of the flesh;* And *ad Rusticum.* as concerning scriptures spell and charme against deuils, the auncient fathers, with *Math. 8.* S. Chrysostom, note, that no thing so potentlie doeth repulse Sathan his temptations *Hieron. Epist. ad Rustic.* as orall, or mentall recitation of some passages of them properlie therunto applied. The wordles Redemer Christ by humiliation and mortification of his crosse, after a *Chrysost. hom. 4. de lazaro.* fall did rise, and purchased thereby his owne glorie, and power with man kind. So when sacred scriptures booth in the selues, and also in martires are persecuted, euē the *August. lib. Cōfess. cap. 12.* they arise to greater splendour and dignitie. For when Dioclesian flames were extinguished, forth with the scriptures were more in respect and estimation: the faithfull honoring religiouslie in triumph the booke of the holy Gospell, as reporteth S. Hierom. And after, as we see in cathedrall Churches at this day obserued, sacred volumes were adorned and enriched with couers of gold and siluer: inameled curiouse, and embossed with perles and precions stone. Christ our lord was beheld with corporall eye, but onely known by inward light. So Scriptures are redd by vulgar skill, but only vnderstoode by the same spirit, by which they were first endighted, as out of S. Barnard wee are aduertised by Rupertus. Our Redemer of some things him selfe made open remonstrance by ouerture of parable, plaine speeche, and miracle, but others things he kept still couered in obscuritie and in misterie. Euen so the wordes written deliuereth vnto vs in plaine termes sondrie truthes for our necessarie information: other matters it maintaineth in darkenes to humble vs, and to draw vs to labors and paines of farther search, as aduertiseth vs Clem. Alexandrinus. *In some things,* saith S. Hierom, *I demurred; in others I passed without stopp, and in manie things I confessed my owne ignorance.* Some regarding the huminitie of our Redemer, subiect to calamitie, thereby denyed his diuinitie; Others by wonderous workes takinge a scantling of his diuinitie, impeached his humanitie: to some he was a stone of scandall, to others a stoope of firmitie, and saluation. In like sorte hereticke haue taken occasion from scriptures them selues to impugne scriptures; and to withstand their sacred senses: some with the Ieuse by the literall sence imparing the spirituall, others with Origen, by the spirituall frustrating the subistance of the literall. Our Sauour Christ, and worde incarnate, from the cradell in Bethlem strangelic and stronglie arriued through manie tribulations and obstacles safe to the right hande of his eternal father. So also the scriptures, and written wordes of almightie God haue passed through sondrie aduersities, as in an arke haue beene tossed vpon the waues of deluging sinn, and arriued safe to this pro present hower. When the captiuitie of Babilon with flames of fire had destroyed the scriptures, they were admirably restored by the Prophet Edras. After this Antiochus sacking and spoiling Hierusalem, burned them, as we reade in the historie of the Machabies. But the spirit of almightie God raised vp the seauentie Interpreters, and so by a Greeke translation of theires makinge them after knowen to the Gentiles, procured, that they thereby were reserued and graced in the librarie of Plolomæus, king of Egip̄e, as wee read in Iosephus,

S. Au-

Bernard. Ad Fratres De Monte Dei. Rupert. lib. 3. in iohan.

Hieron. Epist. 22.

Rom. 9.

Esd. 4. cap. 14 August. lib. 15 Cō. Ca. 3. Clē Alex. lib. 1. Strom. machab. lib. 1. cap. 1.

S. Austin. Tertull. Ireneus, Epiphanius, S. Augustin, and other records of renoume. This Greeke edition hauing suffered decay also in proceſſe of time, was repaired by the paines of Aquila, Theodotion, Simachus, all heretickes, and enemies of Christianitie: and yet the sacred Texts did not periſh vnder their malignant handes! Then ensued the furie of Dioclesian, in all partes of the world by violence ſeking after these holie bookes, by martirdome, by torments, forcing maine to surrender them vp, whoe consumed all with fier as manie as could befound, or extorted, as we haue reported vnto vs by Eusebius, Arnobius, S. Augustin, Gildas, and others.

Saltem latentes paginas

Librosque opertos delege:

Quid Secta prauum somnians

Iustis cremetur ignibus.

The lurking leues and hidden bookes d'scrie,

That hamerfull ſect in iustice flames may die.

Yet not withstanding the olde testament was preſerued by the Iewe, who heareth now that booke as waighteth S. Augustin, out of which a Christian may learne his faith, and a pagan with him ſelfe be refuted. If we add to these perills, haſarding the heauenly text, they inuaſions and practiſes of all heretickes, euen to this day, contriuing the corruption and aboliſhment of it, and yet conſider the pure integritye of the ſame, now flouring, potently mouing, and daylie conuerting ſoules, we may well conclude, that it is in cuſtodie of almighty God his eſpeciall care, as manuſcript of his owne hande, ſpirit of his owne mouth, as our Iacobs ladder, raiſed by him for vs to deſcend with Angels by humilitie, and aſcend with them by glorie.

2. The proteſtant, as craſtie vaſſal of Antichriſt, maketh reſemblance, as if hee would honor and maintaine the heauenly eſtate of Scriptures: but in deede, with the barbarous philoſophers caſteth earthe of ſundry errors and prophanations into their cleare ſprings, diſcovered by oure celeſtiall Iacob. To this purpoſe therefore will hee haue the deuiſe text tranſlated into diuers vulgare languages, to the ende that too much familiaritie may auile the dreadfull maieltie thereof: that many verſions, in decourſe of yeares, may breede varietie of letter, and meaning; that varietie therein cauſe vncertaintie, vncertaintie procure at the length contempt and infidelitie: that euerie peaſant hauing ordinarie recourſe to the Bible, may breake out by diſtemperature of miſtakeing from others into many heresies, and heresies multiplied may finally violate and deſace the ſacred text. This, this is the marke of proteſtantiſh hypocriſie, drawing the kine of Cacus bark ward to the caue of damnation. Good god, what moſters of ſondrie editions one England hath brought to light of late dayes, and among all, by verdiſte of Hampton court, hath entertained as a iwell, on moſt corrupt, which hath origin from Geneva, the fineſt forge of Antichriſtian coyning and coggeriel! The lutherans in Germanie haue ſo reueſted ſcriptures in mottley, that ther violatiōs and corruptions amount to millions. What number of thouſand falſifications are to be found in the Engliſh leſſion of proteſtants, the puritans doe record. The prophet Ioel foretelling the great calamitie to fall vpon the leaſe by outrage of forraine nations vſeth this metaphor: *He hath unbarked myſigrees, making it naked, hath ſpoyled it, and caſt it a ſide: the boughs thereof are made whight.* Which may be verie ſittlie applied to our purpoſe. For as the barke, an outward fence, preſerueth the tree, and it wanting, affordeth entrance to wind and weather to kill the ſame: ſo the maieltie of learned ſtile, made ſacred in the title

Joſeph. lib. 12.

Antiq. cap. 2.

Iuſti. orat. pa-

ranes. Tertull.

Iren. in Apoll.

cap. 19 Iren.

lib. 3. cap. 24.

S. Auguſti lib.

18 ciu. ca. 43.

Euseb. lib. 8.

hiſt. cap. 5. Ar-

nob. lib. 4.

conſ. Gent.

Auguſt. lib. 7.

de baptiſmo

cap. 2. Gildas

lib. de excidio

Britan. Pru-

dens. Carm.

de 5. Vincitio.

Auguſt. lib. 18

Ciu. cap. 43.

Gen. 20.

The proteſtants

his audacious

familiaritie

with ſcriptu-

res.

Gen. 26.

Confer Ham-

pton Court.

Coclaus De

Adis lutheri,

loſt. cap. 12.

Luc. 23.

of a triple language vpon the crosse of Christ his passion, barreth out audacious popular ignorance from entrie: and against it preserueth the deuine sense of heuēlie misterie. Therefore Antichrist seeketh by protestants to disrobe the booke of God, as tree of life, taking from it the barke of a lettered stile, that once made naked to the glance of euerie vulgare eye, it may therby suffer empeachment of grace maieſtie and authoritie. But proceed wee to the controuersie.

Rom. 1.
Truth ſclan-
dered.

Caluin. lib. 1.
Inſt. Cap. 17.

Scripture by
the church de-
clared diuine,
not made.

3. The Catholike trueth, beinge the very strength and power of allmightie God, not to be directly ouerthrowne by argument of reason, or ſinceritie, a wonderfull thinge to conſider, how the protestant ſiniſterly affaileth it with an ignorant, yet malicious reproch: and to the ende that through ſclander it once defamed, may looſe in the iudgements of the vulgaritie, grace and colour, he buſieth himſelfe with all extremities of endeavour. Wherefore in that we affirme, our faith not to produce in vs an aſſent to the Scriptures, as the inſallible worde of God, before the definitiue testi-

monie of the church preſent them to vs as ſuch, he will needes enforce vpo vs, as if we should ſay, that the church maketh and coyneth ſcriptures at her pleaſure, neither that they can be diuine, and inſpired from the holy ghoſt, before the church giue to them her approuance and cogniſance in the confirmation and conſignement of the ſacred Canon. A palpable and groſſe calumniation. We know right well, all bookes of holy ſcriptures, which the church alloweth, to haue their originall truth from the ſpirit of God, that firſt endited them, and not to receiue the ſame from any other authoritie ſuppoſeable: yet for that, as I haue heretofore rehearſed, the proper and internall truth of the article to be credited by faith, or the outward eternall truth of God allmightie, doeth not immediatly ſolicite or excite our vnderſtandings to the knowledge of them ſelves, but only by externall authoritie, which obieſteth and propoſeth a miſterie vnto vs, to be beleueed; ſo although holy ſcriptures haue their prime warrant and veritie from the ſacred truth of the holy ghoſt, before ſentence of church, yet to our faith perfectly they appeare not in the qualitie of obiectes, vntill verdicte of the church haue accordinglie ſo denounced. The like is to be ſcene alſo in humane faith, as when an Aſtronomer reporteth the day and hower of a future eccliſpſe, it is not his worde that doth effect the veritie of the thinge related, but the vna- changeable courſe of nature: yet this truth would gaine no credit with vs, vnleſſe by the Aſtronomer it were ſortolde. The Protestant moreouer proceedeth in his ſclander, auouching the Catholike Romane to neglecte all diuine faith about God his worde, and to build whollie vpon an humane credulitie, deriued from authoritie of mortall men. And heare paſſionate altogether in his angrie and aquorde Rhetoricke, declaimeth againſt vs in ruſſe, as men, that care not for the booke of God in their inſtruction in faith, that looke not from aboue, from the father of lightes, to receiue the illumination of faith, but ſolely doe follow the perſcript, the lawe, the decree of men on earth, and of men liable to errour and deceit. This imputation, compoſed of vanitie, doth vaniſh and breath away of it ſelfe. For as the wordes, vttered by the mouth of a Prophet, were the wordes of almightie God, and in humane ſhape, and reſemblance a teſtimonie diuine, ſo the ſentence of the church, guided and inſtruted by the holy ghoſt, is a ſentence ſupream and heauenlie: *Qui vos audit, me audit: he that heareth you heareth me*, as ſpoke our Sauour to his Apoſtles, and in them vniuerſally to the paſſours of the church. Then if we conſider the cauſe efficient of the Can. 5. Toll. 4. acte of faith, as the will commaunding it, and the vnderſtanding effectuating the ſame, Can. 55. Tri- therin alſo we acknowledge no office nearly humane, as if the naturall forces of theſe denr. Seſſ. cap. faculties were competent to ſuch a worcke: but rather make accompte a light of grace, of an illumination, by God inſpired into the ſoule from aboue, and merited by the

ſole

Jacob. 1.
Faith of ſcrip-
tures by the
church is di-
uine.

Luc. 10.
Concill Auroſ.
Can. 5. Toll. 4.
Can. 55. Tri-
denr. Seſſ. cap.
6.

sole passion of our Saviour Christ. Now lett vs explicate to the very minure particularitie the doctrine Catholike, as concerning beleefe of Canonically Scriptures.

4. The authoritie of church, conducted by inspiration of the holy ghost, as it is in generall the rule of Christian faith, propounding that to our notices, which we ought by vertue of faith after to beleefe, so also is it of that selfesame valew and credit with vs, when we by diuine faith giue assent to this or that written worde, as to scripture Canonically, endited by the holy ghost. This veritie is first proued by the practise of Christianitie; for there are infinite at this day, that by diuine faith beleefe holy writte, yet not able to read it: as S. Ireneus affirmed of diuers barbarous nations, good Christians, hauing no knowledge at all of the scriptures: which persons for their rule of faith, beleeuing notwithstanding the Scriptures, as oracles of the holy ghost, haue no other poole star, then the Tradition of the church. There is now almoste no Christian, although simple and rude, which beleeueth not Scriptures to be extant and authentick, as diuine testimonies of reuealed truth, and that in them God hath to the world exprest and intimated great and wonderfull misteries for the instruction, and recuringe of mankind; yet they attaine not to that faith by the letter of scriptures, beinge ignorant therof, but only by authoritie of Pastours and Doctours in the church. And in the scriptures themselues we haue this authoritie of church recommended, as the ordinarie meanes; that God doth vse to informe and feed his Christian flocke, as well in matter of faith, as vse of Sacrament: for that in this church the holy ghoste *Posuit episcopos regere ecclesiam Dei: Hath placed Bishops to gouerne the church of God.* And to the Apostles and their successours for this cause was giuen the charge of teachinge and instructing others: *Docete omnes gentes: Teach yee all nations.* Whereupon may be formed this argument: As in the church certaine are designed Pastours and Bishops spiritually to feed and illuminate mens soules, so are there others of inferiour sorte bound to accept of this pastoradge, and receiue nurture of spiritte from their functions of dispensation and administration: but to this qualitie of a shepheard and Prelate doth appertaine principally to notifie vnto the people what writings are the worde of God, and Canonically scriptures, what sense and meaninge in that worde is implied: so then hereof may be concluded, that for the knowledge of Canonically scriptures, and firme beleefe of them, we are especially to attende the decree of sacred authoritie in the church. For otherwise if the faith of Scriptures solely proceeded from the verdict of a priuate spiritte in him that readeth them, and also by vertue of the same spiritte the sincere intelligence and sense of them is to be absolutely inuented, no authoritie as inducemēt in the meane while seruing vnto that faith, then the calling, the duetie, the Prelacie of Bishops and Pastours in the church are thereby casted, auoided, declared as vnprofitable; seinge that eueryone in all pointes of beleefe, and moment of saluation, may be his owne karuer, his owne iudge and doctour, takinge and sensinge scripture at his owne heste and pleasure. Whereas to a farre contrarie distre the Apostles, for them selues, and likewise for their successours, did vrge and propose their one authorities, as rule of faith, beinge Princes in spirituall affaires: *Formam habeo sanctorum verborum, speakech S. Paule que audisti a me in fide. bonum depositum custodi: Haue thou a forme of sound wordes, which thou hast heard of me in faith: keepe this good depositum:* as if he should say, that his authoritie of Apostleshipp should be a direction and warrant vnto S. Timothie, both for his proper personall faith, as also for the commitmentte of truth to the mindes of the residue, and of others. And againe: *Que audisti a me per multos testes, hac commenda fidelibus, qui idonei erunt, & alios docere: The thingest which thou hast heard from me by many witnesses, these commend vnto to faithfull men, which be fitt to teach others: also assuringe*

Beleefe offered by the church.

1. Cor. li. s. cap. 5.

Scriptures commend the authoritie of church.

Ephes. 5.

Math. 28.

1. Tim. 3.

1. Tim. 2.

him.

2. Tim. 3.

anproued and attested by so many witnesses, to proceede securely in matter of faith.

Tu uero permans in iis, quæ didicisti & credita sunt tibi, sciens a quo didicisti: But thou continue in those things, which thou hast learned, and are committed to thee, knowing of whome thou hast learned. Where sainte Paule as master for him selfe, and all other succeedinge Prelates in the church, proposeth his one authoritie to be thought of, as a principall guide and argumēt to beleefe. Which outwarde authoritie in the church,

1. Tim. 3.

for that it is sure in matter of truth, firmelie linked to the oracle of truth and veritie, the holy ghoste, the same Apostle teareth it: *Columnam & firmamentum veritatis, The pillar and foundation of truth.* and accordingly S. Ireneus calleth this selfe same

Iren. lib. 3.

Cap. 4.

authoritie of externall prelacie and Doctorthipp in the church, *Amplum quoddam, & diuus depositarium: An ample and rich treasure: ut omnis quicumque velit, ex ea potum uita sumat: that from the same euery one that will may take the drinke of life.* Which

Externall au-
thoritie ap-
proued by
Christe.

manner of proceedinge in cause of faith by authoritie externall, we may see practised by our Sauour Christ himselfe: for he did not only expose his sacred person to mens viewes, as if only by their priuate spirittes, and himselfe beholden, he expected of them a faith that he was the sonne of God, the worde incarnate; but by his preachinge and innocent life, by miracles, by testimonie of S. Iohn Baptiste, he atcheiued and an externall authoritie, thereby as it were with argument appling their mindes to faith, and conuincinge them to that effect: otherwise if by externall workes

Iohn. 15.

that authoritie had not been attained, *peccatum non haberent*, the Iewes had not contracted the crime and guilt of infidelitie, as they did. So in like manner to giue an assent of faith, that this or that writing is Canonically scripture, it is not sufficient to read the same, but some externall authoritie, established by the holy ghost, must first denounce vnto vs what we are to beleue: in that faith, as generally speaketh the Apostle, is by hearinge, that is, by testimonie of some authoritie so reportinge.

Rom. 10.

Heb. 11.

Wherevpon, as teacheth S. Augustin, seeing that man by knowledge from error was to be reduced to diuinitie, and notice of God, to bringe such a thinge to passe, serued the misterie of the incarnation: where the outward humanitie of our Sauour Christ, authorized and agnied by men through miracles and vertues, reduced them to the

August. li. 11.

Ciu. Cap. 2.

recoignifance of the Diuinitie: *Ipsa veritas, homini assumpto, constituit atque fundauit fidem, ut ad Deum iter homini esset per hominem Verum.* In regarde wherof, S. Augustin about the Canon of scripture, framed his faith precisely according to the externall prescript of authoritie: for when the Manichies professed to beleue the gospell as sacred and canonically, but not the Actes of the Apostles, he returned them this answer: *Cui libro necesse est me credere, si credo euangelio, quam utramque scripturam similiter mihi catholica commendat auctoritas: which booke I must beleue, if I beleue the Gospell, seeing that alike both the one and the other the catholike authoritie*

Lib. de util.

cred. Cap. 5.

doeth approue. *Ego euangelio non crederem, nisi me ecclesia catholica commoueret auctoritas: I woud not beleue the gospell, vnto the authoritie of the catholike church moued me therunto; callinge the authoritie of the church a Confirmatio authoritie certaine and sure, consistinge In traditione & commendatione ecclesie: In tradition and commendation of the church.* And this verie resolution in case proposed is evidently proued by reason it selfe, drawn from the nature and substance of faith in generall. The scriptures as they doe propose vnto vs the misteries of our faith, for example the Incarnation, Birth, Death, and Passion of Christe, so are they also objects of faith themselves to be beleueed, and proposition of them is to be made vnto vs from some distinct testimonie externall. For the motiue or argument of faith, in that it is not regarded in the proper and Internall nature of the thinge beleueed, for so such inducement should not cause the assent of faith, but of opinion, or euident science, it

August. Cont.

apost. Fund. c.

5. lib. 18. Cont.

Faust. Cap. 7.

lib. 3. Cap.

vlt.

Externall au-

thoritie a ge-

nerall motiue

to faith.

must

must nedes be remarked in the sentence or assertion of authoritie externall. In which sort, authoritie of a prophet, either utteringe his minde by worde of mouth, or letter written, causing faith about things to come, as contained in the ghospell, to that ghospell, or matters to be therby beleueed, was externall. Also authoritie of the new testamente obiecting to our faith the misterie of the glorious Trinitie, the merites of Christ, the effectes of them by iustification, comparatiuely is externall, reference being made of such authoritie to things beleueed. Wherfort seinge that the Canon of scriptures, or that these characters and wordes are certaine signes of God his truth, by them reueiled, do make an obiect of faith, they must be allsq proposed to our credulitie by some authoritie externall, and that distincte from the scriptures themselves; wich can be no other thinge, then authoritie of Church, so, or so defininge. neither doe we sequester our beleefe, thus guided by the church, from God himselfe, as rule supreme of our faith, if the grosse conceite of the Protestanter could be refined to a more sincere and iudicious esteeme of our doctrine: for beleeuinge the Scriptures, moued by authoritie of Church, for two causes we assigne vnto him the high mounte of our Faith deuine, to the deuine center and rule therof: firste, sufferinge our selues to yelde to faith, by externall authoritie, pressed by authoritie of church beleeuinge these bookes as sacred, and canonicall the proponent, whome we respecte and followe by faith is diuine, that is the Church, pillar and foundation of truth, and the very holy ghoste speakinge by the same. Secodly, in regarde of the obiecte, and thinge beleueed, the finall and principall motiue is the truth of God himselfe reueilinge: so that when the church telleth vs by inspiration of the holy ghoste, God to haue reueiled his misteries in these, or other wordes, and booke, forth with we certainly beleuee such writings to be the worde of God, because his truth hath so auouched: resolution an issue still made into that prime and supreme truth of God himselfe. But for that we know not the veritie of God to haue cōsigned and endited this or that booke, but by externall authoritie of the church, therefore before we render faith to the written booke, we regarde authoritie of church; the which once attestinge to vs the booke to be sacred and Canonicall, then doe we beleue to that tenor, not for the authoritie of men, but for the authoritie of God himselfe. This kinde of diuine faith for many hundred of yeares expressed the Iewes, beleeuing sondrie misteries accordinge to proposition of them made only by tradition, when no worde yet registred them; notwithstandinge that authoritie of tradition, deliuered by men, did not abolish the nature of diuine faith, or hinder the resolution of their faith to the very truth of God himselfe. The same condicion also of diuine faith is euident in all those, which beeing now vnlearned know not Scriptures; and likewise in them, that beleueed in Christ aught before the ghospell was written, assenting only there vnto by power of infallible tradition in the church. O, how wish I, that this light of our doctrine might be able to pearce the palpable ignorance, and grosse darcknes in the Egypciacall soile of Protestantes!

Heerevpon may the Reader take aduertisement, for the better direction of his faith, in this fundamentall and principall pointe, concerning beleefe of holy Scriptures. For as he may see, the Catholike Romane to haue one vniforme knowen externall motiue, that is the authoritie of the church, to serue all indifferently for the faith of Canonicall scriptures; so if he discusse and consider the opinion of the Protestant in his matter, he may openly beholde, that he hath no certaine rule of faith, yea no faith at all; but only a phanaticall delusion, and imagination of a priuat spirit, estranged altogether from the verie naturall proprietie and essence of faith and beleefe. He is of opinion then, that the Church, with her authoritie and prelacie, serueth only to the vse of a messenger,

Faith deuine
by externall
authoritie.

1. Tim. 3.
Ephos. c.

The Protestants
conceiue no
faith about
the Canon of
Scriptures.

or conuayer of holy writt vnto the Societie of the faith full: vpon whose receipt, he affirmeth, a man by an inward light, not moued therunto by authoritie of church, which he reputeth as humane, and fallible, perfectly to vewe a sacred maiestie in them, and so giueth to them full assent of minde, as to the bookes of allmight God. He will needes in this affaie deale and carue for himselfe, and pursue by his spirit the Scriptures, as houldes doe the game, hunting by the nose. Wherevpon if some Turke, or ape, should exhibit, to a Protestante the bible, he litle respectinge externall authoritie, vnles he thincke honorablie of the Turke, or the ape, would forthwith as well perceiue certainly, whether the whole volume of bookes offered, were canonically or noe, whether pure, or violated by Pagā, or hereticke, whether any thinge, in successe of time frō the fraile stile of mā, had insinuated it selfe into the sacred text, as yf the church should make him such a present. *O Theologi nati, nōdū fati!* *O diuines, so borne, yet not as yet begotte!* To omit discourse, for disprouall of this priuacie of spiritte, as that it is vncertaine, variable, and motley in the brancies of sōdty men, yea of Luther ād Caluin that it cānot yeld to any reasonable persō a reposed and resolute assurāce: that it is not of abilitie to proue it selfe for the instruction of others, or to denounce any one repugnante, as culpably obstinate, as particularly hereafter shall be declared, for the reiecting and refusall of such spiritte, it shall be sufficient, now to proue, that the assent giuen by a Protestante to the word of God, in vertue of that spiritte, is no faith at all, or worke of minde, conducing to saluation. But by the way, this their beleeffe, or science of holy Scriptures, in this is blemished by disgrace, that with their honour and credit the Scriptures neuer came vnto their handes: neither haue they any reason to thincke them pure and vndesiled. From whome then receiued the Protestantes the sacred Bookes? who bequeathed or legaced vnto them that heauenlie writte? Not the congregation Protestāish doubtes, neuer extant sithence Christe according to testimonie of any historie: therefore they tooke them from the Roman church, and that with outrage of violence, of sheld, and extortion. For seinge Luther and Caluin were not children or disciples of the Roman church, but rather deuoted enimies against it, that church by ordinary deliuey did not recommend vnto them the holy bible to expound: and therefore they got it by fury and hostilitie. O Goodly and godly guardians, keepers, receiuers, and expositors of God his booke, that attained to such function by robbrie and rapin, not enteringe in to possession of the inheritance, as doth the rightfull heire or successour! Who can with iudgement deeme you freindes to this booke, or to be the proper clarkes consecrated to the treue intelligence thereof? Contrarie wise we reserue, studie, and reade this booke giue vs by our predecessours, lawfull Bishops and Pastours, all of our faith and religion: we holde our title of succession vnto it of inheritance, of administration, as their children. Seinge therefore that Scriptures lawfully do not appertaine to Protestantes, they build vpon our ground, they cutt downe our woodes, they trouble our fountains; as speaketh Tertullian, whilest they make seruice of our scriptures in fauour of their doctrine: and so accordinge to iudgement, no man can thincke, that they haue the trew prooffe, and triall of that sacred worde. Moreouer they graunt, that from authoritie of church, rendering to their handes this heauēly booke, they must first cōceiue an humane faith, that such a booke deliuered is sacred and diuine, and that for the hath no hu-authoritie of church so attestinge: and from thence by operation of a priuate spiritt mane faith of they are to proceed farther, and expresse at the last an acte of diuine faith, or some other scripture. kinde of science, and knowledge. But what humane faith, I beseech you, can arise Eccl. lib. 4. with iudgement in you, about canonically Scriptures, from the authoritie of church? Cap. 9. & 11. of a church, I say, the which you censure to haue strayed heretically from truth? of a church

The Scriptures lawfully doe not belonge to Protestantes.

Origen Homil. 31. in Luc. Tertull. lib. proscip. Cap. 16.

The Protestant ceiue an humane faith, that such a booke deliuered is sacred and diuine, and that for the hath no hu-authoritie of church so attestinge: and from thence by operation of a priuate spiritt mane faith of they are to proceed farther, and expresse at the last an acte of diuine faith, or some other scripture. kinde of science, and knowledge. But what humane faith, I beseech you, can arise Eccl. lib. 4. with iudgement in you, about canonically Scriptures, from the authoritie of church? Cap. 9. & 11. of a church, I say, the which you censure to haue strayed heretically from truth? of a church

a church Romane, the which only you exclude from out the compass of a sauinge faith, when as the Grecian, the Egyptian, the Armenian congregations, your verdictes endowe with that faith. The Romane church, the which you hold governed by Antichrist, to be a societie of his slaues, an armie of ennimyes remassed, assembled, for battaile against Christ, deemyng the same church, consequently, prophane, idolatricall, superstitious? and will ye, nill ye, from this church receiued you first Bookes of holy writte. The selfe same church, that gaue you Scriptures, tolde you, that there were seauen Sacramentes, a dreadfull Sacrifice of the Altar, one cheefe and hige Preist ouer all the church: and if in these pointes the church deserue no humane faith, neither doth it, bequeching vnto you the canon of scriptures. O trim and gallant humane faith of a Protestant, deduced from auctoritie so misprised and ailed by himselfe! If he will giue an humane faith to the canon of scripture for auctoritie of church, and suffer his credulitie in that matter to be ordered by her commaundrie, why doth he not surrender att the least as much credit to the church of Christe, as he doth afforde to the sinagog of the Iewes? He will precisely accept as sacred two and twenty bookes of the olde testamēt by humane faith, trust, and beleue the, because the Sinagog of the Iewes so prescribed: but after the blood of Christ bestowed on the church of Christians, after purchase therby of the holy ghost for her, he will examine her definition about the Canon of Scriptures, as not absolutely worthy of an humane faith, and finally reiect as apocriphall, sondrie bookes by her approued as sacred and canonicall. Why did not your Luther admitt as Canonicall, at least by humane faith, the Apoccalips of S. Iohn, the Epistle to the Hebrewes, seinge the Councils Anciran, Carthaginian, Tolletane, so decreed? Why refused your Caluin to acknowledge as diuine, by humane faith, the Bookes of the Machabees, The historie of Tobie, Hester, in that S. Ciprian, S. Augustin, in the name of the church, recommend them vnto vs in that preheminance of title, as doeth also in such respecte the third Councell of Carthage consigne as sacred the bookes of Tobie, of Iudith, of Wisdome, of Ecclesiasticus? How then true Caluin, that the church, that is the church Romane, for that the Protestantish sinagog either neuer was before Luther, or lurked in inuisibilitie, is a faithfull keeper of the words of God? Hence may be concluded, that sithence the Protestant receiued the Scriptures from the Romane church, whose auctoritie he doth, in sorte named, extenuate and deface, he cannot with iudgement frame an humane faith vpon recommendation thereof; and so failing in this humane credulitie, he debarrs himselfe and others from processe to diuine faith in matter of holy writte and Scripture. Lett vs now proceed to triall, what faith or knowledg a Protestant may haue about this worde of God by any other meanes. Yet beefore wee enter into this discussion, wee shall receiue greate light fro a distinctio of a triple veritie of sense in holy Scriptures. First the there is a veritie of *Letter*, wherby the sense of god his word is conformable to the language, wherein it was first deliuered: and is called the trew literall or historiall sense. The second is a veritie of *Canon* or *Inspiration*: by vertue wherof the sacred sense is said to be deuine, to bee the word of god, spokē and inspired by the holie Ghost. The third and last veritie is that of *signification*: wherby the sense is agreeable in truth to thinges by the same sense purposed, which veritie of *signification* followeth necessarilie the former veritie of *Canon* or *Inspiration*: in that it is impossible, that a verball sense spoken by Almighty god should not bee agreeable to such thinges, as by the same are declared. wee are therefore to frame our Triall according to this triple reference found in holy Scriptures.

*Luther prefat.
test. Concil.
Ancir. cā. vlt.
Toll. 4. Carth.
3.
Cip. lib. 1. ep.
3. August. 18.
Cin. Cap. 36.
Concil. Carth.
1. ha. 3. cā. 47.
Caluin. lib. 4.
Inst. Cap. 1.
Sect. 3.*

A triple veritie in the scriptures.

The canon of
Scriptures known
by faith;

We Catholikes holde as an article, and obieſt of faith, that theſe, and theſe Bokes, are of diuine veritie, and vttered by the ſpirit of God for our inſtruction: holdinge them as true by the very truth of God himſelfe, authoriſing them, and in vewe and force of that truth doe we beleuee them as canonically and ſacred. Nor with ſtandinge for that this truth of God moueth not our mindes to beleuee immediatly without inſtrument externall; for common ſenſe teacheth vs many thinges to be trewe in them ſelues by decree and ordinance of God, and by ther proper exiſtences, which neuertheleſſe we actually beleuee not, in that we heare not of them, nor are expoſed vnto vs as matter of our credulitie: therefore that this prime truth, and ſmall motiue in the obieſt of faith, may determine vs to aſſent of deuine beleefe, the externall propoſition of the church is neceſſarie, it beeing alſo aſſured, & expreſſed by the holy ghoſt. which authoritie of church propounding moueth vs to beleuee Scriptures as canonically, in that the veritie of God himſelfe hath ſo reueiled. Whereby the holy ghoſte by audible worde of church doth propoſe and report it ſelfe to vs, as regiſtred in the worde writtē by letters and characters. And ſo both for regarde of the thinge beleueed, as alſo for the proponēt and reporter therof, our faith hath ſtill a ſinall referente to no humane thinge or creature, but to the holy ghoſte, and truth of God himſelfe. That the knowledge we haue of Scriptures, as canonically and ſacred, is a peculiar acte of faith, is euident: for ſeing that truth in canonically Scriptures is ſupernaturall, for example, that the booke of Genēſis was ended by the holy ghoſte, we cannot therof haue any ſciēce demonſtratiue: and ſo it remaineth only as matter of faith and beleefe: which is confirmed by teſtimonies aboue cited out of the Apoſtle S. Paule, willinges. *Timothee* to preſerue his doctrine and writings in reckoninge of his authoritie and Apoſtleſhipp: which authoritie externall is the proper medium or argument of faith, and not of ſciēce or euidentie. whereupon Tertullian affirmed, that a ghoſpell vnder the name of S. Luke, forged by Marcion, could not be an obieſt of faith, for that ſuch ſcripture was *Cont. Marcion. Deſtituta patrocinio antecellorum: deuoid of patronage from auncellors*, as beinge not approved by authoritie of the church. In like ſorte S. Auguſtin, whereas *Manicheus* auouched, certaine apocriphall writings for canonically ſcripture, tolde him, that ſuch writings could not be matter of faith, for want of externall authoritie, and that the bare aſſertion or beleefe of *Manicheus* was not ſufficient to afforde them a competent authoritie, *Quam per eccleſias Chriſti ab ipsis Apoſtoli conſtitutas non accepit: which it hath not receiued by the churches of Chriſt, conſtituted by the Apoſtles*. He telleth furthermore this *Manicheus*, that if he will cleaue altogether to his counterfeite ghoſpell, his reſolution ſhall beto hold with thoſe, *Quibus precipientibus euangelio credidi: at whoſe commaund I haue beleueed the ghoſpell*. Which authoritie of commaunders in the church, if it could be infirmed, or reprobued, he added: *Iam nec euangelio credere potero: I could not then beleuee the ghoſpell: quia per eos illi credideram: In that by them I haue beleueed the ſame*. For which cauſe S. Auguſtin, alſo calleth the conſent of people in the church, the ſucceſſion of Biſhops in S. Peters chaire, the name *Catholike* and vniuerſall, *Chriſtiani nominis chariſſima vincula: The deare chaines of Chriſtianitie*, holdinge a man reaſonably in true beleefe. But whereas we Catholikes make our aſſent geuen to canonically ſcripture, an acte of Theologicall and diuine faith, and the Scriptures like wiſe in as much as they impie and containe the firſt truth of God, an article and obieſt of the ſame Chriſtian faith, the Proteſtante framinge in minde his acknowledgement of ſcriptures, doth not giue them credit by acte of faith, but only by an Anabaptiſticall *phanatiſme*, that is a pretended inwarde actiue light and perſuaſiō. In prooſe whereof we muſt diſtinguiſh in the proceeding of faith, the thinge to be beleueed, and the proponēt,

Tertull. lib. 4.
Cont. Marcion.
Auguſt. li. 13.
cont. Fauſt.
Cap. 4.
Auguſt. Cont.
epiſt. Fund.
Cap. 6.

Cap. 4.

or testimonie externall, auouchinge the veritie of the same. For example, the beleefe of a future eclipse designeth the eclipse beleueed, and respecteth likewise the sentence of an Astronomer prognosticating to that effect. Which authoritie of the Astronomer proponent is altogether externall to the eclipse: one beinge vpon the earth, the other in heauē. Then we must note, that two conditions are requisite on the behalfe of a Proponent: first that he be more notorious and apparāt vnto vs, then the thinge proposed: secondly that he haue his authoritie independent of the matter reported. In which guise we knowe the credit of the Astronomer before we beleue his worde, or the eclipse to come: and this astronomer hath his credit from his learninge, and publicke fame, with vs, not frō the eclipse foretolde. Now vpon this doctrine we may enforce against the Protestant a plaine demonstration, that by faith he knoweth not the Scriptures or worde of allmightie God. The objecte therefore, to which assent is giuen in the beleefe of Scriptures, beinge the written texte, in as much as it is tyed and lincked vnto the first truth of God, and as it were a conclusion or consequence inuolued in that first truth as principle and cause, this whole objecte composed of text, and diuine truth, cannot be beleueed by vs but by authoritie externall both to one, and to the other. Which authoritie, for that we Catholickes remarcke and beholde in the definitiō of the church, therby we by proper acte of faith beleuee such Scriptures as replenished with heavenly truth, in that churchly decree affirmeth the same. But the Protestant cannot describe vnto vs any fitt and meet proponent seruinge to his faith of the Scriptures, and therefore of them hath no faith at all. Well it may be, that one parcell of Scripture once beleueed, may serue as proponent vnto an other, as if one should be induced to beleuee the gospell, then this parte so beleueed, might be an apte proponent of other bookes written by the Prophets, for that Christ in the gospell approueth them as true, and so the proponēt should be externall to the thinge proposed, but in reckoninge of the whole corps of holy writte, there is therein no generall proponent: first for that the proponent concurringe to faith must be externall to the thinge proposed, and Scriptures cannot be externall to themselves: then the proponent ought to be more familiarly knowē vnto vs, then the matter rehearsed: but a contradiction it is, that Scriptures should be more known then themselves. Then feinge the Protestant, in assent to Scriptures, regardeth not any proponent in the Scriptures themselves, nor externally in the church, as firme, sure, and infallible, it remaineth remonstrated, that he hath no faith at all of holy Scriptures, but his owne personall meere fancie, and although namelesse, yet shamelesse persuation. If he answere me, that he by faith in the worde he beholdeth a certaine maiestie of stile, as a thinge diuine: I tell him, that he detecteth no such thinge in vertue of faith for wante of authoritie externall, nor hath he faith by generall rule *Ex auditu*, by hearinge a testimonie of credit: for the maiestie of sense is only the materiall parte of the objecte to be beleueed, and so cannot be a proponent to it selfe, in that it wanteth conditions requisite to a proponent before recounted. For yf this maiestie, as a qualitie supernaturall propound is selfe to the enlightened eye of the vnderstanding, as the beames of the sonn doe mouing the eye of the hodie by their one internall splondour, the assent caused therby relying on a *medium* or motiue intrinsicall to the objecte, must needes bee an assent of euidentie. Which proprietie is altogether different in nature from the obscure and enigmaticall knowledge of faith, as tracheth of set purpose S. August in: and in no sorte can agree with the doctrine of the Apostle, who affirmeth, faith to be of sugh thinges, which appeare not: Wofe apparancie is a referred priuiledge for the Blessed, when the internall verities of now beleueed misteries shall ber displayed, and the courtaine of faith drauen a side. Which

The things beleueed and prouider thereof concur to faith

The Protestants by faith knoweth not the Scriptures.

August. lib. de uil crediden.

Rom. 10;

1. Cor. 13.

manifestation of deuine things by shoue of ther one inward natures, the same Apostle callerh a vision of face to face. Neither for affirmation of faith will it serue, if he say, that allmightie God makerh to him a proposition, of his heauenly truth by an inward light: for this light is not that proponent, we enquire after, necessarie to the acte of faith: in that this light worketh only as cause efficient of faith, when as on the parte of the object, to be beleeued, is required an other proponent, externally auouchinge this or that: as in humane and ciuill faith besides the naturall abilitie and cause efficient of faith, I meane the will and vnderstandinge of a man, must also concurre a relatour, a reporter, to engender in one the acte of faith. In regarde wherof, not only the Catholicke, but also the Protestant, will denounce the Anabaptist as phanaticall, as deuoid of faith, when he saith that by an inward light God reueileth to him diuers truthes, not written in scriptures: because in such faith he giueth no place to an outward authoritie, arriuinge to the eares of the beleuer. And certes, for the selfe same cause, the Protestant is semblably phanaticall, a meere deuiser, expressinge no faith about the scriptures, but only his owne enthusiasme, and private contemplation, not makinge reckoninge of any authoritie of Church preachinge and teachinge, whilest he would seeme to beleue the scriptures. Heare the Protestantish faith, as in one barke all it hath, faileth, sinketh, and resolued is into fume.

*The protestants
vision of scrip-
ture exami-
ned.*

7. Surely I need not farther to straine the power of argument, as I see, against the Protestante herein, seinge he himselfe ouermastered with forcible truth, leaueth his faith behinde him, and maketh vse of an other knowledge, more euident then faith, as did Manichæus, that is of a cleare, open, plaine science, and intuitive vnderstandinge of holy Scriptures; telling vs, that not by faith, but by vision rather and aspekte apparate of soule, he knoweth this or that writte to be scripture canonicall & deuine. Is then the Protestant, with all those grosse humours, harboring in a climatt so materiall and concrete, sodenly spiritualised into the nature of an Angell by vertu of his inuoluntarie notice of thinges supernaturall! O cristall and starrie eye of this eagle, if in the meane while his rude creaking discried him not to be a very goosel! *Faith therefore, that is commendable, and without fault, presupposeth knowledge, and right beleuinge groweth out of it. We holde therefore, that euerie true Christian doth mosse euidently discerne and know, that God speaketh in the scriptures.* Doubtlesse heere appeareth great pride and arrogancie of spiritte in this conceipt Protestantist. For seinge it is a thinge altogether supernaturall, and therefore of consequent obscure and misticall, that this, or that writinge, was spoken by allmightie God, we Catholickes deeme to be remnant no other meanes for vs to attaine vnto certaintie knowledge therof, then by the dueitfull obedience of faith: *Etiamsi propter nostram intelligentiam tarditatem, vel vite meritum, veritas nondum se apertissime ostendat: Although by reason of the slownesse of our vnderstandinge, or merites of life, the truth in euidence doth not appeare.* Wherefore this perfect and discouered knowledge in matters of qualitie supernaturall, chalenged by sondry persons, they Fathers worthely haue reproched as most vaine and hereticall. The Gnostickes in sacred and diuine affaires assuminge to themselves such science, were censured as idle and presumptuous, accordinge to testimonie, giuen by S Ireneus. In like manner, when Eunomius promised his hearers euident proofes, and intelligible reasons in the misteries of faith, he was refuted by S Basil. Also Manichæus and Faustus wauntinge of such insight manifest, and vewable in thinges of faith, were refuted by S. Augustin in his booke, *De uilitate credendi, contra epistolam fundamenti*, and *De moribus Ecclesiæ Catholice*. Semblable arrogancie and haughtie surely now menageth

*Fesld. lib. 2.
cap. 8.
Calum. lib. 1.
Inst. cap. 7.
Scito 5.*

*August. cont.
epist. Fund.
cap. 4.*

*Iren. lib. 1.
cont. her.
Basil. cont.
Eunom.*

the braines of the Protestant, in that he endeoureth by his opinion of euident knowledge of holy writt, to equalise or surpasse the condition and estate of Angels, although spirittes, yea although illuminated with the light of beatitude and vision of allmightie God himselfe. And in deede where is euidence of science, there is no faith at all: in that faith, according to the Apostle, it of thinges not appearing by face, as it were, or in them selues not disclosed, but only is an enigma or darcke acknowledgement of them by outward authoritie. Contrary wise the Protestant in this supernaturall misterie, that this writinge is the speach of allmightie God, professeth a knowledge more manifest then can be made of a conclusion in any arte by force of demonstratiue inference: that is a planie vision of soule, that these wordes are the wordes of God himselfe: and that in as euident a manner, as to the eye appeareth the son beames, and the sweet of hony vnto the taste, sensing the same, according to the doctrine of Caluin. Neither is this euidentie and vision intuitiue proper and peculiar only to the learned Protestant, for that it is a grace supernaturall, and so the free gifte of God: therefore common to euery Protestant, that beleueth in God and Christe, and the sweet of hony vnto the taste, sensing the same, according to the doctrine of Caluin. Neither is this euidentie and vision intuitiue proper and peculiar only to the learned Protestant, for that it is a grace supernaturall, and so the free gifte of God: therefore common to euery Protestant, that beleueth in God and Christe, and the sweet of hony vnto the taste, sensing the same, according to the doctrine of Caluin. Neither is this euidentie and vision intuitiue proper and peculiar only to the learned Protestant, for that it is a grace supernaturall, and so the free gifte of God: therefore common to euery Protestant, that beleueth in God and Christe, and the sweet of hony vnto the taste, sensing the same, according to the doctrine of Caluin.

The pride of a Protestants.

Rom. 10.
Heb. 11.
1. Cor. 13.

indeed is a meere vanitie, a foolerie, an estimation vnworthy of the witt of man, not deseruinge a learned refutation, if the vrgencie therof and estate of persons deluded, required not of vs the same as serious and important. For examine therefore of it, lett the case be made, that to a vulgare and popular Protestant be exhibited the volume of the bible, written with characters Hebraicall or Siriacall: then doe I demand, whether the Protestant by vertue of his light, of that booke may haue an euident vision, that it is the booke of God, or no? If answer be made affirmatiuely, that the Protestant would euidently know it for such, if such indeed, then surely he will make a Protestant a strange creature, when as the eye only seinge the character, the vnderstanding in the meane season not knowing what it is, whether composing as vowell or consonant, whether a true letter, or a false, whether imposed to signifie this, or that, or nothinge, yet shall know that such characters euidently forme oute significatiuely the worde of allmightie God! and I doubt not, but if triall of this were made, sometimes he would affirme, for all his visuall light and perspectiue knowledg, the fables of Aesopp to be canonicall scripture, lettered with characters Siriacall, or vnknownen vnto a protestant. But if it be said, that such Protestant by his light of euident vision should not be able in that case to beholde and iudge the volume as the booke of God, for that he cannot read it, from thence will ensue, that no Protestant can haue faith, and thereby be saved, vellese he can read. The Catholicke although simple and vnlearned, may not withstandinge by certaine and firme assent of faith beleue these Scripturesto be the sacred worde of allmightie God, and canonicall, although not able to reade them, in that he beleueth so much by externall authoritie of the church. But the Protestant making that authoritie only humane, subiect to errour, by vertue therof he cannot gaine a sure and diuine faith, but must atcheiue such faith by the worde itselfe: which worde if the cannot read, he cannot by euident vision know it to be the worde of God: and if the know it not to be the worde of God, he cannot beleue the sentences and misteries therein expressed to be true: if not this,

manife-

he wanteth faith, and so iustification and remission of sinnes. Had, not then Protestants great need to be good clarkes! To proceed in our case, lett be exposed to this Protestant vnlearned the volume of the bible, which he can reade, as the Latin text: yet being not of abilitie to perceiue, what the wordes signifie, or how the wordes are composed of sillables: then I demaund, whether such a Protestant by meanes of his light visuall and intuitiue, shall evidently be able yet to see and beholde it as the true and sincere worde of God, ore no? If I be aduertised that he may: such a retourne of answer we suerly would well serue for Hilarie terme, and to make mé hilares, mery euē at the harte. Certainly most strāge that a peasant & rustick Protestāt, in a latin texte should vewe a misterie, and yet, the text it selfe by him not perceiued or vnderstoode: as it was once said of an olde wife, desirouse to be married for her abilitie of bodie, affirming that she saw very well the needle on the top of a barne, but the barne she could not discerne! Wherefore if I be tolde, that such latin text, is no fit object for the light and eye of the English Protestant, I will draw neare vnto his owne house, and mother, exhibiting to him a faire Geneva bible, printed not in the Romane, but English tongue, and then I aske, whether that Protestant vpon vew and readinge of such booke, shall straight way assuredly say: *This, this is Gods booke: I see it as evidently, as the beames of the sonne, as Pauls steeple, as two and two make foure: lett no man teach me my lesson herein, I see it, I see it my selfe, by the light of the lord shininge in the lanthorne of my owne heade: or shall he not be of that power and faith?* Doubtlesse heere I shall resolutely be tolde, that such a Protestant by open and manifest vision shall be of force to know the booke of God, and frame this proposition thus purportinge the evident vision of his intellectuall conceite: *I evidently see in spirit, that the sense of these English wordes is canonically scripture, spoken by the Lorde himselfe.* In this mental proposition, aduisedly I haue placed this particle, *The sense of these English wordes*, because this name Scripture doth not signifie the meere character and worde, but the sense signified by them: and for that cause I haue been answered, that an English ignorant Protestant could not by characters Siriaccall or latin, evidently know the worde of God, because he vnderstood not the sense, in the which he might discerie a diuine and sacred maiestie, if such sense in deed be the worde of God. This therefore in this manner presupposed, I farther aske, whether the vnlearned Protestant evidently seinge the sense of scriptures to be vttered by God, as his worde, still doe hitt vpon the true nature and literal sense of the worde, or somtimes vpon the false and surmised? if alwayes vpon the true, surely then this vnlearned Protestant by his light is sodenly become a great clarcke, and needeth not helpe of any schoole or vniuersitie, in that he reading the whole bible, as he evidently seeth it all to be the worde of God, so doth he see evidently the meaning and sence therof, intended by the holy ghost. Yf sometimes he deuise a false interpretation, then doth he by his light see a lye: that is, that this erroneous sense is the worde of God, and spokē by his mouth. But be it, that this beleeuing Protestant, as a rustike, or artisan, lighteth continually vpon the true and intended sense, yet he must first be assured such sense to be literally true, before he can see visually, and by intuitiue science perceiue, that sense to be spoken by allmightie God. Wherefore it is to be noted, that in the sense of wordes is a double truth to be considered. The one is a truth correspondent to the wordes, that deliuer such sense: and the other a truth answerable to the thinges, or obiectes spoken or specified. For example, the wordes of a lie, haue a true sense, and a false: that is, there is a sense truly signified by such wordes, although the sence be false, in as much as discordant from the object and thinge, the wordes otherwise reportinge, then the thinges are. So the Protestant must

first

*Hieron. in c. i.
ad Gallat.*

*Two kinde of
truthes in
wordes.*

wordes, before by his euident visiõ he can see, that such sence is the worde of allmightie God. Wherefore these degrees may we distinguish in all proceſſe, which a Protestant maketh aboute the worde of God. First in minde he saith: *These english wordes are conformable and equivalent to the Hebrew, Siriack, and Greeke wordes, in the which originally the Scriptures were endited.* Then, *This is the true and literall sence of euery passage in the bible.* After, *Euedently I see this sence as spoken by the holy ghost, and so to be the words of God.* Lastly, *I firmly beleene the sence of scriptures, thus expressed by wordes and spoken by God, to be trew in regard of the matter, for that spoken by God.* so that this latter truth is a truth in respect of the matter and obiect, the former in reckoning of the word. An example wherein one may appeare distinguished from the other, may be supposed if one had an euidence, as Adam, and some Prophets had, that God himselfe spoke vnto him. In which case it would be one thinge to know the verball truth of the propositions spoken, which might be effected some tymes naturally: and an other thinge to know the truth of them absolutely in reason of the obiect, which is caused by faith: in that the Prophetes, which had that euidence of God speaking vnto them after beleueed him, and those misteries vttered, by no other knowledge beeing able to perceiue them then by faith. Wherefore seinge the Protestant hath not such an euidence of God speaking and yet euidently perceiueeth that the sence of Scriptures, expressed by these wordes, is auouched by God, he must needes first know the true sence, in regarde of the latter, and of the English letter, in reckoning of the originall letter, wherein scriptures were first recorded before he can attribute such sence to Allmightie God: which is absurde, impossible, and ridiculous. For I demaund of the Protestant, how he knoweth that this is the litterall sence, and no other: that this English letter, is agreeable to the Hebrew or Siriack? Either this is knowen vnto him by humane knowledge, as by humane discourse, humane opinion, or humane faith, or by diuine vnderstanding, as by heauenly infused faith, or infused science of vision, and euident aspect? The former cannot be auouched probable by the Protestante as concerninge humane knowledge of discourse, reason, or faith; first in that it is not imaginable, that euerie Protestant knowinge the scriptures to be the worde of God, should naturally be instructed and furnished with science of the tongues, with commentaries of other writers, with conference of places, seruinge to the findinge of the trew sence of scriptures. Then for that no humane knowledge is certaine and infallible, if vpon this foundation he should build his vision and reuelation of scriptures, as the worde of God, all would be resolued to an humane thinge and vncertaintie. Also in reckoning of humane faith, I may aske the Protestante, from what auctoritie of man doth he deriue it, and how the euident knowledge of scriptures, as the word of God, settled vpon this humane faith, can be firme and assured? Moreover I enquire, what externall auctoritie moueth a Protestant to beleue that these English wordes accorde with the Hebrew: that this is the true and literall sence of the same wordes? For wante whereof he must resolue and say, that he knoweth both one, and the other by euidence intuitiue, not by faith, but by apparancie of insight, as the eye seeth the sonne, and the taste senceth the sweet. O admirable Protestant, that not onely knoweth the literall meaninge of euerie period in the bible, but also knoweth it as openly and manifestly, as if his eye should fix it selfe vpon it as blacke and white! And if euery passage in bible may be thus euidently knowen by a Protestante to be Scripture canonically, then as euidently doth he see throughout, that the English word is of equall significatiõ with the Hebrew: and also that this sence is the true and sole literall sence of euerie parcel thereof. For to suppose that a Protestante vewing and reading any written booke should see

evidently such booke to be inspired, by God, as his worde, and yet not as evidently see the true sense, by that worde declared, is more then a foolerie: in that otherwise an English man ignorant or doubtfull of the sense, yet might pronounce the text Siriacall to be the worde of God, only the sight of characters and figures seruinge him for his open and euident vision of knowledge and vnderstandinge in the word of God. And who perceiueth not, that the absurditie of this fiction is repugnant to all reason, common sense, and experience? For Graunt we once to euerie Protestante this light of vision, then it wold follow, that if any one should reade vnto him some parte of the bible, and somtime chaunge and inuert the text, or insert any clause or sentence of his owne, notwithstanding this illuminated brother without booke would crie out *O freind, you goe about to deceiue me, you reade not the worde of God, you alter it, the worde of God speaketh thus or thus.* And if to a Protestante should be exhibited a corrupte coppie of a bible, manie things added to the text, the true wordes transposed, halfe a sentence heere, and halfe there, one sole period here, and the ensuyinge strained disorderly by interposed wordes from the same, yet notwithstandinge every good olde wife or gossipp Protestantish by vertue of her light and vision, could separate the forged from the true letter, and place euerie distracted period in its owne proper roome: which is impossible to imagine. Then hereon would it follow, that euerie simple Protestant were able in his light intuitiue, as to see evidently each parcell of the bible to be holy writte, for that light of faith is squared no more for the booke of Genesis, then Exodus, and so consequently for the rest, so also to giue the true, sound, and literall sense of euerie particle therof: vnlesse a Protestant can evidently see the sense of wordes to be spoken by God, and yet not know what that sense is, and so in darcknes play at had I wist. In this glorie shineth the vaine presumption of a krotestant, and the whole race and course of his faith resolue it selfe finally into this ridiculous and contemptible imagination, and self pleasing phancie. Yet to presse the matter, and the Protestant to a straiter particularitie, supposition may be made, that by two manner of meanes the Protestant may pretend to haue euident vision, that this scripture, and sense therof is canonical: first by euidence *Auissuans*, that is when evidently appeareth vnto him, that God allmightie speaketh those wordes of scripture vnto him. Secondly by euidence *Rei attestata*, of the thinge spoken in it selfe. As concerning the former, the schoole teacheth, that God hath sometimes in that sorte represented him selfe to the vnderstandings, and also sense of certaine men, as of Adam, Moises, Ezechiel, S. Iohn Euangelist, so that they knew evidently, and not by faith, that God spoke vnto them, and no other creature. Which might be effected in sondrie sortes: as in that intellectuallly *Transfuser*, by *passé*, they saw the substance and nature of God: or by some collustration of minde and external shape weare assured that God deliuered to them such or such speeches. Which kinde of euident aspect of the person attesting, or affirminge, although it make euident, that God doeth vter the wordes, yet without preiudice to faith in men beleeuinge such wordes to be true. For if the worde import some matter supernaturall and mysticall, we cannot make acknowledgement of the truth therof, otherwise then by the authoritie of God auouching: which authoritie in that it is external to the misterie, can cause no other assent in vs, then that of obscure faith and credulitie. Also this euidence of one attesting or speaking, in regarde of the hearer, doth not depend on the sense or meaninge of the wordes, but only on the qualitie of the person so appearing in manifestation. For example, if an English man should heare speake the great Turcke in the Sclauonian, or Turckish language, such a man of English nation might evidently know, that the great Lord Turcke did speake, and yet not vnderstand the meaninge of his wordes. To our purpose and enquire, I can

*Evidence of
God speakinge
may stand
with faith.*

not thincke, that the spirit of a Protestant is aduanced to that pitch of perfection, as that he will professe, readinge the Bible, to haue *Euidentiam assistentis*, evidently by eye of intelligence to beholde God speaking; for if he were thitherto inanced, then if one should read vnto him the bible in the Siriack tongue, straight way he should evidently allso see God speakinge, and auouch it of his owne knowledge to be canonicall scripture, in that, as I haue said, the euidence of a person speakinge, doeth not relie on the sense and meaninge of the wordes spoken But it is a very phrensic to conceipt any such deuise. And if the Protestant be so lostie a diuine, as that evidently he seeth God speakinge, lett him by wordes declare vnto vs, what he seeth in, or about God; vnlesse he be rapt as high as S. Paule, beyonde the reach and signification of wordes. O foolish pride? It remaineth then, that he hath *Euidentiam rei attestata*, euidence of the scriptures themselues denounced. Which if it be true, lett him also decipher by wordes of mouth that strange and diuine obiectione in the scriptures, the vision wherof maketh him intuitiue to see, that God alone vttered those wordes: otherwise I will still say, he faineth of himselfe, and for solid Theologie, bruteth and bfoacheth out a deluding Poetrie. And what hereticke euer banded, his malice against faith, that chalenged not this spiritt personall and peculiar, resoluinge all vnto it, and opposinge impudently the same against all force and maiestic of authoritie whatsoeuer? Who now but Protestantes haue this vision, all other Christians in the east or west, contenting themselues with an assent of faith about the veritie of scriptures, and neuer aiminge at this vision intellectuall and euident? And is it possible, that euerie Protestante in the world should be able to see evidently each parte and parcell of the bible to be spoken by God, as canonicall, and sacred scripture! Their Prophetts haue not found any vision from God. Who then can with iudgment resolve to build the worck of his saluation vpon the religion and beleefe Protestantish, that is thus failing and quailing in the verie foundation and groundworcke of beleefe? The Protestante hath no way to come to know what scriptures are canonicall, but by this his visio speculatiue, not beeing in the meane time able to persuaade or proue such vision to any, that shall enquire of it: a vision in deede phanaticall, forged, a meere chimera, and the deceitfull coloures of the rainebowe, made by the reflexion of beames shininge from the sonne of his owne pride and folly. Contrary wise the Catholicke for himselfe hath a sure and euident rule to knowe canonicall scriptures, that is a diuine faith, whose obiectione is proposed by the holy ghoste, speakinge in the church; and by remonstrance of the same rule, he may induce others also to the self same sute of his faith and beleefe, as more expresse in the proper place shall be entreated. Wherin we follow and embrace the aduertisement of S. Augustin, that seinge, we must yelde our selues to the authoritie of Scriptures, and preferre it before any other contrarie argument, that is for scripture to be embraced of vs, *Qua ab ipsius presentia Christi temporibus, per dispensationes Apostolorum, & ceteras ab eorum sedibus successiones Episcoporum, usque ad hac tempora, toto orbe terrarum custodita, commendata, clarificata, peruenit: The which from the times of Christ his presence by dispensations of the Apostles, and other successions of Bishops from their seates, euen vnto these dayes, throughout the world reserved, commended, and illustrated, hath come vnto vs.* No vision then or phansie Protestantish are meanes to know scriptures, accordinge to S. Augustin; but only the authoritie of the church, helping to faith and our Christian credulitie about the worde of almighty God.

7. Now to summe vp the whole discourse, we are to discusse more particularly the forenamed triple distinction of verities, contained in holy writt. The first, as I haue said, may be called the veritie of *letter*: that is the veritie vocall, or gramaticall, con-

2 .Cor. 13.

Thren. 2

August. lib. 33
cont. Faust.
Cap. vltim.

A triple veritie in holy scriptures.